

The Poems
of
Frithjof Schuon
(1995-1998)

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Volume I

Adastra
Stella Maris
Autumn Leaves
The Ring

Translated from the German by William Stoddart

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This private edition of the poetry of Frithjof Schuon represents a first translation of the poems written during the last years of his life, as they were created in twenty-three separate volumes. For purposes of economy and space, it comprises the English translation only, without the original German. This translation is the work of William Stoddart, and is largely based on the author's dictated translations, as revised by Catherine Schuon. The order of the books follows the chronology in which they were created, rather than a grouping by collection.

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Adastra
A Garland of Songs

Adastra

As an Entry

Out of my heart flowed many a song;
I sought them not, they were inspired in me —
O may the sound of the God-given harp
Purify the soul and raise us to Heaven!

May the light of wisdom unite
With love to accompany our effort;
And may our souls find grace:

The Path from God to God, eternally.

Adastra

Ad astra — to the stars — the soul is striving,
Called by an unstilled longing.
O path of Truth and Beauty that I choose —
Of God-remembrance which pervades the soul!

Thou art the song that stills all longing —
The light of grace; O shine into my heart!
The Lord is our Refuge and our Shield —

Be thou with Him and He will be with thee.

Adastra

Memento

When thou standest on God's ground,
When thou walkest on God's path,
Never regret what is fleeting —
Dreams that the wind sweeps away.

The ground of Truth never falters,
The path of salvation is solace and light.
Before falsehood close thine eyes;
The soul's repose lies in the True.

Blessèd is he who is not deluded;
He stands firmly on a rock.
On thy way do not look back;
For the heart's joy is timeless.

It cannot be otherwise:
Wrongs and vexations must needs be.
Let the Most High be thy Refuge;
The last word belongs to Love.

Truth and faithfulness are the power
That begets all good and makes it prosper.
Struggle is indeed the law of time;
Eternity sings of Peace.

Truth and faithfulness are a power
Of which our heart is made.
And Light and Love are a song
That resounded in God, before time began.

Serenity

In God, the Sovereign Good, thou art secure;
The Enemy's work is but vain delusion.
So leave aside thy care, be not distressed;
Be thou with God and He will be with thee.

Ne'er turn thy gaze from Him who is the One;
He is the aim and meaning of thy life.
The turmoil of the world is in God's hands,
Not in thy power; pay unto it no heed.

First resignation, and then trust in God;
The way to God is not so far.
So may'st thou look, O soul, into the future —
Into the light of Eternity.

Veritas

Firstly the Truth, that clarifies everything;
Then our becoming what the Truth proclaims.
And then the Name that nourishes with Light —
Then Beauty, that flows into the One.

Be thou with God, and God will be with thee;
Ne'er turn thy gaze from Him who is the One.
The living Truth will act in thy heart's shrine —

And all else lies in the Hands of God.

Adastra

The Fortress

Truth is a mighty fortress;
In the True thou shouldst abide.
At early dawn recall it,
And evening will reward thee.

Earthly trivialities will weigh thee down
In an idle web of dreams.
The soul is weary; the spirit wakes
That it may soar aloft.

The Enigma

The world-sea, with the good and with the bad,
Earthly triviality with its false plenitude
And its din; who can resolve the enigma?
Heart, be at peace; abide in God's Silence.

Whatever, under heaven's vault, bears witness to Eden,
Is not worldly; let not thy mind torment thee:
Beauty is not wholly of this world.

It is from God to God — like thine own soul.

Cosmos

Wherever light appears,
 Darkness must also threaten;
Do not wonder and grieve,
 Existence will have it thus.
See how the lower powers
 Maliciously battle the higher;
Wherever an Abel shines,
 There is also a tenebrous Cain.

For God's All-Possibility
 Also demands negation:
Truth and peace are of Heaven,
 Of earth are falsehood and war.
Without the evil of separation,
 Where would be the good of reunion?
Without the doings of darkness,
 Where would be solace and victory?

Mystery

I must indeed, my God, be who I am —
 If I were someone else,
I still would be, in this vast world,
 The self-same wanderer.

Rare is the child of man who is like unto
 The One that is —
Thou, O Lord, lookest at the changing play of souls—
 Thou alone art "I."

It is written: the Lord is my Shepherd —
Thou knowest, O heart, that thou shalt not want.

Association

The wise man and the noble man,
Both should be present in every soul.
The wise man looks inward, toward Being,
The noble man must associate with the world.

For, whether we like it or not, we live
In this world, and among other beings —
For we are brothers, and we must see
Our own “I” in the self of other men.

Wisdom also dwells in *Mâyâ* — in our soul,
And nobility is in the mind that sees *Atmâ*.

Grace

What means it that thou art in God’s Hands?
Is it that God has determined thy fate?
God’s will is that thou shouldst freely decide
What liberates thy soul from folly’s weight.

Man — within All-Possibility — created himself:
He is what he wished to be.
He wished himself with all the consequences —
But grace comes from the Lord alone.

O mercy, that resolves the enigma of existence,
Now law, now free compassion
That never calculates — like a rainshower
That brings life and proclaims the Highest Good —

Thus did God will that Love protect us.

Adastra

Justice

How does God look upon man's sin?
Truth judges; beauty wishes to forgive.
Clearly, misdeeds are what they are,
But in the soul there is a deeper life.

When our sins inflame God's Wrath,
God still can combine His Justice with Love.
Deem not His Justice to be blind —
It looks at what we are in depth.

God grant that severity of reckoning
Be countered by the redeeming songs
Of the Love which, before His Wrath,
Lay — and lies — deep within His Being, and which has called us.

It may be I proclaim things widely known:
Not every sin touches the depth of the soul.

Manifestation

God has manifested Himself;
 This is the value of Creation.
Manifestation means separation;
 But the Divine Ray remains unaffected.

God has driven Being
 Deeply into nothingness.
And yet it is written:
 World cannot be divine.

The heart wants to be holy
 And stands before God's gate.
If there is a Paradise on earth,
 It is here, yes, here.

The Question

What can liberate man from the world?
It is said, it is the question who we are.
This may well sow some wisdom in the soul,
But without God it is gone with the wind.

For without God, what can thinking achieve?
What would wisdom be, if Him I did not call?
In His grace the soul must repose.

What liberates us is God in our very depths.

Adastra

The Veil

Dream-veil world: who understands thy play?
A wonder-work of a thousand dream-webs
So often wildly shaken when destiny's winds blow;
Who can lift the veil of the dark Isis?

For this garment both conceals and reveals;
Thou canst not see the secret; but the Will
Of the Creator appears in the colorful fullness
That circles around the unseen Center.

What is the ultimate meaning of all this?
Exteriorization with a view to interiorization;
When the images of the here-below rush past,
We must cause them — God willing — to draw us inwards.

Whence do we come, and whither do we go
In all this dreaming? Thou shouldst not ask.
The world-wheel may circle around the One —
While all the time we carry ultimate Being in our heart.

Return

To exist, then no longer to exist; reality,
Then afterwards naught; a solace that departed,
Just as a never-heard love song,
Under the sign of rushing ephemerality,
Dies away in the night.

But a wise man said:
Thou mournest because the world fades away; be thou awake,
Lament not, for God never fails:
In Him is all that is worthy of love,
And it returns with a new radiance —
Yea, it is the deep melody of all beauty.

And know that every good that vanishes
Is so made that it resurrects.

Atmâ

Whatever thou may'st love, thou lovest the Self
That dwells within thee;
In every love, thou lovest the Good
That is enthroned Above.
Part of thy soul's salvation is
That thou shouldst know this;
And that, in every love, thy deepest heart
Praise the Most High.

Adastra

Warning

Thou, earthly man, be wise; and do not wait
Until thy heart be broken by some deep sorrow;
Give it to the Most High and it will live;
He will lift thy heart to golden heights.

Thou, earthly man, be wise; for it is said:
Here-below is a Paradise for thee.
So pray: "I am small, my heart is pure";
Then wilt thou have one foot in Heaven.

The Lute

Where there is wisdom of God and the world,
And where there is the Word that stills the thirst for knowledge:
There must the lute be with its song,
To fill the soul with beauty's solace —

But without foolishness; with the reflection
Of angels dancing on Heaven's meadows.
And wisdom, pure and clear like mountain crystal —
And with it the music of love from Paradise.

A dance, accompanied by the lute,
And nostalgic songs that stir the heart —
It could be worldliness, who knows? Perhaps —
But it can also be deep vision with God's blessing.

For within beauty's wondrous framework,
Thou wilt find what human beings choose:
For fools, mere pastime and pleasure-seeking —

In pure souls, the light of devotion blooms.

Flowers

What are ye saying, ye silent flowers,
That joyfully adorn my meadow?
Who raised you out of the green grass,
To delight my eyes and heart?

Here are red stars, there are blue,
The meadow's spring and summer dress;
Here are countless white pearls,
Gleaming like snow, and strewn across the grass.

It seems that the earth too wished to sing,
She wished to be lute and lovesong,
Like the birds, high-soaring on their wings —
And, highest of all, like little angels in Heaven.

Beatitude

The place of felicity — we are told —
Is a city made of precious stones,
With fairy-tale buildings, glittering palaces
And temples that shine in the purest gold.

For others, this place is a paradise in which
The blessed listen to the playing of harps,
And gaze on flowering trees where birds sing,
On lotus ponds and on naked women.

Things cannot be described any better
In human language; for bliss is infinitely more
Than anything that exists on earth.

Adastra

Loving

In fact one human being loves another,
In reality he loves God without knowing it;
Or else he does know. Holy is love,
For in it sleeps the light of the Love of God.

Meditation

Converse with God. He will give thee answer,
Or else His Silence will an answer be;
For He is with thee; thou art ne'er alone.
In His Stillness may thy heart be stirred —

And harken unto what the Name of God says:
Thou canst divine how Heaven's meadows bloom;
Thou hearest the deep melodies of primordial Being —

The primal song of love and light.

Dance

Dream-veil world: who wove thee thus,
As thou, in thine entralling splendor,
Piercest the naught? Who conceived this dream —
Now victorious, now shattered and dispelled?

Dream-veil space and time: now joy, now grief;
The veil dances, moves and whirls,
Covers and uncovers *Mâyâ's* naked self —

O golden radiance of Infinity!

Death

Ye think of death with a false conception.
Ye deem it to be merely the dark end
That erases everything; life's last misery.

But rather think: death is the great change;
It is the door to immortality.
It must be so, it is shown by our striving
Towards Eternity and by our spirit,
Whose nature is the proof that death brings life.

Man feels it in his heart when his last hour
Chimes. The one who seeks the Most High knows:
The wise man dies before he dies.

“Except it die, the seed will bear no fruit.”

Adastra

I-Consciousness

On the enigma "I" my mind has often dwelt.
Why is it I who think that I am I,
And not another? Why is the world
Divided into many thousands of mirrors?
Yet see: nobody wonders about this.
One lives blindly through the day
And thinks of many things, but not of this;
Trustingly one believes it can't be otherwise.
And this is strange: that the I is colored
According to age, according to experience;
Who am I finally? Who has inherited my heart,
Who can lift my I out of its orbit?

Behind it all, reigns the One Self,
A deeply hidden Sun beneath the shell
Of earthly existence.

O Sun, mayest Thou shine
Into the somber cell of our I-consciousness!

Wrath

Three forces move the vast world-web:
Light-radiating, life-glowing, heavy and dark;¹
Then also mingled, a deceptive glitter;
Consider, man, whither thy soul is headed.

Behold how the Lord weighs hearts,
And how His Light overcomes darkness;
And know that His Wrath crushes evil,
For this lies in evil's very nature.

Certainly, the upward will have the last word,
The downward cannot lastingly prevail.
O men, abandon foolishness, strive on —
Like eagles flying toward the sun.

Immortality

How canst thou call real what was,
And no longer is; destiny's magic,
Which glides like a song o'er the lyre —
Time's play of strings; gone, gone.

Thou callest transient what in life's dream
Was once mortal, but then awoke to being:
The soul, which the Creator made eternal
Before it started journeying through time and space.

Blessèd is he whom Truth has kissed,
Who sees God's purpose in all things.
One loves the beautiful, because it tells of God;
One loves it, because it is profound and never dies.

Adastra

The Choice

Thou chooseth the path of Truth and Being,
Which thou findest in Shankara² and Plato:
Beyond the multiple is the great One.

Take heed that thou inflame thy spirit for the Self.
Then may'st thou also choose the path of Beauty —
The path of the Wonderful become form.
Who can in sweet nights count the stars?

“The beautiful is the radiant garland of the True.”

Seeing

The noble man looks at the world with noble gaze;
To the pure — it is said — all things are pure.
In the creature he sees not mere appearance —
He seeks to build a bridge to the Above.

Things are transparent for the sage;
He takes no interest in mere outward forms,
He looks at the message they carry within them,
And feels how God is praised by their inner song.

The noble man sees what God's intention is
In creatures — he sees their deep essence,
And not the accidental or the askew;
Blessèd is he who measures with the measures of Heaven.

Paradoxon

Not everything is gold that glitters; and then:
Not everything that glitters is of gold.
This may confuse and disappoint; however,
We ought to see things without wishful thought.

Sometimes, O man, qualities are merely borrowed;
And many qualities remain unseen.
Don't follow feeling's easy play;
But persevere in truth's stern heights.

The eagle's eye perceives the essence of things;
Be patient then, O soul, with mere appearances.
The heart of man is made for the true;
So take care that thy heart choose the true.

Heresy

They say: love God and do not think;
Merely drink beatitude from God's vine.
Ye see where their mind falls short:
As if thinking were not a gift from God —

As if one could not know the limits of thought,
And still call God's Being by name;
As if the sage who respects words,
Were unworthy of God's perfect love!

The *bhakta's* soul is gushing and
Glows with fervor — it has the right to its own dreams.

Adastra

The Answer

Thou shouldst not ask what was in the beginning;
Was it Might, Spirit or Beatitude?³
The means of thought and speech are not
At the height of Infinitude.

The powers of thought and speech cannot
Seize the Inexpressible in forms of thought;
They give us symbols, obscure and but true;
And thus they may kindle a spiritual vision.

Behold: the truth that thou wishest to grasp
Is deeply woven into thine own spirit;
As God's mirror we were made;
The ray of light is light itself. To God the praise!

To Be Man

To be man is difficult; one can't be everything;
One is enclosed in form and destiny.
Then comes the Truth, which opposes our dream-world;
The heart is purified and recast.

Thou lovest the Earth, because she is our mother;
But only for an instant does home's meadow bloom.
The world-wheel may turn as in a dream —
Say: God!

Then simply trust and wait.

The Word

Islands of bliss, flourishing in distant seas —
I know of no one who has ever found you.
The heart is sick, nostalgia weighs heavily
With dreams that gather round the void.

To the sage the deep meaning is known:
He knows of a Word, given by God;
Not a distant dream, but closest life.
The Supreme Name leads us to Allah's shore.

Adastra

Insight

Would but the soul rest in her own being!
Envy, ambition, vanity and other vices
Disfigure her; she is filled with hypocrisy and
Above all pride; nothing is more hateful to God.
The Evil One may well work many wonders,
Enshroud himself in virtue's brilliant robe;
Yet one thing does he lack, his mask does fall:
Never will he show true humility.

Be on guard, O man, and fear God,
Thou may'st well shine, and lie to the whole world,
And mirror thyself in the pretense of Good;
Wake up, thou fool, thou canst not deceive God.
In man there is a fissure, he does not know himself.
O may the soul be reconciled with herself!
Divinity is true, Truth is Its Being
And It is beautiful; Its Essence loveth Beauty.

O, earthly man, thou wishest to be wise;
To hidden things thou wishest to give names.
Wisdom's beginning is to see thyself —

Know thyself! And thou wilt know God.

Sanctity

Sanctity is twofold: one kind
Stems from the will, kindled by love;
The other one is knowledge: blest be the mind
That Highest Good through deepest Truth has found.

The crown of the pious man is indeed merit,
Born of his heroic strength.
But even so: the crown is a gift —

The blessed ones are divinely chosen.

A Saying

Whoso protects God in the depth of his soul,
Him will God protect in the world —
Thus it is said. The Prince of Darkness rages;
His anger is shattered against the Wall of God.

Dwell in the Most High and He will dwell in thee.
What more dost thou wish? Thou canst not stop the wheel,
Time flies away. The Lord will reward thee
For thy patience.

So let the Most High reign.

Adastra

Values

First the Truth that saves the soul;
Then ceaseless thinking on the True.
Then nobility of soul: arrayed
In beauty be the years ye walk.

These are the highest values which your mind
Should always carry in its consciousness.
The rest is in the Hands of God. And what ye know,
Take to heart! Trust in God, and onwards go.

Life

Thou vainly thinkest, here is one life;
But remember that in fact there are many lives.
Time is a transformer: wast thou not a child?
Soon thou wilt be old, and the tavern of life will close.

Then the gate to the next world will open.
Was there ever a life on earth?
Of all dream-deceit thou suddenly art cured:
The True shines and illusion is shattered.

Thy kernel contains more than life's short term;
May God lead thee — till thou art eternal.

Being

What is the hidden meaning of the Highest Being?
That which is, will be, and has always been?
Ye have read it in the Scriptures:
The One is. And Its Name is: I AM.

The thorn-bush burned, yet it was not consumed;
The burning was not fire, but light
From God's Being. A light not to be measured
But a sign: a miraculous power —
of Him Who is.

Sinceritas

Man before God and world: this is the question
That contains all other questions.
If thou art at peace with God, then thou canst bear
The world's absurdities and thy soul's burden.

Ask me what men are worth and I will ask
What their comportment is before the Sovereign Good.
Everyone's destiny may have its troubles —
Blessèd is he who reposes in God's Will.

Adastra

Joy

This must thou learn: to rejoice completely
 In the Sovereign Good,
And to bemoan nothing
 In life's vexatious din.

Thou must learn: to be thankful like a child
 In the face of the Most High;
For the remembrance of God reduces
 Worldly things to naught.

O joy, bestowed by grace's ray,
 Thou art the morning
In which the soul is born anew —
 Sheltered in God.

World Enigma

Say not the Cosmos is but dust
And nothing more. For this could make you sad;
What would remain? Can one drive the world
In its entirety into nothingness?

Ye say it is illusion, idle play.
Take note: the world is harbinger of Highest Good.
In each grain of sand Being is manifest.
Tiny and fleeting? The sand is divine.

Ye should respect even the smallest things:
The wonder of Existence, not its flaws;
And then the good in things, that ennobles them.
In each grain of sand the Angel of Becoming acts.

Paths

The void alone leads to the Spirit, to salvation:
This is the narrow path of renunciation.
To love the unseen and also the beautiful:
This is the noble path of equilibrium.

This second path demands a vision
That pierces through forms to the archetype.
The eye of the heart perceives true Being,
Where the harmony of the Highest Good resounds.

In noble human love there is renunciation:
One must not rob the beautiful through lust.
On the other hand, the penitent, who renounces,
Must believe in the beauty of sacred things.

Conflict — let it not trouble thee;
The noble man may love what is worthy of love.
Ye may be blind, this is no sin —
The sage will see the light in the dark.

Adastra

Of the Beautiful

Truth loves the noble wreath of beauty.
Proof: the existence of the beautiful. Were there
Nothing worthy of love, love would not even be.
And then: one cannot love what one does not revere.

Zeal must be gentle, like the purest spring;
Bitterness leads to hell, a saint has said.
To reject idle pleasures is right;
But the path to God cannot be ugly.

The path to Heaven knows no selfishness
And no ambition; it is noble self-forgetfulness.
See what the highest values are —
Ye cannot measure what yourselves are worth.

Vocation

Beauty demands virtue, otherwise
It is profanation, the vain sin of Narcissus;
God does not wish the beautiful woman
Proudly to wind victory's wreath around her brow.

And likewise the human mind: it is not meant
To hatch vain things, to spoil or to destroy;
Our vocation is to sow God-given light
And to inherit the Kingdom of Heaven.

For God's gift is man's obligation.

Soul

They say that love gives rise to all becoming,
That it is the driving force that moves the world;
And that knowledge is the kernel of the Eternal Being,
So that everything may duly prosper.

Likewise the soul: distinguish well
Between what is Being and what is appearance;
Love inspires noble living toward God and the world —
So that what wisdom contains may be brought to light.

According to Solomon

The wise man's mind dwells in the retreat of Truth;
Not so the unwise, who enjoys feasting
And thinks of nothing. What is the end of the story?
He lacks the essential — the Peace of God
That is enthroned on high above the world's frenzy
And dwells in the wise man's deepest heart.

The heart of the wise man is in the house of mourning,
Says Solomon; the fool is in enjoyment,
He lives from day to day, nothing concerns him,
Hard is the vain evil-doer's heart —
The wise man is conscious of the pains of existence.

Let the fool mock, let him be prodigal —
The world-wheel turns as Heaven will,
And in a day far off it comes to a halt —

Never will God abandon the wise soul.

Adastra

A Psalm

King David sang: The Lord is my salvation;
I shall not want, for He is here.
E'en though I walk through the dark valley
Of death, I do not fear; for He is with me.

Remember, men, that He is gracious
To him who fully trusts in His Mercy,
And loves His Law, and dances out of love —
Whose soul is bride unto the Lord Most High.

Return

Upward is the path to the Highest Void;
But then, it is said, a call will come to us:
Return to the world with a gift from Heaven;
A miracle of grace, created by the Most High.

The Spirit's path is like a rainbow:
One ascends to the light, and then returns;
One sees God in the world, then the world in Him.
To this return our songs bear witness.

Now

Eternal Now of God-remembrance:
See how for man time quickly passes.

In the spiritual life time does not exist:
Only the Now in the Divine, only Eternity.

The outer man experiences the fullness of existence;
The inner man reposes in God's stillness.

The Path: what is the last word of the song?
The melody of Paradise: peace, peace.

Shaikh Ahmed

What is faith, what is pious conduct?
The stern qualities of scholarship?
The debate over what is lawful and what is not?
In the Great One the soul should rest.

Shaikh Ahmed said: the wealth of Revelation
Is fully present in the Name of God;
In it are all the powers of Mercy —
Blessèd is he who rests in Allah's Name.

Adastra

Islam

One day all things on earth will be no more;
It is said: *Lâ ilâha illa 'Llâh* —
Hence transience, according to the Koran.
Who can go on existing before the Face of Allah?

Yet, if thou knew'st that the Last Judgement
Were for tomorrow — thou wouldst still perform thy duties
As hadst thou yet to live a hundred years.
Be still, O heart, and let God weave thy destiny.

Play of Riddles

All-Possibility: who can withstand it?
Ye ask: why, then, does God permit evil?
Why not only the good, the just?
Who can understand creation's play of riddles?

The naught pursues Existence like a shadow,
It seeks to wound it, but it can never win.
The naught does not lie in the true essence of things —
Even though the flowering tree of Existence should fade.

God wished to see Himself in countless mirrors:
The souls that the eye of destiny espies.
When one day death takes them away —
Being revives them, so that they resurrect.

All-Possibility: the Divine Essence has no rim
That limits It. It wills to weave the Universe;
Therefore It even lets the naught pretend to be.
Be still, my heart.

Thou art in God's Hands.

Age

In old age one must become entirely oneself,
Yet also different: if thy childhood was good,
Remain faithful to it; if outwardly much was bad,
Then it must disappear. What is good on earth?

When thou standest before God, now, at this time:
Never was thy substance such that it would forget God.
Thus become what thou wast, nay, what thou art —

And be ready for the eternal vision of God.

Inwardness

God's kingdom is within the soul;
So when ye pray, your chamber close;
In spirit, without ceasing pray;
The rules of men should not be law to you;
This is what the Nazarene taught.

I sleep, yet my heart, my heart is awake.

Adastra

Prayer

Is prayer not everywhere contained
 In every thing?
Thou hear'st the wind, the woods, the river and the sea
 Sing of the Most High.

Ye should pray without ceasing —
 Thus was it written;
Ye should, in everything ye do, love God
 With all your heart.

All in One

We adhere fast to the One: to God's Name —
This is the framework for our vision of God.
It gives us certainty: God is really here;
We call Him, we awake — to Him we are near.

All sacred teaching is concealed within the Name,
And so is the divine will to save our souls;
The soul wants to be cured of this poor world,
And thus our call is like a spring morning —

O highest Light, shine down upon my song!
The Name and my heart: God and Peace.

Pax

The sage has conquered the world within himself,
The world, that is our enemy, that rends our hearts;
The sage is the eagle flying to the sun —
Thus does the Pipe's smoke rise to the Great Spirit.

Indeed, the man of God must be a warrior;
The world, which ever dazzles us, demands it.
But then: what is the meaning of the Sacred Pipe?

Peace, to which the wise man's heart belongs.

The One

O man, consider, thou canst not avoid it:
Thou wilt, O soul, arrive before the One,
Which waits for thee; sooner or later
Thou wilt see, not the many, but the One.

Yet this One is not poverty, not want,
It is the All, it is Heaven's gate —
Yea, God's fullness which begets existence
And gives it life anew —

In the beginning was the Word.

Adastra

Double Life

Ye know not what is the double life
Of the sage, who must unite two worlds:
The inner one, which draws him to the Highest,
The outer one, which he cannot deny.

Neither does he wish to, since God created it;
Is not world's dream-stuff blood of our blood?
Fragmented is the universe, yet it is one —

All that is noble bespeaks the Sovereign Good.

Samsara

Man is the highest form of life on earth:
To become a noble human being
Is a rare fortune — this is the teaching of the East;
To be man is wholeness, to be animal mere part.
The human state is the gate to salvation —
Not without effort, for the path is steep.

And so man roams in this world of suffering,
Where everything is dying, passing, fading, crumbling.
The Buddha wishes that all should be happy:
His duty is to spread the message far and wide.
He does not do so with his word alone —

His serene being shines in the darkness.

The Proof

What is the proof — it has been asked —
That there is a Paradise? Look at the splendor
Of flowers and blossoms; were there no Paradise,
God would not have made beauty!

This is no mere opinion; it is seeing —
Things themselves are infallible thought.
I am in them and they are in me;
It is they who bestow on me their truth.

You may understand, or not understand —
The heart can see the Essence in outward signs.

Yin-Yang

A black dot in a white field, and then
The inverse: a white dot in the dark.
The whole world lies in this exchange;
See how the many sides of forms sparkle.

Recognize the interplay of things:
In each one thou wilt find something of the other.
Well may'st thou wander through the boundless All—
The Truth lies on a razor's edge.

Above it shines the Tao, sublime light —
Without an opposite, the Great One.
Thou wishest to grasp it, thou dost not succeed —

O that wisdom may unite day and night:
Word and mystery. Remain what thou art —
In the One thou wilt see That which is.

Adastra

The Fates

Clotho, who spins the thread of our life,
Then Lachesis, who apportions it to us;
And Atropos, who must cut through it.
There is no one whom destiny does not overtake.

Thou art immortal. Be thou confident:
The play of Fates never touches the heart.

Gnosis

Revealed faith addresses every man;
Secret, because difficult, is wisdom's kernel.
Gnosis is not form, neither is it time;
The sage is guided by a hidden star.

Gnosis in one sense is a part
Of faith, its finely spun content;
But on the other hand the depth of gnosis remains
Beyond the yoke of pharisaic power.

Who can grasp the word of God's wise men?
I am neither Jew, nor Moslem, nor Christian,
Said Rumi; my Islam is not
Faith made form; it is that which is.

O light of the heart, which shines before the Most High,
Which always was and nevermore shall fade.

Homo Sapiens

How strange it is: the mind of earthly man
Can never grasp the limitless;
His love of life, his uncertain understanding —
Moves in the narrow byways of existence.

Nevertheless: the Spirit, the deep heart,
May grasp the metacosmic Limitless;
The Spirit is uncreated, it is not I —
Be happy with your modest destiny!

Thou may'st look inward, into thy depth —
Et hoc est Intellectus. This is not
Enough. For the Godhead is Self-existent —
Before thou wast. It is thou who art contained in It.

Man, mirror of God. Tell me: what is thy meaning?
God wanted to see Himself in nothingness.
Dost thou know God? It is He who sees Himself
In thee.

Thy spirit is not separate from God.

Adastra

Of the Evil One

This ye should not forget, and it is clear:
Some evil always was in you;
But the wicked malefactor's ruse
Then adds to it — and more so than ye know.

Ye know of course the Holy War
Against oneself; ye know the Spirit's victory.
Do not listen to the Evil One;
Be indifferent when his lies torment you.

He will tell you ye are wonderful.
Indifferent is this, whether false or true.
He will tell you ye are hopelessly bad;
This is improbable.

And may God save us!

The Highest Ones

Who is the saint, who is the sage,
Who is the prophet, whose heart burns with love?
What are God-filled people — heights
That our time knows not, nor wants to know?

The highest ones are not puffed up, they do not seek
To be possessors of their virtues; they stand
Before God, receivers of the Spirit's gifts —

They let God permeate their souls.

Amida

Why is the Paradise of Amitabha
In the cool West, where the sun goes down?
Why in that distant place, wherein the night
Drinks the last cup of the golden day?

The meaning is: the end of all passion —
The place where all selfishness leaves us.
Amida's Name knows not darkness —
His Paradise shines in brightest gold.

Action, Knowledge

Rules are diverse, because men are many —
Their thinking and their sentiments are diverse.
Clearly, laws must be,
So that men be guided on the Path.

Believers who rely on rules alone
Do not possess wisdom's ultimate conclusion;
They deem good only what they must do;
Only the sage sees the essence of things.

Do not despise the efforts of faith's child,
But let the wise man live within the Truth.
Action does not liberate from erring,
Knowledge alone consumes all earthly deceit.

Adastra

Omens

Omens exist. But the Evil One
Wants to convince you that omens are everywhere,
And take away your peace. Patience, patience,
And courage! Don't move an inch —

For everything is in God's hands. Ye cannot
Change the world. But ye can, and must,
Have trust in God. So accept tranquilly
What makes you better —
and what God has willed.

Clarity

In ripe old age one knows that life
Is but a veil of mist that fairies weave;
One wonders what the world is — and one knows it
All too well; no more is one naïve.

Behind this fabric is the clarity
That bestows peace and whose solace one drinks —
A river of light, whose wondrous wave
Transports us to the golden shore of the Divinity.

Duration

Duration wears down the soul of most men.
But the mill of time does not grind the sage:
He stands before God, he asks not about where and when,
He is ever ready for the deep vision of the heart.

Oblivious of God, the fool's heart withers,
His life grows old, the world grows cold —
The fool cannot measure the dream-play of existence.

Eternal Now — the wise man ages not.
Clearly, he must taste the course of life
In all the little things that happen;
Yet the root of his Spirit is in the Divine —
Let the wheel of time turn endlessly on and on.

Admonition

Man has to choose: should his heart be broken?
Should he, like Jesus, walk on water,
A victor? There is no other choice
When we are stung by fate's bitter thorns.

Therefore: stand on rock. Look upward
And remain in peace; all things are evanescent,
All save the Sovereign Good that frees thee
And awaits thee. Indifferent is the rest.

Adastra

The Present

The Now in God's Presence; I say it a thousand times.
No before and after; only the ray
Of the Supreme Name, which fills the heart
And stills its deepest yearning.

This is God-remembrance. Yet the day's activities
Go on; we must be brave.
Let God bear the burden of thy daily life —
In His Name canst thou ever find repose.

The Doctrine

The edifice of doctrine is a sacred house;
You cannot dispense with the words of doctrine
And deem that everything resides in ecstasy;
This would be to annihilate the forms of Truth.

In the beginning was the Word; bow down to earth;
Then comes the Way: half effort, half heart's delight;
Then virtue, fragrance of the soul's nobility —
Threefold is the path that leads back to God.

Lofty is the Word: you cannot do without it.
What is true and liberating
You must know, do, be, and love.
This is the doctrine — deeply inscribed within your hearts.

Mâyâ

The goddess *Mâyâ* sewed a dress
Of golden fabric, yet with dark stripes —
Because shadow ever follows light.
Shining and darkness — who can understand it?

A dress — the world. Whom did *Mâyâ* wish to clothe,
And what to veil? That which alone is:
The hidden sun that shines unseen —
Primordial beauty — yea, the pure and naked Real.

Gratitude

Be thou not haunted by the soul's fantasies;
Be not subdued by idle moods,
But keep thy liberty; unshakable,
Leave folly to the outer world.

Just as the eagle, circle in the heights —
Has thine intelligence not told thee that?
Thou bearest in thy soul a holy land —
Go there, when dreams torment thy mind.

Under the clouds it may be dark;
But above them there is sunshine.
Tell me: what is the sickness of the soul?
Something is lacking: it is gratitude of the heart!

Adastra

Satyam

*Brahma Satyam, jagan mithyâ:*⁴
The Godhead alone is Real;
What we call the world is dream —
This is the wise men's oath.

But what does appearance mean?
Something between naught and Being,
Called Existence. And the soul
Is what Brahma wills to free.
Brahma's ray, penetrating the darkness:
Miracle of Existence, purest Spirit
And pure Knowledge — *Tat tvam asi:*⁵

Become, wise man, what thou knowest.

Call

Because Thou art my God, I call upon Thee —
Thou wilt not abandon me.
Thou art the Refuge, yea, the Sovereign Good —
Who can fathom the Most High?

And though the world should fall asunder —
Thou ever wouldst remain.
I know not what the world is, what I am —
I only know I love.

Śhankara

She, who brings the stream of mind to silence,
Divinely giving peace to our soul —
She is Benares, the most sacred city;
It is She that I love — and that I am.

I am Tranquillity after the storm,
After the cosmic Ocean's wild melody —
Say: Peace, Peace; heart, thou art the Self —

*Om, Shanti, Shanti; aham Brahmâsmi.*⁶

The River

The path from world to God is like a river
Which the human soul must cross;
Far from the shore of unreality —
So that the soul may not torment itself in vain.

What does it mean to be man? The Way to the other shore —
Through gentle waves and stormy billows;
Through pleasure and trial, so must it be —

And above us the rainbow of God's blessing.

Adastra

Praise

What does it mean: to praise God? It means that one knows
That all things happen at God's behest.
For all that is good has a divine kernel,
And teaches us Truth and praises the Lord.

Through the gladdening charm of every beauty,
Allah says to man: be still, I am here.
He shines upon us and we strive toward Him —

*Al-hamdu li-'Llâhi, Allâhu karîm!*⁷

Speech

God gave man a noble language
So that he might use it and preserve it
In dignity and truth throughout the years —
Illuminating and beautifying our life.

Rise to the height of this gift of God!
Always oppose corruption of language,
You cannot imagine anything better and more noble
Than the speech of Meister Eckhart and Dante.

Language is the lifeblood of the soul —
Together with the Intellect it is the highest good.

Modern Age

The modern age that is killing our world,
Springs from the fact that in the West
Man has always sought change. The East was in good order —
A spirit, a rock that did not fall into the void.

Two paths are open to the mind:
One is the way of depth and upward striving,
The other seeks new and worldly fields —
Greed is coupled with progress-mania.

All-Possibility: there must be everything —
So let the Fates weave our destiny.
Thou knowest well the Word, the way to salvation—
Believe me: there is a Paradise on earth, and it is here!

Kali-Yuga^s

The world is made of misunderstandings:
All unawares, one man betrays his friend;
The latter plots revenge;
Neither understands the other's language —
No wonder that the world falls apart.

We are born into the fetters of the modern world;
Absurdity pursues us to the grave.
I never understood much of this world —
Why? Because there is nothing there to understand.

O man of the latter days, be of tranquil mind.
The time of the Kali-Yuga has its good side;
Assuredly, troubles will last for a while —
But God has made easy the way to salvation.

Adastra

World-Illusion

Strange how the world of men
Deems itself all-important!
Great people, here and there —
In time everything will disappear.

False happiness and false greatness —
See how empty your smallness is!
Alla morte, che sarà?
*Ogni cosa è vanità!*⁹

Nobility

Wanting to be right in all domains
Is tyranny: one wishes to force something,
Even if it be of no importance.
The noble man can
Renounce a petty right with magnanimity.

Do not forget: whatever be one's desire to be right,
Magnanimity has always been the hero's adornment.

Being True to Oneself

O man, remain what thou shouldst be, stray not
Into cold and distant space to measure the universe;
Stay in the center where thou canst be man;
What this opens to you, thou shouldst never forget.

Maybe faith is a book of fairy-tales,
But faith is human; it is what we are.
Inhuman is the knowledge of Lucifer,
The flight of Icarus. Remain a child.

Nevertheless, O man, wisdom is open to thee;
In her thou wilt reach the Sovereign Good;
Wisdom wanders not in boundless space —

She comes from Above and from Within.

Smallness

Many a human soul is a noisy void —
Why is she inflated as if born of God?
A brief earthly dream, full of vanity,
Restless activity — and all is lost.

Remember: be small, for God is great.
He has prepared for you a homeland
In the Kingdom of Heaven, a golden shelter —
Blessèd is he who fights against his soul!

Adastra

Trust

Nothing is more beautiful than trust in God;
It is the mountain towering up to Heaven.
Thou canst always rely on God's goodness,
When bitterness of doubt gnaws at thy heart.

If thou but trust in God it may well be
That a trial will be eased for thee;
Or that God will bestow on thee a grace,
So that with courage thou may'st bear the trial's woes.

In any case, thou must look to the Most High,
Who gives thy life its mission.
Be full of hope like early dawn —
That thou may'st love Him Who loves thee.

The Spark

Strange is the experience of being "I":
A tiny spark in limitless space.
Yet this nothing has drunk of God's Spirit —
It is a drop of the wine of Divinity.

This fire-spark is ephemeral — but no,
It is mixed with a ray of God's grace.
It is a nothing, yet it can be all —
For even though it die, it is eternal.

The Prophet

Mohammed: when one utters this name,
One adds: Allah's Blessing and Peace
Be upon him. Vertical is the ray of Blessing;
And horizontal is the sunny shore of Peace.

Combat too is in the Prophet, Holy War,
Outward and inward, and the victory of light.

All this describes the good man and the sage:
What God has given him comes from above;
Whereas the receiver, the pure heart,
Is like a flower bathed in dew —
Jewel in the lotus. Let us be open —

A calyx open for God's ray of light.

Remembrance

The Lord, my Shepherd — think of Him
So that He, the Highest, think of thee
And give thee light and succor,
He who said: I am that I am.

Things are yesterday and tomorrow, far and near —
God and the faithful heart are always here.

Adastra

Representative

Behold: on the one hand, thou standest alone before God;
Alone, but under the star of His Blessing.
Behold: on the other hand, a God-filled man
Stands great before thee, illumined by the light of the Lord.

A heavenly or earthly being: a place
Of Divine Presence, a lofty Word.
Thou wishest, pure of heart, to turn to God,
Then thou must also honor His noble traces.

When the Masters impart to you God's Truth,
Ye should feel and see in them God's Being.
The symbol is the image of the Essence. So do not forget:
The shining of the moon is the light of the sun.
Thou mayest bow down before the halo—

But thou bowest down before God, and God alone.

World-Grief

Dream-veil world — thou almost breakest my heart;
In thee are wisdom, folly, joy and grief contained —
Or sometimes nothing. What good is idle wondering?
Each one must bear life's burden.

Burden — happiness. Cast off all grief —
The first blessing has the last word;
Beginning and end go hand in hand.

O may our hearts, beyond time and place,
Find the golden content of existence!

Forgiveness

Forgiveness means: the guilt has been erased —
The guilty one has understood what he must.
Forgiveness does not mean that guilt was never there,
Or that the sinner was free to do what he wanted.

Even if thou hast committed many sins,
If now thou art in deep peace with God —
Thou needst nothing rue; thy substance is good,
And will be so in Heaven, as here below.

Do not complain about things past;
The soul is her own destiny.
I may and must say time and time again:
Pleasures are of the world, bliss is of God.

Consecration

Whoever will strive upward must have wings;
This is the meaning of the priestly initiation.
It is the entrance, or purification —
The soul should be above earthly deceit.

This consecration bestows a spiritual strength,
Because without help, nothing can be attained.
It is grace that enables the upward flight —

With God's help the Work can succeed.

Adastra

Intellectus

Man, it is said, can never know God;
Only God knows Himself. This is to forget
That God also knows Himself in the sage;
The pure Intellect can measure all enigmas —

From God down to the creature. Yet what the Intellect knows
Is a thousand times more than what It proclaims.

Adam

Adam gave all things their names:
Before his spirit, there was no standpoint
From which to view things and see their essence —
He named them all, from alpha to omega.

Man, as image of God,
Is capable of naming every thing,
Thanks to a light that streams out of the Eternal Light —
Thus he also has the gift of knowing God.

In Brief

Where do we live? In space and time,
In fleeting transience;
Who are we after all? An I, a thou,
A we — and God is our repose.

Repose is our deepest self,
Because our heart is God's shrine.
May the soul be God-remembrance:
Prayer is our true being.

Belief

Ye seekers, do not blame the religions;
True, they have their limitations here and there;
But understand: they must protect belief
And render clear each word of God.

They have to make things comprehensible even to the simplest,
And so they become like men.
Say not myths are but foolish tales;
The common sinner is but a grown-up child.

Dogma provides what the soul needs;
This the pedant can barely understand.
But faith contains the wealth of deep wisdom;
Thy heart will see this, if thou art truly wise.

Adastra

Esoterism

Ye should not make a human being out of God,
Even though God must assume man's nature
In order to guide and watch over us.

But no human folly is in God,
Nor in the pure Intellect that dwells within us.
The Intellect must nonetheless bow before the Most High —

Before God's Being, enthroned above all things,
Whatever be Its hypostatic Face —
For him who bows down will the Lord reward.

God is ever new to us — Infinity
In a thousand veils — yet faithful to Himself:
The Sovereign Good, that gives everything its meaning.

Jivan-Mukta

It is said the *Jivan-Mukta* is delivered
Even in this life. Who can explain this?
For Jesus and Mary had to suffer,
Even though they were holy and had nothing to repent.

Only the inner man is saved, delivered;
The outer man cannot escape the world-wheel
Or the soul's torment. Whereas the heart,
Already in this world, can gain salvation —

Deo volente. Strive with all thy love
Toward the Most High; thou wilt see what He has written.

*Bodhi*¹⁰

It has been said
That *Nirvana* is nothingness.
Not by the wise,
It was said by the ignorant.

There is a void
Which is mere nothingness;
There is another
Which alone is Reality.

And It is empty,
Because beyond the world;
Yet It is fullness
For him who contains It —

For the Awakened,
Who wanders no more;
O holy Silence —
O Jewel in the Lotus, hail!

Faith

The world, a thousandfold play of masks —
Who can fathom it?
What cannot be fathomed,
The wise man leaves to God.

Take care that no enigma of this world
Rob thee of thy repose —
God knows of what the world is woven —
Thine be faith.

Adastra

Beyond-Being

A wise man said that God only came into being
When His creature, man, arose from the Word —
A daring expression, made to emphasize
That Beyond-Being and God are not on the same plane.

For with the Divine Essence thou canst not converse;
Only with God as Being canst thou come face to face.
First unfathomable All-Possibility,
Then — still outside time — comes Being, highly-praised.

Understand: Being was contained in Beyond-Being —
Thy God, Being, love Him in peace.
And out of Being came the Spirit — thus say
The Holy Books — God's Spirit and with It the Universe.

Creative Being wears a thousand of masks,
And one of these masks is thine own self.
O may it be a mirror for God —
May the light of the Most High shine on it eternally!

In One Word

The Godhead is Oneness in spite of Its degrees:
It is root and crown in the same tree.
Another image: if God is the sun,
Then Beyond-Being is limitless space.

If ye cannot bear simplicity,
Do not seek Wisdom.
Firstly: God's Nature cannot be described;
But it radiates in a thousand images.

Lila

Lila, World-Play,
Which dreamlike wishes to unfold
 Into a thousand mirrors —
The drunken Cosmic Play will never stop
 Such also is the soul —
The dance of its desires, whither will it lead
 Thoughts and impulsions
Which flee from their own playfulness.

 But finally, O heart,
This Play will circle round the Most High;
 No longer here and there —
A gopi-love-dance of the good and wise.
 And Krishna's Flute
Will be in thy heart, unseen;
 A song of Love
And Light — the God-filled wine of Heaven.

Yabyum

In Tibet's art: the golden Divine Pair —
Firmly locked in love's embrace;
The god of love, the goddess of wisdom;
Each deeply permeates the other.

Thus it should be: Truth and the Way
Are one — they must live in one another.
Truth cannot be thought alone;
And Will cannot strive without the Truth.

Adastra

The Center

The Lord be thy sufficiency — for the Center
Dominates the boundless space and contains
What thy heart's love tirelessly seeks —
In a single point is the worth of the whole world.

The thirst for life is an idle to and fro —
Blessèd is he who faithfully persists in contemplation,
And finds what desire never gives:
Repose in the Presence of the Most High.

Both things are necessary: seek what thou needest for life —
In all things the spirit can strive toward the Center.

Here and Now

Center and Now: these are the remedies
That give delight to every wise human heart —
Their images can be seen in Nature.

Here is the safety of the cavern in the mountain:
With its deep, warm and motherly inwardness;
There is the total freedom of the summit:
With purest air on a snow-clad ridge.

Such is the soul standing before God:
Root and crown —
Yet one sole prayer.

Samadhi

Ecstasy, God-drunkenness — the senses swoon,
One feels one is soaring.
But remember: Grace can also lift thy heart
In sobriety —

In simple God-remembrance. Deep happiness
Pervades the limbs;
Lost Paradise, primordial bliss,
O come again!

Far be it from thee to seek a sensation of grace —
This would be sin.
But may God grant that the banished soul
Find peace —

The deep peace, that is bestowed by the True,
Without individual desire —
O may God-remembrance turn
Thy being heavenward!

World-Vision

Is it not sad that Wisdom's thinking
Lets the Universe melt into nothingness?
Do not forget that he who knows the highest Truth
Can see the Good in what we call the world.

Maybe for a time the world has wept —
Its images, its songs, have faded away.
But be not troubled: if thou lookest at the whole,
Thou seest in the world what is; it smiles again.

Adastra

Deep Vision

One speaks of people: what they want, what they do —
But meanwhile one forgets man's nature.
What then is man, what is activity?
Thou shouldst perceive it in appearances.

World of appearances: know what thou must,
Then also be conscious of the depth of things,
And know what is the meaning of the Spirit's gift:
Namely, to grasp what the world is, and what I am —
And what Being is, on which everything is based.

Space, time, objects and events:
These are the basic categories of experience;
And then what gives meaning to everything —
Heart's knowledge and Heaven's Revelation.

For without the Spirit the world would not exist —
How can ye believe that the earth exists by chance?
God and world: then God sent the Word,
So that the separation might again become unity.

‘Becoming

Juice of the grape, pressed and fermented,
Gives rise to noble wine and exaltation. Thus, lost to itself
Is thy soul, when it ripens unto love,
And when the meaning of life seizes thy heart.

For what is love of God if not wine,
Heavenly song — not cold, dumb stone.
The heart is ice that dissolves in the sun —
The one whose heart melts, the Lord has greeted.

Do not remain under the sway of doubt,
Lest the mind rob thee of thy peace.
Hast thou not heard that faith brings salvation?
So trustingly say: I believe, because I believe!

Goodness

The world: a river of dreams which, as if enchanted,
Moves heavily toward the sea
Of the uncertain future. Eternity
Awaits each one, beyond all time.

Eternity: it is an All, or nothing.
Worlds of high flight or heavy weight;
Yet God’s Being lies behind each destiny —

By His Goodness will the world be healed.

Adastra

Nature

O signs of nature which teach us —
O Creative Will which strings image upon image!
Man must know, love and venerate
What springs from Highest Wisdom —

And must become what deep symbolism shows.
Thus consider the eagle: lightning from Heaven;
And the noble swan on the motionless pond —
Humility that bows down before the Most High.
And the royal power of the lion:
One asks, is he the child of the sun?
And then the stag with its stately antlers:
An image of the sacred and of priestliness.

Then comes the goddess in the shape of woman:
She is the image of God's love.
The message of her wondrous body
Is like the wine that gives us bliss —

So that we escape the bedlam of the world.
O images of nature that rejoice us —
May our souls see what is noble,
And may the outward lead us to the inward!

Night

God has created for us the deep night,
With its mildness and its silence.
There is the moon's soft silver light
And the round-dance of countless stars.

O, sweet deepness of this holy space!
Let the storms of everyday be brought to stillness
In a dream of recollectedness and love —

Peace be in Heaven and on Earth!

The Songs

Not of our own power do we create,
We wish to harken,
In deepest recollection, selfless and spellbound,
To the sea's mighty roar.

Truth and Beauty: we grasp you
Not by thought alone;
May the light and love of Heaven
Bestow on us your life.

Just as the naked gopis,¹¹ star after star,
Circle round Krishna,
So may the golden wreath of our songs
Praise the Most High.

Thus flow, stream of my heart, under the Spirit's guidance
And without effort,
So that the rose, as witness to the True,
May blossom before God!

Adastra

The Singer

Ye think I am the singer, because I sing —
Because I saw Divinity in beauty.
I did but step into a river —
The nameless song was ever there.

The lovesong is beyond all time —
Who can fully grasp the magic of poetry?
O eternal song, O Heaven's river —
Born of the fountainhead of bliss!

O devotion, oblivious of the soul's existence,
Aware of naught but light and love.

The Mirror

Is not the world a mirror in which God
Sees His Beauty in a thousand images?
A spectacle that vanishes, and then repeats itself —
Shines forth from naught, then fades away.

The fruits of existence teach us two things:
God-resemblance and God-remoteness;¹²
Remoteness brings to naught the fabric of existence —
Resemblance is timeless like the stars.

Excelsior

Where dwells the Lord? On high? Or inwardly?
Reflect well upon this:
God dwells most deeply in the faithful human heart,
Yet is always the Most High — therefore look heavenward!

Greeting

Before I close, I wish to greet Thee,
O Holy Virgin, who hast succored me —
Who gavest me flower after flower,
Who gavest me delight in the land of poetry.

And may the reader ever feel Thy Grace —
Are we not children of this lowly earth?
Thou art the rain of spring sent down by God
So that the soul become a beauteous bloom.

Adastra

Spirit

Like the circle is the blowing of the Spirit —
Where is Its origin? Who awaits It?
No one knows whence It comes and whither It goes;
A timeless wheel that nowhere stands still —

Yet is motionless; its rotation is but appearance.
For Infinity, in its nature, knows no turning;
It rests in its own Being —

The Spirit is without beginning and without end.

Stella Maris
A Second Garland of Songs

Affirmation

What is it that calls the soul inward?
What is the miracle that the heart encounters?
Whence comes the heavenly gift of Peace?
What is it that inwardly blesses the mind?

It is a “yes” to God — it is nameless,
It has no form or limit, it is to take delight
In the most inward, in the kernel of being;
it is
The soul’s desire to be itself in God.

The Day

Rising of the sun, joy of all that is good,
A golden message that the earth imbibes;
And then the evening; weary is the day
Yet blissful where the sun sinks down.

Soon comes the truth that gives illumination;
And beauty shines into our heart.
A divine chariot of gold arises
In triumphant progress; then shall there be peace.

The rainbow speaks to us of joy and peace —
Image of blessing, like the completed day.
O path of the sun, O miracle of nature —
Thine orb was fashioned by the Hand of the Most High.

Stella Maris

Quaternity

In Paradise, it is said, four rivers flow,
Of water, wine, milk and honey,
See how the One branches out, rich in blessing,
Then becomes one again — an inner melody.

Purity and rapture, goodness and remedy —
In Paradise, the soul lives from each.
So is it also with the path to the Sovereign Good:
Each man strives toward God in his own way —

Given to him by the Most High;
Only what comes from God leads to eternal life.

Stella Maris

Once my soul was weary and sad —
It was on a ship in the Mediterranean.
The Holy Virgin came, in a waking dream,
So that bitter grief might not consume me
And my joy and vigor might not be lamed —
I had felt as if life's end was near.

O Stella Maris, miracle on the sea —
I wished that the journey would last forever.
Thy heavenly fragrance remained with me —
And on my path thy Grace is like the morning star.

Transition

Praised be the day that golden blooms;
The chariot of the sun has risen;
Praised be the night with its deep peace,
It has gently silenced the turmoil of the day.

Day is revelation, openness,
It is as if life summoned us to work,
And night is holy, full of mysterious depth —
A song of love and of eternity.

The Play

It is strange how the harp
Has brought me so much that deeply moved my heart —
The play of strings, the fascinating song,
Have many times aroused my heart to speech.

The source of Truth is in the deepest Self;
Nevertheless, the keys to hidden doors
Are everywhere. Blessed be the wondrous play —
The signs awakening the holy fire.

Stella Maris

David

The Psalms, accompanied by the harp;
The King dancing before the holy Ark;
Word and Beauty: image, sound and dance —
An overflowing before the Grace of the Most High.

To keep the Commandments is already good,
But not enough — love God with thy whole being,
With all thy strength, the Scripture says —
Blessèd the one who by Love's ecstasy is touched.

The Gift

The radiation of the true, it is said, lies in the beautiful,
Which seeks to manifest wisdom's depth;
On the other hand, beauty strives towards the true —
It lies in beauty's nature ever to yearn for the light.

The beautiful queen of Sheba journeyed
To the wise king of the Hebrews:
"Thou, wise man, give me what thou knowest of God —
I will give thee all that I am."

Truth pours out divine nectar for us —
We owe it everything — our very being.

Homeland

North, East, South, West; home is best —
So says a proverb. But what home is,
It does not say. And thus it is: at the merry feast,
One forgets the depth of the heart.

Thus too it is with the longing that draws us
Into a golden distance, to melodies of love.
O may it draw us to the One,
Before Whom all human folly flees!

Man does indeed need to have a home,
This must be in the golden center.
Here he can quench the longing of his soul —
Nevermore will his heart be alone.

Remain serene above all pointless fear —
The Lord will forever be thy Shepherd.

Stillness

Seest thou the birds migrating to the south?
Thus are things transient: gone, gone.
Be still, do not fall prey to the deceit of time
Which strings dream upon dream.

Our longing strives after the distant elsewhere;
The wise heart abides in the golden Here.
Renounce the dream-picture of unreached distant lands —

Thou carriest within thyself the sun and the stars.

Self-love

“And love thy neighbor as thyself”:
This means that one should love oneself;
If nothing in our soul were worthy of love,
The soul’s creation would not have occurred.

Creation is God’s noble likeness.
To love oneself means to be faithful to it.
In the True and in the Beautiful lies man’s salvation —

The Elysian Fields are within thy heart.

Advice

If thou seest someone who suffers an illness
Or is handicapped by some infirmity —
Pray for him. Thou may’st often see
A misfortune that no solace allays.

A short prayer is always a gentle ray
From heart to heart. Say: may God forgive him
And help him. Know that the Lord hears thee,
The aura of the soul should be benevolence.

Gentle intention does not look for gain;
Be good, for love lies within thy soul.

Stella Maris

Twilight

I once heard a noble play of lute,
Full of love's depth and passion, I could say —
A song of nostalgia that fell from Heaven —
Who can endure tears in midst of bliss?

What is the one and what is the other —
What is the ultimate meaning of sweet twilight?
That I go my way through earthly exile —
And yet am already in Paradise.

Melody of Love

A song resounds deeply in my soul,
As if to tell me about love and sorrow —
As the sun sinks down in the red evening sky,
The last golden drink of a weary day

At the brink of night. No slumber comes to me,
Only that song — of love and of thee.
God grant that everything proclaim Him —
That everything flow into love of God.

The Face

Belovèd face that destiny has brought
Into my life and into my deepest heart;
It is what God, from the beginning, conceived for me —
It was in Him: it must be eternal.

Mysterious word, explaining what is love;
Blessed the one who, in love, has found himself!
God has given us this noble consolation —
For our hearts are in His Hand.

Minnesang

Deepest love and highest striving:
Both did noble Minnesang unite.
Chivalrous must be he who loves,
Conquering himself, and singing midst the cruel wounds of
battle.

Great love is not easy play,
Dream not in its sweet enclosure —
It is faith, and the stern duty of a hero:
Woman is not merely the goal; she is the Way.

Stella Maris

The Poles of Love

Man's nature is one thing, woman's is another;
Man's soul loves Infinity —
The inexhaustible mysterious
That woman embodies; bliss.

Woman's soul strives towards the Absolute —
To that which bears witness to the One;
Wisdom and strength, magnanimity
And nobility, which sow reverence for woman.

Many more beautiful things could be said —
But let it suffice that we keep them in our hearts.

Lallâ

When Lallâ Yogîshvarî found *Atmâ*
Within herself, the outer world became
Her sole garment, a web of dreams.
Thus naked did she go under the vault of Heaven.

And as she turned from the outward to the inward,
So did the inward penetrate her body's fullness;
And thus she went, naked and dancing, throughout the land —
Inspired by Lakshmî and in the stillness of *Atmâ*.

In a Circle

There are many Paths — said Rumi —
I chose music and dance: the Path
Of beauty and love; dance, O my heart!
The body turns as if it were a drunken wheel.

Ye bow down, piously, in prayer —
Maulanâ's disciples swirl in a circle.
Prayer is thought and feeling;
Only the dervish prays with his whole being.

Amor

*Amore e 'l cuor gentil sono una cosa:*¹
Where there is love, nobility must also be.
The noble mind will find love;
Wherever truth abides, there is the wine.

As sounding brass is he who knows not Love;
In Love is all self-seeking overcome.
Whoever has experienced Love's depth,
And is extinguished therein — has truly found God.

Stella Maris

Evening

Hast thou heard the nightingale's song
At sunset, and with skies aflame?
When all is silent and is listening —
A love-song from Krishna's flute.

Deep in the wood, the flute's sound
Seems to ask:
When will Râdhâ see her Krishna?
Soon, O soon!

A Song

There is no greatness that worketh not beauty
In its striving;
There is no beauty that compriseth not greatness;
Such is love.

Perhaps love woundeth thy heart
In silent pain;
But beauty dwelleth in thy heart's depth
In profound joy.

Be happy, O heart, with the wine of noble wisdom;
For light maketh drunk.
The wise man with his whole being,
Is drowned in God.

O my soul, let this world fade away
In God's infinity;
In ultimate love the heart will melt —
In eternity.

Stella Maris

Soul's Depth

O nightingale, in sweetest summer night —
O love song, that inflames the soul!
Who knows, who knows, what longing, longing speaks —
Whoever fathomed the depths of love?

O pain of love, for which there is no cure;
O solace, that the beauty of the earth bestows!
O world-wheel, that turns the destiny of hearts,
O love-dream, that flows into Eternity!

Why must there be sorrow in sweetness?
It is deeply woven into our world;
This is the melody of the human heart —

The soul pines, for it strives toward the Above.

Stella Maris

Music

Poetry, dance and song, and play of lute —
Language of art and language of nature.
Say not, these are the joy of worldly men alone —
They all bespeak profundity and highest goal.

Selfishness is far from beauty and love,
As is the cold cerebration of pride.
The wise who drink from beauty's cup
Walk on high trails, star after star.

O love, reconciler of opposites:
Thought and experience; sound of strings,
And song that sings of holy longing —
O beauty that crowns the zeal of Truth!

O sweet melody that an angel plays —
Thou revealest what mere words conceal.

Homeward

A song of longing that still vibrates in me —
I don't know whose;
I only know it overcomes my heart —
I can't forget.

May that song fill the homeless soul
With Grace —
In which direction is the homeward path?
In the Will of the Most High.

Maria

On the Virgin's majesty the Scriptures are silent;
For they seek only to praise Her Son's greatness.
Mary said: "They have no wine" —
Thus spake the Holy Ghost, a ray from Above.

The Spirit, it is said, entered her body;
They became One. It is miraculous:
Mary is the Mother of the whole Universe —
The ray of the Divinity, which was in the beginning.

Vacare Deo: she is luminous and pure,
And filled with God's Presence.
In her, the perfection of snow
Is united with sunlike bliss.

The Holy Virgin is remembrance of God;
Therefore the angel says: "Hail, full of grace."
The name of God which fills our hearts with joy —
This is the wine she wanted to bestow;

And not only her words that ye know —
But also her beauty, a radiant sacrament.

Stella Maris

Cana

“They have no wine.” How could
The Holy Virgin say this, when she
Was not inclined to marriage or to wine?
She saw the depth of things, miraculously —

The nature of things, the divine In-Itself —
Not human belittlement of pleasures;
Ye should live the beautiful inwardly —
Vain superficiality ye should avoid.

Contemplatio

When mind and soul have experienced the beautiful,
How can man experience inwardness?
Whatever, in the world of forms, enchants thee,
Should, in the heart’s depth, raise thee to the Above.

God-consciousness, beyond all forms —
In the Supreme Name the image is forgotten.
Here peace is to be found, contained in beauty —
Infinity — thou canst not measure it.

First it is thou who lookest inward —
Then it is God who builds a bridge for thee.

Harmony

Water and solitude and austere silence;
Then the opposite to these, earth's noble plenitude:
Wine, woman, song. First renunciation, stillness,
And then the enraptured round of love's delight.

Wine, woman, song: what was once worldly
Must be interiorized; it seeks to resound within ourselves.
The True glimmers through earthly appearance
And blesses our heart; so let us sing!

O depth of soul, in thy kingdom,
What once was separated becomes one:
The purity of water and the ecstasy of wine —

O bliss, of which the world knows not!

Stella Maris

Woman

Why does Rumi say: she whom we love
Is uncreated, when she is the created woman?
Why does he say that she is a ray of Divinity,
And that through her golden body she manifests the Divine?

Woman's form and gaze reveal
Not only beauty, bliss of soul,
And motherly goodness;
In woman, infinity is joined with form.

She is not limit, not closed door;
For all creation lies and lives in her.
And what to the fool appears as lust —

Has united many a noble heart with God.

Likeness

(Eliminated Poem)

Alchemy

Shrî Shankara describes the beauty of the Goddess,
So that her heavenly form may crown all women.
Be not astonished that this wise man
Was not afraid to praise her buttocks too;
For woman's body is a landscape: breasts
And thighs, the splendor of her hair.
Think of this sacred land with reverence —
Shrî Laksmhî will smilingly give us blessing.

Creation's Play

Here is the lion, there the little cat;
Here is the eagle, there the little bird;
Lion and eagle did the Lord create in earnest —
The little animals are like His Smile.

There must be all kinds in the world:
Not only the powerful and nobly beautiful;
But also that which speaks of childhood's innocence, —
So that the Lord might reconcile us with our fear.

The Birds

In the air, the eagle is king;
And on the pond the swan is priest.
The hummingbird lives in the scent of flowers;
The peacock and the gold-pheasant are the ornaments of lawns.
The dove coos, and the nightingale
Fills our forests with its sweet song.

See how the One divides into the many,
And yet, as One, dwells within all creatures.

Stella Maris

Nudity
(Eliminated Poem)

Contemplativity

Here is the fire goddess Passion,
Who seeks to possess and devour all;
And there is the gentle goddess of Noble Love:
She wishes to turn us to the Sovereign Good —
Because the contemplation of God works in love.
Is it not said: “God is beautiful, He loves beauty”?

O that man’s divided soul
Might reconcile fire with bliss.

Magdalena

Maria Magdalena lived naked
In a cave, only in order to praise God.
Angels came faithfully every day,
And caught her up and carried her on high.

Sacred nudity: it may be poverty
And *contemptus mundi*; but it is also the garb
Of Heaven’s Beauty, of the image of God —
The glorious raiment of Beatitude.

Curves

Look at the horizon: the world is round,
 And so too is the origin of all things.
Over the earth glide day and night,
 In a ring without beginning.

The world-wheel, timeless — eternal melody,
 And yet the measure for all times.
Dream-veil world, fabric of our existence —
 O ecstasy of unfathomable space!

Stella Maris

The Sun

The sun, they say, should not be worshiped,
Since God alone is the Great One.
This has indeed a meaning. But the question arises:
With what measure does one measure things.

In times that raged against the heathens,
Lived San Francesco, who did praise the sun.

Do not divinize the immense fireball;
But revere the Lord's intention that made it
As a reflection of the One and of the All;
It is not meet that we should scorn the image.

The sun veils the Face of God
In space and time; yet it shines with His light.
O power of the sun, thou may'st consume the earth —
O primordial Sun, may'st Thou transmute the soul!

Gold, thou art sun. Among the metals
Pure gold is the noblest of all.
"Whoever owns gold, and does not sell it,
Will attain to wisdom" — an old teaching
Of the black people of the Ashanti. Take care
That wealth never corrupt thy mind.

Gold is sacred. Blessing or curse
Depending on the person — wise man
Or fool. Seek the meaning of gold:
It is born of the sun's radiance.

Sun and moon — one might think
Each has its own particular glow.
The moon is small, the sun is mighty;
The play of light in space has many forms.

But even if we reached the universe's rim:
There is only one Light, one single illumination —
A radiance that proceeds from God.

He alone,
In world and man, can be the Light.

Devotion

O setting of the sun — thou gate of night,
That reconciles all feud in world and soul;
Thou art devotion yearning after God —
Yea, God's Mercy that watches o'er our hearts.

Within God's Spirit everything has its meaning:
Be it day or night, in each there is a boon;
Atmâ is woven into the world —
O ray of the morning sun, be praised!

The Wave

Deus est Amor — and the Good wishes to radiate
In its fullness, because abundance
Strives to manifest its secret treasures —
Because whatever is noble must give of itself.

“God is Love”: In a thousand marvels,
God has presented the splendor of His Being
To the world as a merciful wave —

*L'Amor che muove il sole e l'altre stelle!*²

Stella Maris

Gypsy Melody

Restless Gypsy folk — ye wander, wander,
Like autumn leaves scattered by the wind.
On tireless wheels ye live —
Your trails are without beginning and without end.

Gypsy, melancholy yet of cheerful mind —
Thou wanderest thus along the sky's rim.
Who knows, who knows what sings thy violin —
Melodies without end — whence and whither?

Ever fleeing, ever on pilgrimage
Toward the sacred — thou dancest, prayest much.
Wandering is thy home; and what thou seekest
Thou knowest not.

The destination is the heart.

Flight

Men seem always to be fleeing —
What frightens them, what is it that they flee?
Not only from threatening unfamiliar things,
They flee from themselves, from their woes —
From their very existence. Mark well, O man,
Thou art on the rim of Being, whither goest thou?
Do halt!

God is the Center, in Him is Repose.

Rain

Into rain, the Lord Most High breathed
Power of life and blessing for our earth —
May the graces of the Most High
Stream like rainshowers into the souls of the pious!

The outward wonder-signs of Nature
Are but an image of the inward.
The soul dries up with foolish gossip —
But God revives the wasteland of our hearts.

The rain from Heaven that greets the earth
Makes the oasis in the desert bloom.

The Sea

This world offers symbols in abundance —
Look at the one and boundless sea:
There rushes from afar the howling storm,
And then, once more, is vast, deep stillness.

Thus also is Divinity: alone and powerful,
Rich in Its working, multifarious too;
And yet It is One. O soul, reflect —
Find thy repose in the greatness of Truth.

Stella Maris

Autumn

Autumn is here — it has tinted the green,
And it is cool. Do you hear the wailing wind
In the life-weary woods? Such is the world,
When all earthly things gently fade.

You hear afar the singing of a flute —
A longing song that penetrates the hearts.
This is autumn — late summer, dying away
In an ecstasy of golds and deepest reds.

Be not distressed when summer's life takes leave —
O peace, that clothes the soul with gold!

Winter

Dancing crystals fall from the sky —
Each one a little world of its own.
Far and wide the land is covered with snow;
Everything is white — no more do colors play.

Thus it is, when illusion disappears
Beneath the snow of patience, trust in God —
The purity, that announces Heaven's Reign —
O light and silence of Serenity.

The Storm

The storm, so wild and beautiful, that fells trees,
Causes waves and plays fiercely with our world
On land and sea; who let thee loose,
O Thou who dost devastate whatever thy hands grasp?

Even though Heaven's primordial powers may be angry —
Within God's Wrath there lies a deep consolation.

Fire

The Parsees pray before the sacred fire —
For it is pure, and it gives warmth and light.
The blaze increases, rushes forth, and terrifies —
The ashes left behind blemish it not.

Look within thyself: may the teachings of Truth,
Like pure flames, devour deceit and foolishness.
Spiritual knowledge is similar to fire —
And so is the deep burning of love.

Dress

The meaning of dress: firstly, according to will,
To veil the body's sacredness,
And then: to manifest a function or a nature —
To weave for our body an image of the soul;
Priestly and royal garments
Manifest a dignity beyond all time.

Ceremonial dress may be magnificent —
But by the body alone is God's likeness shown.

Sanctuaries

A prayer in stone: such is the tall cathedral,
Inside long, solemn and dark —
A window, breaking the light into sheaves of color;
Devotion, motionless before golden images.

Islam's house of prayer, image-less and plain —
Piety's face is turned towards Mecca;
Side by side, in rows, men stand and pray,
In the perfume of faith and submission to God.

O sanctuary of virgin nature:
No stone, no carpet, only woods and meadows,
Mountain peaks, the sun, and deep night —
And everywhere the might of God Most High.

A sanctuary that God has given us:
It is not far off, it is closest life;
Where are the heights where the gods are enthroned?
Within man's body the Godhead wants to live.

Stella Maris

Work

Honor craftsmanship; make beautifully and well
Everything that you need for life. Not merely for money,
But for your salvation. The work is willed by God;
It is a working for the Other World.

Our tools and our art are symbols;
They have a heavenly archetype. Be attentive also
When ye plow and sow —
Whatever ye have accomplished has been done by God.

The Work of Man

On cathedrals, there are always irregularities —
On purpose, for thereby wise things are taught:
Perfect is the Sovereign Good alone;
Ye should not revere your art as ye do God.

This holds good for all human work:
No matter if not everything is perfect;
As long as the whole bears witness to the Truth —
It is the whole that belongs to God.

The Home

I am astonished that some people
Dream of glittering palaces, rich rooms,
Everything adorned with gold and precious stones —
Where is the happiness? One would rather weep.

Many people live in badly built cities,
In buildings that are like towers of Babel,
Hard and cold giants — one lives away one's life
As if in chains; grey time melts away.

And many do not see that what is God-made
Is far better than the artificial and contrived —
Mental worlds that man has created for himself;
Blessing lies in meadows, fields and woods

In God's blossoming nature,
Or when pure snow covers the land.
The Most High gave us our home —
Man needs but little in order to live in God.

Stella Maris

Both

Life's home has more than one star:
God's nearness and God's remoteness;
On the one hand, God reveals Himself in everything —
On the other, the world tends towards the naught.

Affirmation sees, what on God's earth, doth shine;
Negation wills that all things turn to dust.

Now, both visions point towards the True:
Remoteness, so that we concentrate on what is holy;
Nearness, so that we may see the beauty of the Creator.

On both feet, man should firmly stand.

Wakan-Tanka

World of the Red Man: nature and wild grandeur;
No lies cover your proud nakedness.
Hardness and beauty; eagle and sun;
Battle and prayer are your life's path.

The Great Spirit: in Heaven, in things,
In animal and man, in the struggle of creatures;
Play, heroism, and never thought of gain—

The Primordial Mystery is the meaning of everything.

The Hunter

Man is both warrior and priest —
A mediator between earth and Heaven.
When man stands before his victim,
He brings death, but also reconciling prayer.

Dawn

Morning dawns over the cypresses,
The last dream-pictures are scattered by the wind,
The lark rises, and sings its song of love,
While the early star still sparkles in the sky.

Understand, O soul, what delicate beauty says:
God's Goodness is the substance of creation.
Let thy deepest heart be mindful of this —
From dawn until thy final hour.

Wholeness

The truth, the whole truth, and nothing but the truth —
Thus people have to swear before the court.
Thus too it is with holy God-remembrance:
Devotion, wholly and only — otherwise it is of no avail.

For God is whole and one, and He
Sees thee; so thy soul also one must be.
The Torah teaches us: love God with all thy strength,
If thou wishest that He hear thee.

Stella Maris

Religio

Discern whatever in God's eyes is good,
Whether thou be Jew, Christian or Moslem;
Religion does not mean persecuting others.
"Religio" is what binds us to God —

And nothing else. The world needs many forms —
In God alone are the norms of Eternal Truth.
From two sources thou canst obtain salvation:
Heroic faith and Divine light from within.

Sacrifice

It is strange that, in all religions,
One sacrifices fruits, animals, and sacred bread —
That Abraham was asked to sacrifice his son;
That blood and death are offered to the Creator.

There is, in our existence, a disturbing "too much,"
For God alone is perfectly real.
So give Him something of your existence's abundance —
Prove that ye know of His Truth.

Only if ye give, is your soul pure
Before Him Who giveth all — Pure Being.

Symbolism

A black holy man once said to me:
There are different paths that lead to Allâh:
He is the Center, and the different religions
Are like spokes on the Spirit's wheel.

And each human soul is a Way:
God wanted a thousand mirrors for the True.
O would that man, in the depth of his heart,
Protect the deep meaning of the One —

And of the Self, whose countless rays shine —
Blessèd are they who reach "I am That I am"!

Distinguo

Thine ego should not be enclosed in *Mâyâ*;
Thou shouldst soar above the things of earth.
Even if thou lov'st wine, woman and song —
In *Atmâ* is thy true, deep life.

Poems, the play of lute and noble dance —
Not din and wantonness in crowded taverns.
Beauty and love — the garland of *Atmâ*'s rays;
Only what is noble can remain in God-remembrance.

For one loves *Atmâ* in noble things,
Because these sing of *Atmâ* for our hearts.

Stella Maris

Tantra

When thou seest the True in *Mâyâ*'s play:
In a woman or in the things of virgin Nature,
Then — says Abhinavagupta — it is God Who shows Himself
In these forms; the form is none other than *Atmâ*.

This is not idolatry; nay, it is deep insight;
But those clinging to the letter cannot understand.

Triple Harmony

“Women, perfumes and prayer
God has made love-worthy to me” — thus spake the Prophet.
Women: for they embody love and goodness;
Perfumes: for they are the blessings that flow
From things imbued with God.

And prayer: for it is the flower of existence.

Praise and Thanks

Al-hamdu li-'Llâh — one praises God for
What in His Nature one loves with wonder;
Ash-shukru li-'Llâh — one thanks God for
What His Goodness bestows on our poverty.

Allâh is good: He is Beauty — He is wholly Himself,
In His Essence, in His pure Being;
And He is good in all that His favor
Wishes to give us anew, day by day.

We give thanks: because everything comes from the Sovereign
Good;
We give praise: to consecrate body, soul and heart to the True.

Petition

Praise of God and thanks to God; and then the third
That arises from our soul: petition.

Ask not for thyself alone, but for thy neighbor too;
One asks not only for one's daily bread.
And think not that petition is not needed —
It too is remembrance of the Most-High.

Ask finally, ask for the ultimate Good: for God.

Stella Maris

Ridgepath

Man must hold fast to the essential
And so transform his very being.
From the mere accident he once was,
He must be restored to God's likeness.

The world is crooked, the ridgepath straight —
Do what the Word ordains; the rest is grace.

Society

Thou art a man, and must live amongst men;
Perfection is quite rare, I have to say.
People are made of differing substance —
So bear with them, just as they bear with thee.

And stand before God, perform thy duty well.
How other people are is not so important.

Ignorance

It has been taught: nothing is in the Intellect
That was not first in our senses;
An error. Because through pure Spirit alone
Are ultimate things made clear to man.

Ye say that the sage, like everyone else,
Is a mere accident, following everyday trails
Throughout his life. Clearly, the sage lives —
But what he really is, ye cannot divine.

Nothing is certain, said a philosopher:
Truth springs from general doubt.
This is pure nonsense; Truth comes from the Spirit,
Not from conjecture; skepticism comes from the devil.

Certainty existed before questions were ever asked,
For of certainty the heart is made.
God thinks within the heart — “I am That I am.”
Blessèd is he whose heart awakens to Reality.

Purification

Water purifies; many rites
Use it to purify the soul
So that it be reborn; so that it miss not
Access to the Sovereign Good.

There is no better ritual water — so says
A Scripture — than the mind when it knows
What is real. And then the sacred Word,
When ye call the Eternal by His Name.

Stella Maris

The Origin

For Thales, Primordial Water is the Divinity;
For Heraclitus, it is Primordial Fire;
It may be that men have disputed over Its name;
But each one was right in his own way.

Fire is God's creative masculinity;
Water is His feminine nature,
Universal Substance. Do not dispute —
Ye see but one side of the Most-High.

Ye ask whence comes the fullness of Existence —
It comes from that which contains all forms:
Ether — the best image of deepest Substance —
Primordial ether is the foundation of the world.

And so it is with thee. Of God's Spirit thou art made;
Thou art infinitely more than what thou knowest.

Philosophy

Sophists were the creators of wrong thinking —
False philosophers, insolent
And vainglorious. But in all the Greek world
It was Plato who was chosen for Wisdom.
Before him was Pythagoras, mysterious, deep —
The Spirit bloweth where it listeth.

Not philosophers, but misosophers,
One should call the inventors of false doctrines —
Those who follow their ambition and their pride
And are stubborn in their mad ideas.

Plato and Aristotle, and later Plotinus:
They radiate over a thousand years
And more. What they wished, and partly achieved,
Was that humanity should rally round the Truth.

Stella Maris

Truthfulness

*Satyân nâsti paro dharmah*³:
Nothing can surpass the Truth —
No law, no right, no desire;
Without Truth nothing can work.

This holds also for thyself;
Truth far transcends thine ego.
Put thyself on the side of the true
And break the spirit of untruth.

I and earth — this is constriction;
Spirit and God — this is expanse.
Narrowness should not determine thee;
Choose, O man, the side of good.

Earth is in thy blood,
And even more the Spirit of the Sovereign Good.

Certainty

O beata solitudo,
A saint once said.
O beata certitudo,
Say I, when doubters moan.

Truth and certainty — the two
Are profoundly wed;
Thy soul will ever feel secure
When it is pervaded by Truth

Only Truth can give us Peace —
Everyone seeks to be happy;
Only Peace bespeaks the True —
As in Heaven, so on earth.

Truth, ye think, is far away
As are the stars deep in the night;
Nay; out of Truth's fabric
God has brought thee into the world.

Stella Maris

The Ray

A dream-web in a thousand dream-webs,
With joy comes grief; death overcometh life —
The world-wheel turns without beginning, without aim,
As mysterious Being wills.

And yet, there is a power which, in this play, can win:
It is the ray from the Above and from Within.
Gone are all dreams, dissolving in the Light —
The naught melts away —
the Highest Being shines.

His Will

Mâ shâ' Allâh: God does what He wills.
This — one might think — would mean that He is free
Because He is the Lord; yet the meaning is this:
Ye cannot know the cause of everything.

Quite a number of worthy theologians
Have bent God's Image into human likeness.
God is not a tyrant; *quod absit!*. Understand
That destiny's causes ye can hardly see.

Sewing

Thou mayest tell thyself: if I were nothing,
I would be content therewith. Remember, fool,
Existence is that which wills to be. Incline thine ear
To the inner Self, which wishes to shine here below.

Maybe existence is a raw material —
But *Mâyâ* sews with a golden thread.
Whatever be the web of being —
Mâyâ's graces permeate the world's law.

Inexorable is the structure of the Universe —
The deepest essence of things is *Atmâ*'s Joy.

Tiruválluvar

Shrî Tiruválluvar — a man without caste —
Was not allowed into the temple of the gods;
So he gazed at the temple's tower from afar,
And stood in ecstasy in hour-long prayer.

And became a *Jîvan-Mukta*⁵, highly venerated
By posterity. See what this means:
That sanctity breaks through the outer form —
It is with God, before the temple bell rings.

Stella Maris

A Myth

It has been taught: one of the highest angels
Fell deeply — he was the highest of them all,
“Bearer of Light.” But this cannot be;
A true angel of God can never fall.

From the beginning, Lucifer bore within himself
The possibility of the Fall, like falling woe —
Thus he willed and thus he had to be.
Celestial beings
Are spotless, innocent and pure as snow.

Eschatology

It is taught that there is Heaven or hell
For all eternity. Only one can be right:
The Real is divine, it is the Sovereign Good —
Eternal can be bliss, but not torment.

Why then is the truth only partially taught?
The Logos knows that no one is willingly tormented;
The holy threat works, the sinner flees —
Hell is true because it drives toward Heaven.

Maybe man is intelligent, more or less;
Not that his thinking towers over everything —
No man is the inventor of his own mind.

One word: the lords of the earth are but grown-up children.

Home-coming

Apokatástasis: return of all values,
Good beings and good things
Into the Lap of God, where everything was
And will be eternally, so that their songs of praise resound.

What God created cannot be eternal
Outside of Him. He does not wish to destroy it;
In His Being and throughout eternity
He wishes to hear the blissful voice of earthly creatures.

The substance of the evil one will turn towards the Good —
In the Good the whole Universe must end.

Mahâpralaya: dissolution of the worlds.
At the End of ends *Atmâ* alone remains.

It is thus

To live with many things, to be oneself a thing,
And nonetheless to be alone in solemn silence,
For God is One — such is the circle
Of the human condition; Unity wished to show diversity,
Out and back again.

What else can I say?
Truth is the eternally young Eden
In the heart. Let no false thinking trouble

The reciprocity between Wisdom and Love.

Stella Maris

Doubt

Thou hast never been in the better Hereafter;
Just like us, thou may'st be far from certainty —
So saying, the doubters mock.

I am a man of this earth —
But how can they know where I have been?

Opposition

One asks: is *Mâyâ* good or bad?
The Universe's dream-web can be both.
Here darkness, aberration, din —
There peace and love — the sunshine of *Atmâ*.

The ray must move away from the One
To manifest Its thousand wonders
And weave a world into the naught —
For what seeks to affirm, must also deny.

Mâyâ: All-Possibility — the Limitless.
In our spirit's depth, the rose of certainty blooms.

Scripture

Holy Scripture is infallible. But beware —
It is made, in part, of human fabric:
The Word of God willed to become the language of man —
It became form so that it might be understood on earth.

The wording, as it stands written, is not always true —
True is what drives the soul toward salvation.

Panacea

Why did God bestow on us the gift of speech?
For prayer.
Because God's blessing enters the heart of him
Who trusts in God.

The very first cry in this life
Is a prayer.
The last breath is a word of hope —
Given by God.

What is the substance of which man is made,
His deepest I?
It is the Word that will accord us salvation:
Lord, hear me!

Symbol

What is a symbol? There are two kinds:
A symbol can be arbitrary and artificially conceived;
Or else: one perceives the symbol's inherent meaning —
Its message strikes the eye directly.

In the first case the symbol is a writing;
In the second, it is not a mere outward sign,
But something of that which
It signifies:
It can reach the heart.

Stella Maris

Motionless Center

Wisdom is not simply mental knowledge,
But also being. Discipline is not a burden;
To the wise it is a deep-rooted way of life —
He who lives in the truth, loves dignity.

The Divinity that moves the universe, is Itself
Motionless Center. The sage
Partakes in it: the God-filled Spirit
Is the central point in the circle of Existence.

Guru

Guru is Brahma. Ye should not conclude
That the Master is the Divinity. Look at the moon
With its shine — it is not the sun;
Yet its brilliance is sun's light.

The Avatara is supposed to be the Godhead?
Ye should understand this: yes and no.

Strange

In the Middle Ages, stories about saints
Speak much of miracles;
These stories are not always the fruit of sanctity;
Their testimony often wears the garb of naïvety.

It is a characteristic of certain words and times
That they generate the miraculous;
This lies in the nature, not so much of the pious,
As of the religious world from which they come.

For each religion has a power
Which, in its blossom-time, creates miracles —
Not to instruct us of better things,
But to increase our faith.
Miracles were, so to speak, in the air —

They radiated out from the perfume of Paradise.

Virtue

Morality can be of different kinds:
With devout sentiments, it can soar to Heaven,
Shaped by the pious customs of society;
It can also lie in the nature of things,
In being, not in sentiment — in discerning
The deep roots of good and evil,
And not in the mere naming of them, according to whim.
Prescriptions are useful; but better is the virtue
That arises from humanity's primordial youth.

The good as such comes from the beauty of God.

Stella Maris

Sufficiency

It is not ingratitude, but you ask yourselves:
Why does the Enemy so often win?
Well, one has to leave some scope to evil —
So let Fate spin her black threads.

Bright gold is hidden in the dark —
So be of good cheer, the Lord provides.

Maybe thou wishest to understand too much —
That all be laid bare before thee;
Thou knowest that all destiny has a cause —
This is hidden from thee —
But not from God; this should suffice.

Anthropos

Dream-veil man — who has conceived thee,
Both as thou shouldst be and as thou even art:
A being that forgets the Sovereign Good,
In a world that will soon have faded into naught?

Dream-fabric world, who wove into thee
The human dream that takes delight in thee
And is consumed in thee?
God grant that this dream will turn toward the True.

The wise man is not too alarmed:
The form into which man is born
Is precisely his possibility to be chosen for salvation.
So strive towards God and be of good cheer.

The Aura

All creatures exist in order to say "God";
So thou too, O man, who art lord of creation,
Must accept the world's vocation —
Woe unto him who forgets the meaning of his existence;

This cannot occur with animals, plants, or stones;
Only with man, the owner of free will,
In his delusion.

Say "God" throughout thy life;
May it be a grace for others too.
Because an aura radiates from the Name Most High —

Prayer is blessing, it is Divinity's seed.

Outlook

Ye think that earthly life is a possession;
Not so; life and body are but borrowed.
The next life gives us infinitely more
Than what our earthly life can offer.

Whatever leads to folly and suffering,
See through and avoid.
Suffering can only be illusion, it is passing —
The rest is joy.

Happiness lies not in mere blind living,
It lies in prayer — and in noble giving.

Stella Maris

Trinitas

Spirit, Truth, Name — the three high marvels
In which God wished to give Himself to the world.
Intellect, Doctrine, Sacrament —
Into their depths thou shouldst plunge,

So that the meaning of thy nature be fulfilled.
And may God guide the powers of thy mind —
Where there is Truth, there is also will.

Pneuma

Man lives in two worlds; it is difficult
To understand: he is soul and he is spirit.
The first is the to and fro of existence;
The second, which promises us Highest Good
In God's Name, is infinitely more.

The soul lives, but the Intellect discerns —
It is the fire that consumes illusion.
How strange: what life has first erected,
Will be seen through, then destroyed, by the ray of the spirit —

And rebuilt deeply within thee —
Thou shouldst remember Being — thou shouldst remember God!

Uṣpâya

There are two ways to draw you to the way
Of Salvation and to flee the way of the Fall.
Two sacred remedies: let me first mention
Plato and Shankara with their stern speech,
Teachings which burn folly's illusions —
And then there is the sweet magic flute of David and Krishna;

To enlighten you, and to captivate you —
Words and music: ye should pay heed to both!

Contentment

To be content with God — weighty words.
Do they mean that one should despise all things?
Hardly so. God created us to love us —
And for us to strive inwardly toward the Sovereign Good.

A golden jewel shines within us,
As soon as we remember That which is.
O soul, with That which is — be thou content;
Paradise already blooms for thee here below.

Stella Maris

Vanitas

Man thinks too much and thinks too little —
He dreams of science and of history,
Of vainglory and of trivialities;
He creates culture and destroys it —

Meanwhile the earth revolves,
Moves ahead, and goes round the sun.

The Celebration

A worldly banquet: chandeliers glitter
 In the large hall —
And brilliant society, ladies and gentlemen
 Sit down for the meal.
They talk of everything and they talk of nothing —
 The wine is red,
And so are the flowers.
 But no one, no one
 Thinks of death.

Week-Day

Week-day: noise, fleeing flood of humanity;
 And ugliness
Of rooms and objects; everybody runs
 And everybody yells
For nothing. Vain laughter does not ease
 This misery.
No one is of noble mind.
 Yet someone, someone —
 Thinks of God.

The Night Watchman

“Oyez, oyez, O ye people:
Our clocktower has now struck twelve;
That’s the number of the Apostles” —
Nightly, till the morning light,

And dutifully, hour by hour,
The night watchman makes his round,
Sings out the time for all the people —

At every hour be ready for God!

Stella Maris

Culpa

Nor every man is bad, this is certain,
Yet the earthly being is poisoned;
“There is none good but God,” said Jesus,
He, who was chosen by the Most High.

The kernel of the question is not incomprehensible:
All that is created is remote from the Creator,
Otherwise it would be God. He who lets himself be guided
by the Lord,
Knows: the soul must struggle with itself.

Original sin, ye say; but this is not enough.
The world is *Mâyâ*: a ray from God, but at the same time
illusion.

Animality

Humanity, it is said, is endowed with reason,
Its spirit is free, it stands at Heaven’s door;
At the same time — who can deny it? —
Man is an irrational animal.

Yielding to his own desires, and proud of vanities;
He acts as if wars were a mere joke
And thinks this can go on for ever —

Instead of “praying without ceasing.”

Modern World

Thou art born into a world
That understands nothing, and of which thou dost nothing
understand.

It wills to falsify thee according to its image;
Its wish is that thou shouldst be destroyed.

Therefore thou must struggle to be true to thyself:
To become what thou art in thy depth.
Thou art half victory-exaltation, half deep wound;
This will drive thee into thy true substance —

O *felix culpa!* For the cunning of the evil one
Has opened up for thee the way to Light and Love.

The Poet

A ray comes over thee and makes thee write poems,
At early dawn and late at night;
Thou weary one, who wouldst repose — thou must accomplish
The work, ever kindled anew by the Spirit.

Very well, let me harken to the Spirit's voice;
May God forgive my despondency.
I do not wish to interfere with a God-willed gift —
What He expects of me, that I will be.

Stella Maris

By the way

Poetry is a message — or else merely art,
A play of words, before which one bows;
I would rather be a market-singer
Who proclaims a way to the Highest Good.

Narcissus — Euterpe

Poems of youth: all too often they are a mixture —
Indiscipline disfigures nobility.
Narcissus is the demon of earlier years —
God and experience help us to recover.

Lyrical poetry is good, but it must offer something;
Whatever does not enrich, has no right to exist.
Euterpe's word is born of the Spirit;
By Heaven has the poet been chosen.

Narcissus, whose reflected image kindled self-love;
Euterpe: the Muse who brought lyrical poetry —
With her is the magic of the Flute associated.
Words, heavenly music — Shrî Krishna's golden world.

Poetry

The wheel of time rolls on and brings me poems,
So that the Spirit may judge men's folly;
And other poems too, that sing of light and love,
And to my soul bring Heaven's solace.

The harshness of existence forces poetry
To think of life's many enigmas;
But it wishes to sing to you of flowers and women,
And to bring you a greeting from Heaven —

Something of beauty, goodness and pure bliss —
Whatever you give, God gives back to you.

Unto Itself

Each poem is a world unto itself.
Some of them may bloom together —
Nevertheless, each one is a single message for thee,
And wishes to flow through thy soul on its own.

Uniquely the meaning of each discourse is given,
There is neither "before" nor "after" —
Just as a song that nourishes thy love,
Speaks to thy soul in a unique way.

Stella Maris

Autumn Leaves

Autumn leaves — what is the meaning of this image?
Poems come, tardy, to my ear,
I know not how — their source is light and love —
*Tutti i miei pensier parlan d'amore.*⁶

Spring and autumn: poles in the space of existence —
Destiny has brought me to old age.
Weary and selfless is life's tree —
Autumn leaves are like gold that gives itself away.

Life's Work

The Work: a lifelong struggle — first
A youthful dream: the True, the Beautiful,
The Sacred and the Great. Then the dream
Come true, that the Word might be heard.

All this in the shadows — radiance or not?
Does destiny wish that the Word become weary
And grow weaker throughout life? *Fiat Lux* —
God willed that it should remain and flourish.

You read in the book of my message
And ask: whence resounds the Master's voice?
Part Shánkara, part Krishna is his substance,
Singing gnosis is his primordial essence.

Advaita

Mâyâ is a radiation from *Atmâ*,
For *Atmâ* radiates; It is the Highest Light.
In *Mâyâ* lie the worlds with all their cycles —
But these are illusion, they touch *Atmâ* not.

Worlds and cycles come and vanish —
Before *Atmâ*'s Reality nothing can endure.
What you experience of things, times and places
Is but dream. This is the doctrine in a few words.

However, O man: from *Atmâ* fell a spark
Mysteriously into the stream of thy heart.
Thy deepest depth is not blinded by *Mâyâ* —
It is none other than *Atmâ* —

Shanti Om.

Portrait

Pneumatikos:⁷ Wisdom is his blood;
And yet: *Ex Oriente Lux* — which means:
Many a sacred word has come from the East;
Thou owest to the East what thou knowest of gnosis.

Nevertheless, the origin lies in the deepest core
Around which gather our thoughts;
Truth's lightning does not come from far away —
It was in our heart, before we were.

Stella Maris

Krishna

I would like to compare this wreath of songs
With Krishna's flute, which sings of *Atmâ*.
O may it reach the hardened heart
That drinks of the cup of earthly folly!

There is the gopis' golden dance of love,
Made pure and vivified by Krishna's play;
O may the soul bow to the magic
That makes it free and lifts it to God's Light!

Stella Matutina

The Morning Star arises from the night
Like the goddess Venus arising from the foam
Of the sea — a pearl, and then a woman;
Primordially feminine is Heaven's wondrous grace.

She is mystery; she is not law,
She is free divine forgiveness,
From the deep waters of Infinity —

And no one can lift the veil of Isis.

Laila

Were I to see thee dance, O Laila, my heart would be
Enraptured and enchanted on its journey inward.
Were I to see thy face, I would forget myself —
I would no longer remember the world.

Laila: angel of contemplativity —
I know not whether thou be form or melody,
A love-song or a golden fairy tale —
Or else a glance from drunk Eternity.

Soul Picture

Ye must understand: I wish to feel *Ananda*
In all the earthly things that refresh us:
A tree in bloom, a noble maiden,
A love-song that delights the soul —

On the other hand: I wish to find refuge
From all the things that distract the mind;
O, blissful cessation of fleeting thoughts—

“O sacred city of Benares that I am!”

Stella Maris

Women

Wise Solomon had temples built
To foreign gods for his beloved wives;
Magdalene poured with loving sweetness
Spikenard oil on Jesus' feet.
On Dante's thorny path of life
Ravenna's noble women were a grace.

The eternal feminine I wish to praise —
Woman's solace is a favor from Above.

From Early Morning

Truth, Way, then noble mind —
These are the pillars of our earthly life
Upon which rests all that we are;
Without this ternary man lives in vain.

Whether thou renounce everyday attraction,
Or understand the deep meaning of beauty,
Or accomplish thy duty in both respects —
Only stand faithfully before the Lord.

From early morning onwards thou must
Be rooted in God, that thy day's tree
May bloom in light and love till night
When all is still. And peace be thy dream.

Bodhisattva

The Bodhisattva's graces, it is said,
Extend much further than the spoken word —
His body is the open house of his Enlightenment,
Bestowing upon us its saving radiance.

To give is more blessed than to receive.
Radiate, O Bodhisattva, what the heart desires.
What thou hast taught with a thousand words,
Thy golden body bestows all at once.

Ad Astra

Ad astra — to the stars — is the Way;
Adastra is the name I choose.
Mine is the star-path, and I am its —
The truth's crystal, and the soul's music.

Islands of light in a cold and boundless night:
I think I see my heart a thousand times.
Far and yet near is our way to the Self —
To ultimate beatitude in God's Heights!

Last Word

The book comes to an end, but not the singing;
This lies in space and time and in all things,
Yet it is spaceless, timeless, beyond form —
It is the content and radiance of our existence.

The signs of God have their own speech;
Thou hear'st it or thou hear'st it not.
This speech is written deeply in thy heart —
A song of Love, a song of Light.

Autumn Leaves

I
Beauty

Repeated

What I want to say here — and may peace be upon you! —
Is to also be found in an earlier song:

Spring and autumn: poles in the space of existence —
Destiny has led me into old age.
Weary and selfness is the tree of life —
Autumn leaves are like gold that gives itself away.

Be not sad when life's summer departs —
O peace, that clothes the soul in gold!

Vita Nuova

The meaning of love is not always possession;
Thou canst also carry the beloved in thy heart,
As Dante did with Beatrice, a whole life long.
The pulses of love can beat in solitude.

On earth the soul must struggle with itself —
Earthly things must bring us nearer to Heaven.
The depth of the heart is the elixir —

“If there is a Paradise on earth, it is here.”

The Fan

The opening of a fan tells how the world
Unfolds to show the marvels of creation;
Or how the goddess Amaterasu
Manifests herself, arising from the sea —

Just as, within us, the Spirit, self-unfolding,
Shapes its light anew in golden pictures.
The fan closes, like a song fading away;
And like the evening sun sinking into the sea.

So may the Spirit, after the appearance of unfolding,
Blissfully return to the Great One.

Fiat

Is it not strange how we secretly
Love something in our earthly suffering?
A something from man's first fall, and its misery,
That has remained in our heart.

We feel beauty in melancholy —
In our art and our nostalgic songs;
It is as if we wished to answer the "must" of our suffering
With the deep "yes" of our soul.

Body-Soul

The human body: glory and low estate combined.
First what God willed,
And then what earthly existence entails —
Consider what, as man, ye should embody!

Understand that only the Creator's intention counts —
Then ye have fulfilled the meaning of your existence.
Body of the soul: the outward;
Soul of the body: the whole I.

Archetypes

Belovèd human beings are written in the stars,
Painted in deepest space;
They already were, before they became earthly —
The Divine Names are their archetypes.

By loving them, thou lovest God, whether thou knowest it or not.
By loving God, thou lovest them —
For they are images, created by the Most High
From out of His Essence — thou know'st not how

To conceive this. God is unfathomable:
The One is Infinity — so listen
To the riddle — He is inexhaustibly rich,
Without the One having to multiply itself.

Parable

There came a minstrel who sang of love,
He stopped at the door of my house.
He sang a song that pierced my heart —
The winds ceased to blow.

Thus it is when God's Love appears,
And seeks to open the door of our soul
With a grace that heals our heart —
The winds of the world-illusion stand still.

Attraction

What is it that man loves in woman?
Both what is different and what is similar.
He loves the childlikeness and the mystery;
Yet he also loves what counts in the manly realm —
Mind, strength, will and knowledge,
But in the garment of beauty.

Love draws me
Towards the other — but also to what I am.

Metaphor

Just as the beautiful one at the love feast
Lets the silk slide off her shoulders —
So is the night a garment, and the sun an unveiling.
The body is fashioned as the likeness of God —
The archetype resides in the Most High.

The greatness of the Divinity shines in Pure Being.

Nûrîn
(*Eliminated Poem*)

Beauties

A naked woman and gypsy violins —
A beautiful image of which one can dream,
Yet other beauties this earth has to offer —
A psalm with a harp, and a holy man.

The world is full of forms and wonders —
The sacred is a world in itself.

Râdhâkrishna

Râdhâ in the sacred grove. And Krishna came;
His face shone like the blush of dawn.
He played a tune on his magic flute —
A song of longing that robbed her of her senses.

They became one in their sacred play of love —
The world became extinct. Only *Ananda* remained.

Kwan-Yin

First without gender, then seen as woman,
Thus it is that Avalokiteshvara
Is venerated in the Mahâyâna — a manifestation
Of goodness that averts from us the bad.

Kwan-Yin: sitting on a heavenly lotus,
Deeply sunk in her own center;
Her merciful breasts and her golden body
Shine, a protection for the saints.

Resembling her is Târâ — another lotus blossom
Of the East, a radiant garland of the luminous Good;
Mercy in changing forms —
To be found everywhere.

Let Thy Grace prevail.

Upâya – Prajñâ

Yab-Yum: they clasp each other in close embrace.
Divine Power and Divine Spirit; this means:
Upâya is masculine, the Path;
Prajñâ is feminine, liberating Knowledge.

But there is also another interpretation:
Truth is masculine; striving for illumination
Is feminine — O cup, let thyself be filled,
As have all those who have awoken to Light.

Domains of the Spirit

Truth and holiness; beauty and love; nobility and greatness —
These are the primordial dream of lofty souls.
First starting-point, then goal: what we choose in our heart
Should unfold in the course of our life.

Then there are the arts that delight the soul:
Poetry, music and dance; to austere Truth
Pertain the beautiful and the noble, which rejuvenate —
Just as the gopis were Krishna's joy.

Architecture, dress, and also craftsmanship,
Are heavenly gifts that you must consciously foster,
And understand what they teach;
Blessèd are both the beautiful and useful.

Degeneration

An ancient royal castle is beautiful in itself,
But the interior pomp is dreadful —
Nothing in the world is more extravagant.
Praised be the nomad's simple tent!
Richness has meaning when it leads to beauty,
But not when it lets oppressive dreams take form.

Benevolence is the adornment of the rich man's heart;
Resignation draws the poor man heavenward.
Poverty is of value when it nourishes faith;
When in bitterness it turns against the rich,
Its merit is gone.

Whether rich or not —
Ye stand before the Judgement of Eternity.

Esthetics

Someone said to me that Shrî Shankara, the *jnânî*,
Was no esthete, that he remained within the strict realm
Of metaphysics, that questions of beauty were foreign
To him, that he was and remained the pure wise man.

Ye mathematicians, break not the rod
On him who speaks about the beautiful.
The wise men of the East did not preach beauty,
For in their world there was nothing else.

In the ancient worlds — and in every land —
Truth and the beautiful went hand in hand.

Visual Art

What is the meaning of statues and paintings?
Partly, representation of what we have seen,
Or magic; partly, images of highest beings
Who rule our destiny from above —

Symbols, whose nearness bring us something
Of divine beings who descend;
And conversely: which show us the way of grace
From our wretchedness to Heaven.

At another level, images are there
Simply to decorate a home, as does a bunch of flowers;
Just as, in the cold and harsh winter,
A picture of spring may delight the soul.

Degeneration threatens much visual art.
The Near East renounces all images;
Abraham's world.

God knows best
How each people should perform its prayers.

Tempora, Mores

Visual art: the Renaissance destroyed
Everything that the wisdom of the Middle Ages had protected.
Baroque: it belongs to the worst
That ever was hatched by empty-minded artists.

Admire not the cold ostentation of architecture,
Nor paintings with their sultry pomposity.
With all of this the West has been obsessed;
God help us. Let us forget all that dross.

Interior Decoration

Japanese golden screens and *kakemonos* —
Some of the best things that artists have given us.
The gloomy oil-paintings that fill museums —
Who would want them in his home?

Say not this is unimportant. Rooms
Have an effect on us, they shape our dreams.

Whatever favors the Spirit is not superfluous —
It is heavenly revelation that makes the style.

The Language of Sounds

Music not only expresses feelings,
But also mysteries that instruct us.
Truth lies in the powerful language of sounds —
The question is whether we hear its depth.

In early Islam music was disapproved of
Because of the worldliness of the majority.
But Rumi brought it to highest honor;
Because, expressing love of God, it delighted his heart.

Dancing

Her body is the landscape of pure Being,
Combining beauty, innocence and childlikeness;
Then there is the mystery “becoming,” the dance of time,
Proclaiming *Mâyâ* through the enraptured body.

The sound of drum and music
Emphasizes form and its movement,
And, as it were, lets it melt in the river
Of beatitude, and thus of God’s Blessing.

The Artist

The true artist is but an instrument
To manifest God and nature —
Mysteries which graciously reveal themselves,
And which are inscribed in God's Spirit.
Or else magic, because outward signs can proclaim
Their meaning on the different levels of existence.
Then sometimes art is only this:
The expression of something beautiful in the artist's substance.

Art does not have its foundation within itself;
Nor is it something invented by a disordered mind.
He who wants to give us sweetness or greatness
Must also think of the meaning of life.

The Art of Gardening

Artificial gardens should not exist;
Let the plants live as they wish.
Consider the wilderness: there is nothing more beautiful
Before the creative Face of God.

Zen gardens philosophize instead of blooming,
And so they lose the real meaning of gardening.
If you wish to depict the void, go to the seashore
And bury your mind in the sand!

II

Human Themes

The Art of Healing

The art of healing should alleviate suffering,
Heal many ailments, and also prevent ills;
Death can still wrench us away from this earth —
The aim cannot be to abolish dying.

Medicine battles, and it may succeed.
It is a good thing, but it is not absolute.
Rather shamans who really heal us,
Than doctors who polish the body to death.

Blessèd is he who cares for the sick
And heals not only the body, but also the soul.

Science

“I take refuge in the Lord
From a knowledge that is of no use to me.”
Thus said the Prophet. Ask the scientists:
What use is it to know about Antares?

Astronomy — be not over zealous;
Of course you may know that the earth is round,
For this is obvious, and has its meaning;
But let Andromeda flee into the naught.

Iron Age

Humanity has dreamt of murder and slaughter
For thousands of wild years;
This was not so in earlier ages— times change —
Because men of earlier times were not like wolves.

In the *Kali-Yuga*,¹ fighting is law —
Shri Krishna solemnly taught this —
For where misdeeds abound,
The noble hero with his sword is needed.

Do not forget to struggle against thyself —
Fighting the dragon is a spiritual value.

Points of Rest

The *Kali-Yuga* is not merely a fall
Downward; it stands still at certain points:
Cosmic values can appear everywhere,
If the Most High will.

Truth and the Might of Good are at work;
The *Krita-Yuga* shimmers through the night.

Twilight

Chaos in the growth of highly diverse ancestors:
Calculating Romans, dreaming Germans;
The partly mystical, partly worldly face of the Church;
Capricious spirit of fashion, lurching forward
Through the centuries — lack of balance:
This is why the European West is ailing.

Nevertheless: there have been pious people
And saints — today as well as yesterday.
Otherwise it is twilight everywhere. — “Let there be Light!”

Human Problems

There are no bad human beings —
This opinion, which is based on dreams, is wrong.
There are evil peoples — this too is an error,
An unconscious desire for revenge.

A human being can be fundamentally bad,
And not merely because circumstances seduce him;
A whole people cannot be without virtue—
It can lose its head, but only for a time:
A mania may poison part of a people —
One wicked man can cause such a calamity.

During the Middle Age morals were wild;
The saints were nonetheless part of the scene.
Without doubt, cruelty is shameful.
It is in man, it is incomprehensible —
Except in metaphysical dress:
A grain of sand within All-Possibility.
Thou canst find it in the Scriptures —
No one can lift the veil of Isis.

When the majority of a people is believing,
Then the people can be the voice of God.
On the other hand, when it cuts itself off from wholesome belief
It falls into its own nothingness.

What is the use of idle brooding or complaint?
“To be or not to be — that is the question.”

Ideals

Young people have ideals;
Old people laugh and say: "Come everyday responsibilities,
And you will outgrow them — the seriousness of life makes
one wiser!"
Time passed. And wiser I never became.

I stayed with my ideals, with realities —
You drink life's meaning out of empty cups.

A Question of Guilt

Someone wrote that, when Orientals
Believe something foolish, they have been westernized.
If, without western poison, they were wise,
Why did they let themselves be robbed of their wisdom?

The East does not bear the first guilt for the fall
Of humanity — but we all are human beings.

Cogitatio

If thou art famous, as were others before thee —
Who will ask after thee in a hundred thousand years?

If thou art despised, as so many are —
What does it matter if toward thee the Lord is well-disposed?

"All is vanity," a wise king said;
He was with God. The world's applause is worth little.

Paths

Pride dominates the thinker whose brain
Produces rubbish and spoils the world.
The true servant of faith is humble,
His vices die in the love of God.
And selfless is the sage whose mind
Attains the light of Highest Truth.

Destructive philosophizing is one thing;
The Intellect, heart's vision, is quite other;
Then there is the path of faith, that brings
Solace to souls, and awakens them to salvation.
When thou hast found what draws thee upward,
Thou hast discovered thy Path.

Condition

It has been said that the Supreme Name saves us,
Despite the crushing weight of our sins;
This is true. However, to an evil human being
The invocation of the Name is of no avail.

God does not hasten with miraculous powers;
He only makes holy souls that are noble.
One should approach the Name with awe:
"Ye should not give sacred things to dogs."

Be simple before God. He hears you. But also:
Be of noble mind! The way of Heaven requires it.

Audiatur

*Audiatur et altera pars*² — a golden rule:
Listen to both parties, if you seek justice.
An exception is when one of the two parties
Is a fool or a scoundrel, to avoid whom
Is a natural right. The honest man's testimony suffices.
Scold the hothead if he distorts the truth.

Men should respect one another. The right should win,
But remember the nature of things, and do not lose your mind.
Peace is sacred — a treasure from above;
Fear the Lord and greet each other. *Alaikum salâm.*

Magnificat

Mary and Elizabeth: they met and greeted one another;
The blessed Virgin spoke, filled with the Holy Ghost,
And said: "The Lord has chosen me;
They shall call me blessed. Humility
Is the heart's adornment: to be small before God's greatness.
He fills the poor, but the rich
He leaves aside." What does this mean?
"Rich" is he who in his heart
Has no room for the Lord,
Because it is filled with the world.
O man, make sure that a holy emptiness
Honor the fullness of the Supreme Name.

Mary — full of Grace. Praise be to God,
Who tests our hearts through humility.

Caritas

Thou who pray'st in solitude, think not
Thou art alone; for thy prayer is also a boon
For others, whom thou know'st not,
And a benediction and a duty.

God-remembrance thou owest to the Most High —
Then to thyself, and likewise to thy neighbor.

The place where ye stand still before the Lord
Is like a pole around which the world turns.

The Sword

Let truth's shining sword cut through
The fog-veil of thy darksome soul;
The Word of the Most High and of salvation —
Carry it always in thy heart and on thy tongue.

Think not that the human soul is holy
Because foolishly it avoids every battle;
The just fighter thou shouldst honor,
For in the noble sword lies peace.

Thy weapon — understand this well —
Should not kindle idle conflict.
Let it fight against the enemy of the good,
And wisely overcome false peace.

What is Decisive

Man's worth lies in his dignity,
In his being before God, and not in his doing;
The city dweller, who lives in high buildings,
Should not deride the one who dwells in huts.

Man's worth is his attitude
Toward the Absolute, not his where and how —
It matters not whether he be an artist or a scientist,
Or a hunter of the buffalo on the prairie.

The world, however it may appear, is a symbol —
The Great One alone is Reality.

Do not forget

Joy in God — how shall I explain it?
Ye should not easily become depressed,
Nor should ye feast on idle images and thoughts,
As you wearily walk on everyday's grey paths.

Be thankful: to be man is the greatest good fortune —
Is not man the gate to Heaven's Kingdom?
You possess the highest truth and also prayer —
And God's grace makes you like unto the angels.

Intention

Must one, hour after hour, only remember God?
A weak and ailing person can hardly achieve it.
However, it is said that angels say the prayer
In their stead; and so the work can succeed.

Better to die with a pure intention,
Than spoil everything through hypocrisy.
Intention is the crux, the dot on the i —
God never demands what is beyond our strength.

The Aged

In old age — someone wrote —
One becomes separated from outward things;
Indifferent is outward life —
Approaching death is all one knows.

I have now reached old age, and yet the world
Has always remained the same for me;
So also the soul, which lives in the True —
What will come, is what we most profoundly love.

Greatness

Greatness is not of the world,
It lies in God-remembrance.
Merit grows not in thy field,
Let God confer grace on thee.

Dwell in the house of thy heart,
Apart from the crowd;
What profiteth the world's applause,
If God does not approve thee?

It is written: God is great.
Why should people trouble thee?
Remain in the lap of grace —
As yesterday, so today.

The Voice

The wise man is supposed to teach the seeker —
He may be inwardly consumed with grief
In this low world. But then comes a gentle word
From Heaven: whatever be thy world,
Peace approaches, the nightmare goes away —

For *vincit omnia veritas*. Truth there was
Before deceit, God's powers approach.
And this is taken from a sacred scripture:
"Verily, after hardship cometh ease,"
Whatever idle earth-deceit may have brought before.

Mermaids

Mermaids bewitch fishermen with songs,
And drag them into the cool, green depths —
Thus worldly men follow their passions,
As if called by a sweet voice.

The worldly man; but not the spiritual man,
Who loves all things in God, and not without Him.
Transparent are the good things in the world;
God is of all things the ultimate meaning.

Say not that noble beauty can beguile us —
Not those that hear the depth of beauty's song.

Little Things

To be great, and yet heed little things:
Quite often the little is like a part of greatness.
Vain persons may despise the small —
The intelligent man must see its meaning.

To be great is not the ability to puff oneself up —
Greatness strives towards the essence of things.

Desires

Being man, one cannot be wholly without desires,
For man must eat and drink in order to subsist.
But one can desire things without forgetting God —
Otherwise there would be no blessing on the earthly plane.

One can have wishes without greed;
One knows that earthly things have limits,
As do we ourselves. One should not crown
An earthly thing with worship and with laurels —
The world is small alongside the Creator.

Do not attach thyself to what is part,
Forever “love thy Lord with all thy heart.”

Timor

Someone says he is God’s friend
And need not fear. This is completely false;
God loves not pride — He does not accept
That man should confer upon himself the garland of friendship.

Fear without love exists, of course;
But without fear there is no love,
For reverence is the price of all love —
Otherwise nothing of love would remain.

A Defect

Pettiness is a serious defect;
The average man has no greatness of soul.
He does not know the feelings of the noble man —
How he experiences pleasures or the blows of fate;

How he sees the meaning and the depth of things;
And how he accepts his fate and trusts in God.

Reflection

Greatness belongs to God. But its reflection
Can, through grace, be found in man.

Never has a great man broken his word;
Greatness is to keep what one has promised.

Whether lofty words or market song —
See to it that they contain God's Truth.

Faithfulness

The noble man is faithful, faithless is the bad,
For whom even good things are a burden
When they last. Not so the just man:
Never does he tire of noble things.

Selfishness and vain superficiality —
The fool seeks and admires novelty.
Depth and magnanimity want love and faithfulness —

Noble things have their foundation in Eternity.

Fâtîhah

Moslems pray: lead us on the straight path;
The path of those protected by Thy mercy,
Not of those whom thy wrath's thunderbolt will strike,
Nor of the poor souls that are seduced

And walk the path of error. — This everyone prays;
And why? Because every heart is threatened with pride;
And because every soul may err —
Pride and error are the misery of man.

And the path of those who will find Mercy?
Man's archetype will tell us —
Truth and humility: the core of thine endeavor —
From thine earliest years until thy final hour.

Ekstasis

Ecstasy excludes consciousness of the world;
Forgotten is the body, house of the soul.
This is indeed much — but it is not everything;
Other values are also of importance.

Ecstasy — some say — abolishes
Outward illusion. Indeed; and what else?
The first necessity is keen discernment;
Ecstasy does not make a man more intelligent.

Quintessential prayer is the framework for ecstasy;
Samādhi does not exclude life's norms.
Not he is holy who awaits a miracle,
But he who is conscious of the presence of God.

Thou canst pay attention to the outside world —
But the highest good is pure God-remembrance.
The sage, who is unencumbered by any illusion of soul,
Is ever rejoiced by the presence of God.

Blame

A mysticism that thinks that sentiment alone
Is the way to the Sovereign Good,
And praises stupidity as if it were humility —
This is a sweet illusion. Cling to the True!

The rejection of all confessional formalism
Is not yet wisdom. Are we all brothers?
Magnanimity is not the same as egalitarianism.
Feelings may lie. Truth, come back!

Modesty

Monkeys wanted to be human beings,
So they are pariahs before the temple door.
And so are men when they climb too high —
God will refuse the crown to ambition.

Smallness cannot be twisted into greatness —
But in modesty there may be greatness.

Four Pillars

Resignation: accepting God's Will;
Trust: believing that God radiates goodness.
Both are founded on will and sentiment —
They concern every man, both young and old.

Serenity: seeing the world from on high,
As if one walked on clouds.
Certainty: seeing with the eye of the heart,
Which understands the essence of things.

Not everyone can reach pure Spirit
But everyone can understand the signs of faith.
Faith gives enough light for salvation —
But wisdom without soul does not exist.

The Eye

An eye that opens and closes —
Such is the life that seems endless to you.
It radiates with happiness, its tears flow —
No eye exists, that never wept.

The eye looks deeply into the world —
So may life's gaze perceive the True,
And understand the contrast between naught and light —
May thine eye direct its gaze toward God.

Faith and Gratitude

Unbelief is basically to forget
That earthly din is transient;
And ingratitude is not to realize
How often grace comes to us from Heaven.

On earth it must be so: one must struggle;
Faith and gratitude — they will alleviate suffering.
“Truth has come, vanity is dispelled —
Verily, vanity is woven of nothingness.”

Suum cuique

Extensions: space and time and form and number —
The soul likewise comprises various worlds:
Reason and love, activity of the will —
One standpoint should not scorn the other.

For each world stands somehow by itself,
But is not unique, for we are made
Of extensions, and yet we are one.

Blessèd is he who sees the True in everything.

Autumn Leaves

Looking Back

A veil before the face of soul's deep core,
Woven of things and happenings —
One must be old to see it clearly;
Youth may understand, but does not see it —
And deeply frozen are most of the old.

The sage is timeless and without age.

La Vida

La vida es sueño, a Spaniard once wrote —
Whether, O man, thou laughest or weepst,
Repose in the Lord, let Him weave thy destiny —
Thine is the dream, and to God belongs life.

Muero porque no muero — for dying in God
Means to inherit God's eternal Life.

Sin

What should the sinner do after his sin,
In order not to kindle the wrath of the Most High?
He must recognize his error and regret it,
And sow better works around him —
Then draw the lesson before God.
The one who thus regrets, the Lord has forgiven.

The doctrine is severe, because it goes the whole way.
Before God, thou must not stop at half;
If thou hast fallen, higher must thou strive —
Thou must hasten towards the Eternal.
Thou know'st the parable of the prodigal son:
Great was his sin, but greater was the reward for his effort.

Take one step — it is said — on the Lord's Path,
And the Most High hastens to take ten steps towards thee.

Suffering

Man must resign himself to his lot:
There are sick people who suffer year after year;
They are set apart, they are in God's favor —
Their way to God is faith and patience.

What, after all, is our poor earthly passage
Compared with the eternity of Heaven!
The Lord God charges them not with guilt —
"Verily, after sorrow cometh ease."

Fortuna

Do what the body needs in everyday life,
And do what brings blessings to the world;
Walk the path of prayer, which brings salvation,
And breathes God's Peace into the soul.

Man longs for happiness, yet well he knows
That things flow into ephemerality;
Happiness, some think, lies in the earthly realm;
But they will not find it, except in God.

Height and Depth

God-consciousness — a presence of Light.
The world — a to-and-fro, perhaps
With greatness; or else a tiny noise about nothing
That never vanishes from the threshold of our soul.

God-consciousness: can one describe it
With an image that will never be forgotten?
It is bliss on a height, that is undisturbed and white,
And in a depth, in which no questions arise.

Religions

Religions are redundant —
So say those, who see only the outside.
Yet religion is indispensable,
So that people may stand on God's ground.

Inwardness: this is the mighty word.
Man must possess a truthful soul,
A self and a center; let him not trot
Like animals through their poor life.

Say not the dogmas contradict one another;
For only the fruit of faith is essential.

Faith and Gnosis

Religion — a cosmic phenomenon,
And so is holiness, which can work miracles;
Gnosis is grounded differently,
It guarantees salvation, like the path of faith,
But with another mode of thinking and in other ways —
But both fall under the same ray of blessing.

The Intellect is not created;
And uncreated is the Sufi's light.
The Most High recognizes his own Essence
Dwelling in the sage whom He has chosen.

Ratio

Can reason grasp All-Possibility?
Mere thinking cannot be aware of it.
The *heart* must ripen toward the Most High Being
In order to become pure and to manifest
That which it is essentially: the eye of the Divinity.

The way of the *soul* is humility and trust.

Dhikr

“God has cursed the earthly world
And all that it contains —
Except for the remembrance of God,
And whatever leads us to it.”

Thus spake the Prophet. Only that is good
Whose nature flows into the True;
Blessèd be the ardor of love
When it binds us deeply to God.

Little Faith

A believer is not the one who merely has no doubts about God;
A believer is the one for whom God is the Center.
For many God is merely a background
To a life that flows into nothingness.

Thus there were great poets whose lyres
Created the most beautiful melodies;
But only to dream and to enchant others —
A futile life, a futile effort.

One should not cast pearls into the ashes —
Our life on earth can be devoted to something better.
Not that the Lord has never forgiven foolishness —
Many a one has benefitted from God's Magnanimity.

Credo

Faith pours out for us the sacred truth;
Truth pours out for us the wine of faith.
Intelligo ut credam,³ one could say —
Of the two modes, one or other may predominate.

Firstly there is faith: to feel that God must be;
And then: to bear the divine Selfhood in oneself.

Marginal Remark

The pen has the right to repeat truths;
They are never expressed in quite the same way.
It is as if I wished to give new answers —
As if a spirit within me had asked a question.

Whether you prefer it once or several times —
A true word is a whole universe.
And so is beauty: let it return again and again,
For every flower can teach us anew.

Understand well: the pen comes from beyond,
And whatever Heaven wills, it shall be written.

Words

No doubt, man's words are evanescent,
Like everything that is of this earth;
But think not that they are gone with the wind,
When they flow from a pen that is inspired by the Spirit —

When they stand written in the stars.

III

Primordial Doctrine

The Present Moment

It is strange when one compares the temporal condition
With the mystery land of Eternity:
What gives us the right to love the present moment?
Something eternal, something of the holy Beyond.

A first thing is the happiness of possession,
A second is the actuality of experience;

A third goes back to God's very Being.

Inward Realization

Day, night; full moon, new moon, year —
Summer and winter, as it has always been.
Zenith and Nadir, North, South, East and West —
Thus is the world made, wide and firm.
Space and the wheel of time; cosmic poem —
The dance of Isis. Her face ye cannot see.

And then? Ye should not be discouraged —
For "blessed are they who see not, yet believe."
The wise man's gaze is both seeing and not seeing.
Man's consolation is trust in God.

The eye of the heart distinguishes not between I and thou —
It finds in Being unity and peace.
The bodily eye sees God in images;
But the senses cannot understand the essence.

Should I tell you the inexpressible?
A delicate task. Yet I will dare.

Measures

One may disagree over words and pictures —
But the world is all and nothing. And God is the Center.

The cosmos unfolds because it illustrates
What lies within unity. Conversely,
It is a point within All-Possibility —
It is this that endlessly repeats itself.

And so it is with the soul: it expands
Into the infinite, and yet is little;
The heart is center, core — but it is limitless,
It is infinitely more than what can be measured.

Multiplicity seems to prevail over Unity;
But unity is all, despite appearances.

Comparisons

A sun star — unimaginably great;
I am a grain of sand that vanishes in space.
Yet nonetheless I carry the star within me —
It is a speck of dust of which my spirit is the essence.

For all existence is born of the Spirit,
And this miracle God has bestowed on me.
God wished to live in the world as a witness,
And thus has laid His All into my naught.

Man's being is more than what thou knowest —
There is no measuring rod for the Spirit.

Beauty is Spirit crystallized into noble form;
Spirit has vanquished matter, and won it for itself.

Tremendous seems the world that surrounds us —
Even greater is he who loves his Creator.

Radiation

They say that the earth came first
Then life and consciousness;
And then man's mind — one out of the other,
No one knows why, how, where and when.

But in reality: out of an invisible center
Everything was radiated onto the earth,
The lower, the higher, and the mind —
Thus did the Creator make our world.

Everything was prefigured in the Most High;
All things arose from the web of possibility.
Man came into being so that an earthly creature
Might bear witness to the Most High, and strive toward Heaven.

The Hourglass

Behold the hourglass: one half is full,
The other empty, depending on one's standpoint.
Its symbolism: where the "yes" and the "no" are
In our universe — what are clock and sand?

When in the world's bustle thou seest fullness,
Then God will seem to thee as void, invisible;
But when in the world thou seest emptiness,
Then knowest thou: To God belong Being and Truth.

The space of things is not infinite,
Despite the play of multiplicity;
For God alone is limitless — He is All-Possibility.

Cosmosophy

Music of the spheres — number and harmony:
Pythagoras saw these in one sole picture.
Thus is the Spirit, thus is the world made:
Severity of logic, and gentleness of soul.

Thought wants to circumscribe existence,
Music awakens the miraculous.
Reasoning is like reckoning or counting;
Music is like the intuition of the True.

Universe

Space has three dimensions, time has
Four phases; thus it is when we consider these things
In themselves. But space has a center,
And time has the present moment; and therein is the I.

God is Here and Now — infinite and eternal.

Primordial Signs

The circle denotes perfection.
The square denotes the world with its four doors:
North, South, East, West. The triangle is that which strives,
It wishes to give birth; it wants to lead upward.

Thus too the soul: she is pure spirit,
Then world of experience: the I, the feelings,
Then she is the creator of good works;
And finally she is longing for the highest goal.

Primordial Form

For Indians the All is a circle;
The Great Spirit loves and brings forth what is round,
Because it shows perfection and goodness.

Woman's body is made of roundness —
It is the All; it bears witness to the Most High:
Love and warmth descending from Above.

Round is the sky and it gives us rain —
Thus works the blessing of goodness and beauty.

The state of childhood also manifests primordial form —
The child is round, and so is his playful dance.

May man live a simple life —
And never lose an easy childlikeness.
However, the sphere is not only child —
Think how immense celestial bodies are.

Guna

Sattva, *rajas* and *tamas*: light, hot and heavy,
So one could say, according to one's viewpoint.
In *Mâyâ* there is "yes," "heat," and "no" —
The soul is made of variety.

Yet in the heavy and dark there is also a good:
Under the sky's expanse the earth rests.
God grant that the dark side in our soul
Be transformed into spirit and light.

The "I"

No "I" could live for a hundred thousand years —
It would feel as if enclosed behind thick walls.
Where is our home after our long stretch of time?
In Paradise, which is within God Himself.

One must understand: to say "I" is to say "time" —
The Self alone is Eternal.
What may the substance be that destiny kneads?
The kernel within us that prays is immortal.

Limits

Need for causality: it has its limits;
Our power of thought: it should not think in order to shine.
Points of reference should be sufficient —
Only with illumination can the soul fly.

Ye should not be tormented by uncertainty —
He who has God — and is God's — can lack nothing.
One can say much, but never everything;
Trust in God — ye should ask no further

History

Reflect on this: at every instant
Each living being becomes older —
Is closer to death; there is no return.

Thus are we woven into history;
Each one of us, up to the last.
We stand before the one Last Judgment —

And if the peasant grows older, so does the emperor.
All of us must journey through time's space —
The one great question is: who becomes wiser.

Universal Destiny

The All is like a single living being;
A single destiny in time and space —
Divided into thousands of single beings.

The universe is aging, it is slowly becoming colder —
As is our sun; even the largest stars,
Such as Antares, become older with us.

The great wheel of time goes on turning —
I am not alone, all things live with me.

“The Kingdom of Heaven is within you” —
I am both a spark and the great All.

Fundamental Truth

I and the world: they stand face to face —
Yet they are one — the dichotomy is not permanent.
I know not if the whole world is my dream
Or if I am the foam of the dreaming of the world.

Some deem the world to be imagination —
Whence this illusion came, no one knows.
I or thou, awake or dreaming, great or small —

The Truth lies in the one, deep Being.

Negation

The True is indifferent to the fool;
He misunderstands deep insight; he thinks that I am
A mere negator who tears the world apart;
He denies all values, and wants to be finally victorious.

Understand me well: there can be no affirmation
Without the well-weighed “no” of Truth.

Primordial Light

Behold how the Divine Self
 manifests itself in multiple ways —
Firstly, in all creatures,
 on all levels of existence;
Then in man
 in whom It shows Itself as Intellect.

Thou must also discern the following:
 the noble is not the ordinary —
Beauty and nobility manifest
 Selfhood directly through their content;
Selfhood is proven indirectly
 by everything that exists.

Man, be thou ever conscious:
 what thou art thou shouldst become —
In the fabric of thy being
 bear witness to the shining Self.

Whither?

So many people on this earth
Would love to be immortal, as in Paradise,
Eternally in bliss on heavenly meadows.
But transience lies deep in the substance
Of existence itself — knowledge alone can perceive it
In things and happenings.

A question:

What in the better hereafter will be our situation?
God will make the choices for us, we will have nothing to choose —
Man is poor; the Creator lacks nothing.

Life in Paradise, and its round-dance in bliss,
Also means rising upwards —
But each one is in the place that is his due,
For in Paradise there is no foolishness that could seduce.
In Heaven's Kingdom is the presence of God,
Round which, beyond all time, ye gather.
Even if I could find no other answer —

In God is our end — without end.

Darshan

I read in an old prayerbook
That in Heaven Jesus would show his wounds
To Mary, so that his salvation's work
Might shine, at consecrated hours, in her soul.

The Virgin would then show her body,
To remind him of what she gave him
With this sacrament, prepared by God:
His flesh and blood, his sacred heart, his life.

Darshan: the contemplation of sacred signs,
So that we may reach their deepest meaning,
And feel that Heaven is rewarding us —
And that the beloved "Other" dwells within.

Understand: first comes seeing, and then becoming —
There is on earth no better loving glance.

Vincit Omnia

Truth is everything. Then comes the wise will
That should logically follow from the true word.
Were there no Truth, there would be no mind
To rend the veil of idle schemes.
Who has driven you into delusion's net?
The Truth is written in our hearts!

Follow the true, be it against thy will —
It will fill thee, a chalice, with deliverance.

Rectification

It has been said: the good merely exists
As an opposite to the bad; if there were no "no,"
There would be no "yes." — Relatively speaking
This may make some sense; but not absolutely.
For the good is good in itself, it is pure being.

Were there no darkness, there would yet be light.

Rahmah

“Verily the ray of My Mercy
 came before My Wrath.”
Thus spake God;
 and thus it was transmitted to us.
For, when the world still was not,
 there was only blissful goodness.
Wrath — it was not yet kindled,
 it slept within the darkness of possibility.
What is the meaning of this?
 That the warmth of Mercy
Dwells deeply in Divinity’s Substance —
 in Its radiant Being.

Primordial Song

Tell me, O Self, where are thy veils
Which in the world deeply cover thy face,
And yet uncover it — rays
That fill the universe with thy Presence

And make it precious. Bring us delight,
O Harp of Nature, thou who art earth’s primordial song!
So that the soul, free from all selfishness,
Become a harp within God’s Harmony.

True Knowledge

Here is true knowledge, vision — there is mere thinking;
The heart looks deeply into the true —
Yet some so-called thinkers assert
That everything must be the fruit of evolution.

However: only the ways of expression are historical —
Truth itself is free from vain additions.
The essential content is outside time —
Where the Spirit is, there are realities.

True knowledge, or vision, looks at that which is —
Not at the shaky scaffold of the imagination.
May truth guide our destiny —
And finally give us deliverance.

Skepticism

Descartes opined: in the beginning was doubt —
In other words: in the beginning was the devil,
Namely error. For certainty
Is what overcomes the cunning of doubt.

Intellectual intuition, not the play of thought
Is the key to Knowledge; man has indulged
Much too much in the pseudo-thinking of doubt.

Truth stands in the heart — it is written in God.

Sophia Perennis

Worldly philosophers construct their theses —
Each one finds what no one found before;
Each one thinks he has hit the mark
With a newly invented system.

The gnostic⁴ seeks only to explain
To the modern world what has always been known,
Yea, since the origin of man.
Individual truth is unknown in metaphysics.

Forms of thought may well be new;
Doctrine's kernel is as timeless as stone.

West-East

In the West, "man" means: the adventurer,
Who readily doubts, and probes into everything;
So he needs a religion from an outside source,
With obligatory beliefs and dramatic expression.

But gnosis⁵ will bloom, wherever it may be;
And so Messianism soon became a framework
For metaphysics, whether Greek or free —
Fundamentally beyond individualistic dramas.

For Hindus the sacred is everywhere;
For Christians, it is at the altar and in ringing bells.
Deem not that the forest is worldly; holiness
Lies in all created things, and is ever ready for God.

The Relationship

Relative — like the whole world —
Is the phenomenon of man, and absolute
Is God alone.

What counts is not the bustle
Of science and education, with which one struggles —

It is only our relationship with the One
That is all — of which men say
It is mere dream.

If thou holdest fast to God,
It is indifferent what thy pursuits are —

Whether thou ventarest forth with lofty science
Or huntest bisons on the prairie.

Archetypal Man

The foundation of existence: there is a human archetype
That floats motionless within God's Spirit —
Wholly untouched by everything that our bodies
And souls experience in the earthly dream.

This is man: a Platonic idea
Enclosed within the Spirit and Goodness of God —
And then recast into a thousand beings;
Our life: first spring flowers, then snow —

An all and a naught. An all inasmuch
As we are stars in Divinity's Wisdom;
A naught inasmuch as we stand in the world
Before God, whose Might contains the being of things.

Primordial man: the meaning is not only exclusive:
The One and Only is all that I am.
See how the enigma of things ramifies —

The Word must be.
Truth pierces Silence.

Directions

“He is the First and the Last,
The Outward and the Inward” — so teaches the Koran.
The First: for God creates;
The Last: because the world returns
To the Sovereign Good, through the power thereof.

The Outward: the Good which overflows —
God is Might, the world is reflection.
The Inward: He Who measures all existence
From within; Being dwells in the heart.

God is the First, for He is Cause;
He is the Last, for the world forgets itself;
Beginning and End —
“for Thine is the Kingdom.”

Symbols

The ways of salvation and its words —
Symbols thereof are the regions of space.

The East denotes strength of spirit;
The West denotes peace of soul.
The North radiates purity,
In the South, the heart's faith glows.

The sky, with the tree-tops,
Shows the sunshine of Truth;
The earth, where the roots live,
Is the symbol of deep Being.

God saw Himself in images,
And out of them He made the world.

Keys

Tell thyself that God is the Now and remain
In holy silence, God-consecrated stillness;
Another time tell thyself that the Now of God
Furthers the Spirit's activity; be thou His Will.

Then understand that God is the Center within thee —
Stay motionless within deep Peace;
Understand too that the Lord is Merciful —
Whoever firmly trusts will gain salvation.

And then, above all, know that God is One,
There cannot be two Ultimate Realities.
So, be thou one in the One, without "I" —
And may grace lead thee to the Self.

There is but one path to the Highest All;
But Its Light is multiple — like a crystal.

IV

Memories

Heritage

“Somewhere within my being
Must be a sacred land.
When I look inside me
I stand as by the sea.”

Almost a hundred years ago
My father wrote these words.
The sacred land he did not find —
He stood at *Janna's*⁶ gate.

Yet not in vain: nostalgia drew
Him to a pious death.
His love for the sacred:
This remained in me — his heir.

Paradise is not so far:
“The Lord's Kingdom is within.”
My father was a seeker. And this for him
Was justification. —

*Allâh karîm.*⁷

The Teacher

The teacher Heinrich Jenny was a signpost for me
In my childhood. With a believing spirit,
He taught us Bible history, and told us
About God and prophets, miracles and visions.

Once he related how Abraham
Saw men, in the golden evening light,
Kneeling before the sun — I thought:
How wonderful — would that I could be a heathen!

He used to pray with us, with fervor and simplicity.
My heart was open — I have never forgotten him.

Providence

It can happen that one breaks the soul of a child —
For years of his life — and that nonetheless
His innermost depth remains sound,
The Work thrives; the Evil One barks in vain.

After my father's death, I was thrust
Into another world; they wanted to change me;
But I remained true to myself and let the fools rage.

Everything is providential. The sufferings of the soul
May indirectly foster the well-being of the mind.
The chosen one lacks nothing —

God's angels watch over his path.

Sidi Afmed

It was in Mostaghanem. Somber mood
Oppressed me as I stood
Outside the mosque. An Arab, in a black bournous,
Came and took my hand;

He said: "Thee have I known for long;
Say thrice: 'lead us on the straight path.'
I thank thee; good-bye, *salâm*." —
And left. I was filled with a blessèd strength.

I met him later in Oran. He said:
"If thou becomest Allâh's friend, thou wilt never be
Alone; thou wilt have all that thou needest.
They call me Ahmed. Listen to me, and see!"

Al-Mu'ammâr

Sidi Tâhir Al-Mu'ammâr — "the Fulfilled" —
A holy man whose being I revered.
He came and he was silent, and there was much blessing —
Fulfilled he was, because emptied of delusion.

He was one of those who is deeply concentrated,
And in whose silence one forgets time;
One of those who do not give long speeches,
Because their being's radiance is everything.

‘Ain al-Qalb

A shaikh described to me the eye of the heart —
The *‘ain al-qalb* — which sees Allâh.
With mere thinking man cannot go far —
He who sees with the heart learns to love Allâh.

For in the brain man hatches vain thoughts;
But in the heart doubts will not affect thee.

Yellowtail

“Tailfeather of the Yellow Hawk”:
He was a wise man of the Crow tribe,
And Sun Dance priest until his end.
He was one of those simple and tough
Holy men, who love silence
And deeply understand what symbols mean.
“Medicine Beads,” his wife, was a strong,
Good woman. Now they are on the yonder side —
In the Great Spirit, death has reunited them.

He was a man who intimately understood
What counts most: perpetual prayer.

Red Cloud

He was the grandson of Chief Red Cloud
Of the Ogalalla band. We met —
The noble old man and I — and had a long talk
In Pine Ridge, beneath the shade of a tree.

He talked first about old times; then there was
Silence, until I began to speak, and said:
The world is but dream-stuff —
The dream knows not reality.

The Chief adopted me into his clan,
Gave me many good words, and then he died.
Let the winds blow over the wide land —
The heart will live forever in the Great Spirit.

Chante Ishta

A friend heard Black Elk, the visionary
Of the Lakota, mention the eye of the heart —
The *chante ishta* — which sees the True.

Blessèd is he who trusts not his senses alone —
The vision of the heart stills our deepest longing.

Old Black Elk also said the same:
The world — a dream where shadows are chased.
Transient is all that men relate —
In the invisible is the true world.

The Jagadguru

I never saw him. But we greeted
Each other through friends who went to India;
He knew of my work, and I knew him
Through Hindus who reverently surrounded him.

As heir of the great Shankara, he was
The wise bearer of the Vedanta-light;
A man of God, who kindly thought of me —
The greeting of my heart reached him from afar.

Ramdas

Ramdas came with his disciples
Singing "*Jai Ram, Jai Jai Ram.*"
It sounded like the Ganges' waves —
This was how they came.

A holy evening, till late at night,
We spent with him and his small circle.
We could give to each other spiritually —
In God-remembrance we were one.

India

The air was heavy, filled with the Spirit's magic —
Here was old India, rich in colors;
Half-naked men and women, naked children;
*Sādhus*⁸ who were earning good karma
By murmuring *mantras* as they walk.

A temple: a few beautiful women
Stand, in golden saris, on its steps;
The *vina* sings. Oppressively hot winds blow —
And the peacock's call is heard in the distance.

The Mediterranean

God and the heart are center. But the world
Is what outwardly strikes the eye —
Memories, that remain within us;
Of beautiful places I would like to speak.

The city of Venice, blooming on the sea,
Siena and Florence, merit the honor of remembrance.
San Marco holds the soul in a golden spell —
And Dante's city, where he began his work.

Then Andalusia: Córdoba and Sevilla,
Madonna processions, lute and dance.
And then Morocco, with Fez and Marrakesh —
A world of prayer in the evening glow of the contemporary world.

Quite other is the world of Greece:
In the country thou feelest the liberating clarity of ancient Hellas.
Then, in golden sanctuaries,
Byzantium's incense at the threshold of Heaven.

Here Delphi and Eleusis; there Mistra
And Kaisariani. Ancient land of mysteries —
Pythagoras and Plato; and then Mount Athos —
Mystical chalice, filled to the brim.

Sounds of the Homeland

Waldsee, then Rothenburg and Dinkelsbühl;
Old towns that evoke a distant home —
Of fairy-tales and soulful songs;
In those old streets live the souls of ancestors —

Where is my home? Where I experienced God —
Where my heart vibrated in His Light.

Encounters

Not only people, things of this earth as well
 Can be meaningful encounters;
Thus, in my childhood's fairy-tale days,
 The dark green Rhine was for me a friend.

And later: the large lake near the Alps
 Where I lived for so many years —
With the blissfulness of its surface,
 It oft rewarded my much tormented heart.

Then Valais with its snowcapped mountains,
 Which tower timelessly into the sky;
The royal Matterhorn and the deep valleys
 Covered with carpets of wild flowers.

Then the wildwood of the Far West,
 Once the sacred land of the Indians.
The earliest and latest in one's life
 Are near — they go hand in hand.

Intermezzo

It may happen that one may choose
Either to teach or simply to relate.

For it is true — and truth has to assert itself:
We live in two souls, and in two worlds.

Man has the right to take delight in the good and in the
beautiful —
God does not demand that we be not men.

Westward

Red Indians on horseback; an unforgettable picture —
One after the other, proudly riding,
With feather ornaments on head and lance;
Wild and great — war gods, yet of this earth.

Life's Path

First the city — and finally the free forest;
This was my path through life, so I would say.
The city offered many an absorbing pleasure;
But I did not wish to carry this dream to the end.

The forest is primordial world, God's ambience is near.
No noise of people, only sounds of nature.
This is the outward world — but within
Are the Kingdom of God and His grace alone..

Home

Sloping forest. In its deep center,
A clear brook; above, the wooden house
With the veranda winding westward,
Linking my abode with the trees.

A wild meadow around my house;
An Indian tent, some tall green pines;
A carpet of flowers; here deer come to graze.
I could not imagine a better home

On this earth and in the realm of time.
My timeless heart dwells in Eternity.

Tanzîh, Tasbîh

Tanzîh, the vision of eternal laws
Beyond the world, beyond the things of the senses;
Tasbîh — in Sufi language — is to see
How beautiful forms are penetrated by God's Rays.

God is in nothing, yet He is in everything
That bears witness to Him: noble women,
Noble art and miracles of nature —

Within thy depth both visions are united.

Guiding Themes

If thou dost not want to lose life's meaning,
Then guiding themes must lead thee to thy goal.
From Heaven down to earth came certainty,
In order to fulfill the meaning of existence.

Certain it is that before God the soul is silent;
And then that God-remembrance is the best act;
And that in God I find my rest;
That, he who calls on Him with faith, obtains salvation.
And certain it is that God alone is reality;
My true self lies in God-remembrance.

The doctrine has an end like all thinking —
But each end is a new beginning.

Pause

Life's river — it wants to pull us along,
It does not wish us to pause before God;
It would rather drive us into vain deception —
So that on the way we fade and disappear.

The pious and the wise stand still
In the midst of the river of life, for time has hours
That belong to God.

Let the heart find out
What Truth is and what the True demands.

Didactic Poems

Didactic poems — see how they combine
Music with metaphysics; they penetrate
Inward without too much effort
To elevate our soul and heart to the Most High.

Heaven gave the singer noble words,
With which he might best close this garland of songs;
For everything must come to an end —
Including the poems' untiring flow.

*Non dignus*⁹ — feeble is all earthly art.
The poet may favor us with his gift:
Yet neither truth nor beauty can be
Exhausted by human ability.
No human words can describe God's wonders—

So let us be silent before His Eternal Word.

The Ring

I

Doctrine

The Ring

The Spirit's message is a magic ring:
It had no beginning and has no end;
Wherever thy thinking may encounter it:
It is as if it had found nothing and everything.

The Spirit's message is a magic circle,
Man knows nothing of its to-and-fro.
"Hear'st thou the wind? It bloweth where it listeth" —
Yet in the depth of the heart it standeth still.

Everything shines in One, One shines in everything —
At every point on the circle.

Concerning the Self

Like the sparks that spray out of the fire,
Or like the drops of a waterfall,
The Self has seemingly divided Itself
Into the many souls of the Universe's play.

The Self became "another" many thousand times —
It became estranged from Itself, deeply lost in the world.
But Truth shines — and may the soul find
And experience It, until it becomes wholly itself!

The Spirit mixed Itself with matter,
And so consciousness of Itself was blurred —
This was a destiny, created by the Most High:

In order to be liberated by the call of the True.

The Ring

Confusion

It has been said that man is an illusion —
And that it is the Self that passes through bodies.
A play with words; it is not the Self
That ye see walking on this earth.

Without Selfhood no ego could exist —
And this suffices. From afar and deeply,
Selfhood lives in the I, yet It alone is true.
What more do ye want? Be not so curious.

Dialectics has distorted some of our thinking —
Be glad that that which is, is written.

Space-Time

Space and time are infinite —
 We cannot grasp them.
Throughout life, we must let ourselves
 Be drawn into their spell.
We do not know what either is —
 Only that they prove God.
Since they exist, it is certain
 That they circle round the Lord.
O wonder, that in the world there is
 Both consciousness and love —
So that within the infinity of the universe
 A heart may gain salvation.

Continuation

There is form, and along with it number —
Coagulation and fluidity.
Here is the particular, there is the multiple,
Which God placed within the One's possibility.

Form is Being. What is the meaning of number?
The limitless radiation of the miracle of existence.
And amongst the cosmic powers known to us,
We must also mention matter and energy:
Here again we have Being and Radiation: substance and power,
Whose interplay gives birth to the Universe.

The Universe

On the one hand the universe is a circle within circles,
On the other hand, it is a radiance, in the manner of a star;
The origin of things cannot come from the periphery,
As children are now taught in schools.

Creation comes from within, not from the circumference;
What happens on the circumference is merely echo.
God is the kernel, the center; do not teach
That Nature is God and that God is Nature.

Being is law. The world is mathematics;
Yet not only this. The Universe is music.

The Ring

Starting-point

Brahma Satyam, jagan mithyâ:
Brahma is true, the world is appearance;
Satyân nâsti paro dharmah:
Truth is the essence of our earthly duties.

Knowledge of Truth brings obligations;
Right doing is true knowing.

Realitas

Reality: the Great One.
On the one hand: It is In-Itself;
On the other hand: It is pure
Being-In-Itself as God's "I."

Maxim

No God but the One alone:
Lâ ilâha illa 'Llâh.
All lies in the Hands of God:
Kullu shay'in 'inda 'Llâh.

The mind can say no better thing;
And the heart should not despond.

Sapientia

The unicity of the True is knowledge in the space of thought.
Union with the True, in the space of the heart,
Is the other side of wisdom.
God wishes to manifest both.

Dual Harmony

The Absolute — the Powerful,
Which contains all greatness and all might;
The Holy — devotion and love —
Which flows into the soul like a blessing.

Wisdom and holiness — they are the driving forces
Of the Lord, creating and delivering our world.

In Other Words

Beyond-Being, Being, Existence — root, crown, and branches;
Beyond-Being is impersonal, Being is personal,
Existence, multi-personal. Beyond-Being is
Infinitely far; Being is close, reconciling.

Existence is what we are:
Split into thousands of beings who love and hate.
Some here, and more in the hereafter with God —
Renewed, heavenly beings.

Beyond-Being: All-Possibility; Being: Creative Power;
Existence: Creation that produces life.

II

Images

Far-East

One speaks of the Greek miracle,
A dubious phenomenon — a two-edged sword.
But unambiguous is the Japanese miracle,
Which belongs to the greatest in the world of arts.

For Japanese arts combine richness and splendor
With simplicity — the spiritual power of Shintô;
And the victory of beauty, like an ancient myth,
Rises, with the sun, out of the sea.

Scrolls

The gray ink paintings of the Chinese:
Mountain, stream and forest, emerging from the mist —
As if earth's beauty wished to show her depth,
Lifting her veil as in a dream —

The depth that contains the Tao and Yin-Yang —
Acts on the soul like Heaven's balm.

Plato

Classical art: sentimental, but cold —
Imitating nature, but alien to it.
For Plato, Egyptian art was the support
Of the Beautiful; the beautiful that is united with the True.

The Ring

Miniatures

I wish to mention Hindu paintings,
With their child-like fairy-tale scenes;
Krishna and Râdhâ, a play of flute and dance —
Flowers that bow before the sun.

All this is *Lîlâ*, *Mâyâ*'s play and happiness —
The primordial web of existence is music.
Of course, there are also dragons and demons —

And naked *sâdhus* who dwell in Brahma.

Andalucía

Granada, Córdoba, Sevilla
And many other cities — I have known your streets,
And patios; they are dedicated to the Virgin —
But they have not forgotten the Maghrib's soul and splendor.

Cantar, Bailar

The music of Southern Spain loves to resound
At bull fights and gypsy dances;
Then there are "saetas," when statues of Mary
Gleam in the light of tall candles —
Moorish lute, whose magic sound
Of dance and fight presses towards the Macarena.

Old Andalusia — colorful squares
Where the worldly and the sacred meet;
Images of the Virgin that bless the nights —
In silent prayer lie the deepest treasures.

Play of the Fan

Is not the world — in itself and within ourselves —
An open fan that can be closed?
Either because God brings the world to an end —
Or because man remembers God.

The Ring

Kásaki

I have several times heard Cossacks sing —
With deep, strong voices. Always on horseback
In their homeland, heirs of Ostaritza,
They ruled over ancestral grounds.

Riding — by the Don and the Kuban. Combat, song,
Ever pressing forward, ready to die —
A wild and lyrical combination.
The Skamarinski-dance, the balalaika —

The image of our Lady of Mercy — Vladimirskaya.

Wandering

Ye have doubtless heard of the Russian pilgrim:
With prayer in his heart and with a book —
The Philokalia — he wished to journey far and wide
From one God-consecrated place to the next,
Under the Virgin's blessing star,
Partly begging, partly trusting; praise the Lord!

With revealed Book and prayer of the heart,
Far from idle desires —
God is the final destination of this pious wandering.

Rhineland

Childhood by the Rhine. Fairy-tale land of old —
Home of songs and heroic sagas.
Dream-experience of a child's soul;
Its unconscious gaze wanted to ask:
Whither goest thou, O river, and whence dost thou come?

Myth of the source and of the sea:
The source, which proclaims the young I;
The sea — the Self — in which form disappears.

Lac Léman

Lake Geneva — here I lived for forty years.
The lake, with mountain-peaks in the background;
The path along the lake — all this is of the past.
The world vanishes, as blow the winds.

Life's garment is a web of dreams —
The heart — in God — lives ever outside time.

Midwest

The Midwest: fields of corn,
Little towns — then forests, forests;
The beginning of the wilderness and Indian brethren —
Landscape of peace and of my last songs.

III

Messages

Languages

Each language is like a soul,
Said Aristotle. One of them is
Our own soul's depth; the others are
Sun-rays that shine into us.

Each language has its own virtue:
There is Latin, objective and severe;
Then there is German, imaginative and profound;
Something of each language one would like to be.

Then there are the languages the Lord has spoken,
To enlighten us in different ways;
In the sacred Scriptures God speaks aloud —
In the holy chamber of the heart, He speaks softly.

Writing

Handwriting is important. Its principle is:
Each sign must be identifiable;
They should not be confused. Once this is in order,
Distinguish between mine and thine.

Thou shouldst not search for originality;
Thou shouldst only consider inward nobility.

The Ring

Speaking

Why is it that a speech by Chief Red Cloud
On some earthly subject moves us deeply,
Whereas stilted school-philosophy
Is like dead leaves scattered by the wind?

A scholar spoke to a weary assembly
On Scripture exegesis and theology;
After him came Rûmî, who spoke of his cat:
The crowd was moved as never before.

The person who says this or that to you,
Is sometimes more real than what he said;
For his personal greatness bestows infinitely more
Than what outwardly he dared to say.

Words

Of necessity, the wise man can only use the words
That language offers him.
The fool uses the selfsame words, but he uses them up.
Listen not to his speech, close your ears.

For words are not the issue.
Listen to what they mean; when thou speakest,
Thou lookest at the essence of things.
The chatter of the incompetent means nothing.

What God Loves

In Shintô cleanliness is law;
It is the same for Hindus and Moslems
And many others. But not for all: some think
That uncleanliness shows love of God —
That care of the body and beauty are a sin,
For they seem to proclaim pleasure and worldliness.
The person obsessed with penance and morals
Lacks a sense for God's Work as such.

It is not clean always to harbor distrust;
What God loves, thou shouldst respect, and thus cultivate.

Concerning Beauty

Beautiful is what pleases us — so many think —
And quite wrongly; for one loves what is truly beautiful —
If one understands aright — because it is beautiful in itself,
In the realm of forms and in the realm of sounds.

Quite other are questions of affinity
With a particular kind of beauty: for thou lovest
What thou art; and rightly so, if thou understandest
What each and every beauty is.

The Ring

Style

Greek art at the time of Pericles
Could show us form, but scarcely spirit.
With other peoples, meaning showed
More than form; form had to bow before the spirit —
Whence a style that distorts form,
But still results in beauty, since it adheres to the spirit.

The body of Venus is beautiful, but not its style,
Which reveals conventional shame; whereas
Sculptures of Lakshmî are beautiful — much more than earth —
Because they press the Spirit's golden grapes.

Art is not only form, nor is it Spirit alone;
A wise combination yields the true wine.

Sound and Stillness

Music is soul, rhythm and melody,
An inward play which Heaven lent us —
And which, as if renewed in dream, changes
Into melancholy, passion and beatitude.

The magic sound of strings and of the human voice —
Earthly nostalgia, heavenly acceptance.

Then stillness once again — for holy silence too
Can show us wisdom's wine and beauty.

Unfolding

In dance, beauty unfolds its possibilities,
Just as creation manifests the Names of God.
Music is the language of the “As-Such” or Being,
Beyond words that cannot express what is most inward.

In poetry, speech becomes music,
Poetry offers two things: firstly concept, and then being.
Dance, poetry and music — they are akin:
Water, as at Cana, is changed into wine.

Good Advice

Animal tamers should not exist;
For animals have their dignity.
If you wish to entertain the crowd,
Do what you can and bear the burden yourselves.

Animals may well feel the divine kernel in man,
They cannot resist the magic of your gaze;
But do not make of this a godless play —
In the animal you should see the trace of divinity.

The Ring

Tradition

God not only gave us religion —
He also ordained its particular form.

Thinkers cannot found worlds of faith;
Nor can they invent a world art.

Stay ever faithful to what is traditional,
So that the ambience does not mislead you.

For if you do not live in true forms,
There is nothing in the outward that will lift you upwards.

About Islam

Jñâna and *bhakti*¹ — the paths of wisdom and love —
It is strange how Islam's outward dogma is *jñâna*,
And also how, in Islam, philosophy,
As well as mysticism, appear as *jñâna*.

In Sufism, *bhakti* is indeed present —
But you will always end up on *jñâna*'s shore.
So too the Prophet: he does not belong
To the guild of the *bhaktas* — he is the archetype of intelligence.

Certainly all religions contain wisdom —
The question is what they emphasize.

About the West

With Easterners, the idea falls into the heart;
With Westerners, it remains in the brain;
Thus it can hardly be a way to salvation —
It cannot disentangle Europe's knots.

Destiny did not wish the West to be deprived;
It gave it the Orient's treasure: faith.
But wisdom did not have to be entirely silent;
Witness to this are Pythagoras and Plato —

Their treasury of wisdom could blossom and spread.

Iconostasis

The numerous saints in all religions:
Each one is a symbol, a phenomenon —
A miracle that breaks through Nature;
In the universe of faith they stand with golden crowns.

As for the "fools of God" — they should not be imitated;
But drink the wine of their love of God.

The Ring

Opening

Islam and Judaism prohibit images —
What an impoverishment, the pedants say.
They do not see that the restriction opens for us
Many a path we did not know before.

When thou drinkest water, thou drinkest not wine;
A thing cannot be itself and something else at the same time.

Being Just

You wonder why Christians were persecuted?
It was not because they believed in the sacred host.
It was because they sought to impose their belief —
And rob the Romans of their world.

Barely had the emperor himself become a Christian
Than one could murder the wise Hypatia,
So that nothing of Plato would remain —
What they forgot was Christ's love of one's neighbor.
“Let him who is without sin cast the first stone” —
They believed themselves to be free from sin.

Holy War

The religious fanatics who fight each other
Do not know: it is the same war
On God's side and for God's Kingdom.
No one loses, there is only one victory —

The victory in us, for God, — the outward sword
Is but a symbol that turns inward.

Audiat

It is said that all religions have shipwrecked —
Nay, it is man that is shipwrecked;
The disappearance of religion is but his deserts.

Religion, they say, is incomprehensible.
Deaf is he who does not wish to understand;
The kernel of religion is self-evident.

*Audiat*² — the Spirit's wheel does not stand still.

The Ring

Keys

The Holy of Holies has many doors;
The high-priest carries the keys.
The Master leads the disciple's heart
Through many a door to God's Mansion.

The key is the guidance that enlightens the mind
And brings it to the True. So consider:
Manifold is the path to salvation. There are
Many wines in the tavern of Truth.

Hesychía

The hesychasts speak of the melting of the heart:
Drink the Name, they say,
And the Name will drink thee.
Their mysticism is silence within the melody of prayer —
In the light of Tabor, which God bestowed on them.

Hypocrisy

Someone thought he was *Atmâ* —
His guru had supposedly told him: this thou must know,
And this suffices. — So said a man to me in deadly earnest.
The atmosphere was completely destroyed —
Swept away as by a whirlwind.
I do not speak with people who are *Atmâ*.

Yet: "I am *Atmâ*, never was I other" —
Certainly. But the question is: in what respect.

False philosophy

It is a prejudice — someone said — to believe
That after one comes two;
It is a prejudice to believe that what occurs
Draws its occurrence from a cause.
Such people believe that “thinking without presuppositions”
is the right way to think —
In this were so, the rider can give away his horse!

It lies in the deep substance of things
That each thing sings the praise of its archetype.

Measure

The elephant is big, the fly is small —
Scientists say that this is mere appearance;
That in itself no thing is big or small;
Man merely sees it so, most strangely.

They are wrong; God wanted big and small;
These are meaningful realities.
Man is the measure — that is why he exists,
And it is useless to fight over this.

The Ring

Addendum

Quite other is the question as to how we measure what befalls us:
Passion or selfishness may falsify our measure.
When measuring an experience,
One must forget the personal wishes of the measurer.

The world is small — far from the Creator;
There is only one greatness — that of the Lord.

Populus

Is it not wholly meaningless to wish
To be of use to a cause that itself is of no use?
Is not the people a multi-headed dragon,
When it forgets the meaning of man?

Knowledge of the essential is indispensable —
The people is *Vox Dei* only when it prays.

I Wish

I wish I had to deal only with sacred things —
But I must sometimes descend into the byways
Of a human pettiness that cannot but be;
Blessèd is he who has won victories over himself.

Thou wouldst like that someone give thee praise —
Thou art only great in what God has willed for thee.

Man

Man is earth, close to the animal — and yet he is spirit;
He has to bear with animality,
But seeks to forget it and to make it unrecognizable,
Yet he must trudge with it throughout his life.

The animal form is spiritualized;
Our body and our face bear witness to God
And demand nobility of soul — spiritual qualities
Which, in accord with their nature, ascend to the archetype.

Man can err and fall from his height —
The noble animal is better than the wicked man.
God the Merciful shines into the world,
So that His Word may liberate His likeness.

*A perpetuo succursu*³

Like the angels, elevated souls in Paradise
Have the capacity to hear
What thousands of men on earth say to them
At the same time, without being disturbed
By this agglomeration.

Such is the case of Mary,
Who is invoked on earth at every hour;
God wishes that the plight of our existence
Be mitigated by a beam from Heaven.

IV

The Soul

*Pneumatikos*⁴

The ordinary man, who sees only the outward,
Can hardly understand one who is interiorized;
Whose nobility is to see the essence of things —
And to see in man the image of God.

Because what counts is the profound intention —
Much may seem strange or superficial
Because one does not know that in the wise man's mind
Forms are united with their essence.

For the fool, the world is life's only goal;
For the wise man, it is a play of masks.

Full Moon

Like the full moon in the sea of stars —
Is Krishna, when the gopis surround him.
Which is more blissful: to be the center,
Or to be in the circle, singing Krishna's praise?

The full moon shines not with a light of its own —
Its shining is a gift from Above.
So also is Krishna's golden wreath of rays,
Woven of the divine light of Mahadeva.

The Ring

Problems

God wills evil, otherwise it would not exist;
He wills it in some way; yet does not wish it.
He allows it to happen, but punishes the evil-doer;
He wills what has to be, yet sits in judgment.

Infinity: what is possible must occur,
No one can turn back the world-wheel.
Evil is but a spark in the vast universe
That wills to be; but the good is everywhere.

Evil must be, for often a great good
Comes from a victory of the power of the good:
For example, deliverance from the tyranny of suffering;
This would not be possible if evil did not exist.

Thou must know and not merely suppose:
Evil is the leaven of the good,
In a manner of speaking. What is essential is that
The good is perfection as such.

The good weaves the world with all its appearances;
What one calls bad is not the essence of things.

Viewpoints

The evil that we see as something concrete
Cannot be understood by everyday thinking.
We may understand evil abstractly —
But then we must leave it to the world-wheel.

Likewise: that we are what we are,
Seems obvious — and not only to a child.
But logically we can hardly comprehend
That we are frozen into one particular ego.

Furthermore: because of a beautiful song,
The soul lets itself be moved to the core.
In the song, the pure spirit in our inmost depth
Always remains conscious of itself.

Coherent is the world-image that we build —
Diverse are the ways in which we see.
We see that things are, and that they flow —
And, on the other hand, why they must exist.

The gaze that is surrounded by the world's enigmas
Is paired with the unifying gaze of wisdom.

The Ring

The Price

One wishes to avenge oneself for the fact that one has not found
The great happiness; the mind is blinded
By a vain desire for vengeance. Seek beatitude
Where it is to be found — far beyond space and time:

In pure Being — in the pure Spirit
You come from Being's source — deliverance is the sea.
High is the goal; low — merely temporal —
Is our misery. The price is insignificant.

Deliverance

What delivers us? For many, a Messiah —
The firm belief in the miraculous.
For others, it is That which is — a consciousness of That,
Whose essence frees us: the One, the True.

Of course: the paths are not only different;
In each of them you find what you already know.

Face to Face

Wisdom and depth of love: He and She.
Metaphysics and music are two poles
Which, according to some, are entirely separate;
But by no means. The being and harmony of both
Are good for man's heart.
They are prefigured in the Life of the Divinity.
The synthesis of both is love of Truth —
Each pole is both outward and inward
And each seeks to reach its inmost being.

In the Wise Man

The eagle and the owl are archetypes,
Which in the wise man's spirit readily combine:
The owl responds to the eagle's flash of spirit
With meditative contemplativity;
Both were beloved as Heaven's sons —
Consecrated to Vishnu and to Pallas Athena.

The Spirit's sword cuts through all time —
Repose in Being looks into Eternity.

The Ring

Pax Domini

Man: to right and left, and up and down —
Thus is his wishing and thus is his life,
From childhood to the grave.

Both to the outward and to the other, is his striving —
Be content in thy heart's center
That contains everything. The Lord is near —
Where there is prayer, there is God's Presence;

If there is a Paradise on earth, it is here!

Intra Vos

Inwardness. Live towards the inward, because:
Certitude of God and certitude of salvation
Dwell within the deepest heart. Faith and prayer —
The Lord will reward them with bliss;
*Regnum caelorum autem intra vos est*⁵.

Not doubt, but faith makes a soul great.
Speculation is the activity of the mind;
Only the spirit's pure certitude is a being..

Remaining and Becoming

Remain what thou art, and yet become more;
Certainly thou wilt not become emperor or king.
Thou wast a child, and this had its good side;
Trustingly retain this, but become wiser.

Be what one was; childhood holds something good for us.
But there is more: be also the noble counterpart.

Al-'Allâwî

Thus spoke the Shaikh: what is necessary on the Path
Is the wish to transcend oneself.
Incurable is he who does not have this wish;
The heart of him who wishes to hear Allâh must be silent.

Flying to the Heights

Like an eagle, thou wishest to soar upwards
To the light of Truth that frees the soul;
Wonder not that the power of the earth is there,
And that it does not forgive thee thine ascent.

It tries to prevent thy deliverance
By any means, great or small;
But take no heed! Do what thou canst —
God will unite thy soul with His Light.

The Ring

The Content

Someone told me he wanted to enjoy this life to the full.
But the question arises:
Is the content of life enjoyment,
Is right living merely a pious ordeal?

Nay, right living is the happiness of duty:
For every man has something of value to give —
And then he has the right to many a noble pleasure;
But the essential is effort —

And along with this is the hope, that what, in eternity,
Is the Creator's Will, may be fulfilled.

Defense

Some delusions thou canst recognize
Only when, because of some circumstance, they show
themselves.
Therefore it is essential that every aspect
Of the soul should radiate true nobility.

The evil one never penetrates the soul
In which God's Presence resounds.
Even if he ill-treats God's friends —
He will find no dwelling-place in them.

Mastership

The dervish who has no master
Has the devil for master, so it is taught.
Whose disciple is the Master himself
Who stands alone? The Intellect — it has the honor.

*Aliquid increatum*⁶ — pure spirit
In the deepest heart. What proves its light?
God's Truth, that shines from within —
Thou knowest thyself, or thou knowest thyself not.

Being Contented

One can always ask God for enlightenment;
But one cannot force Him to give an instruction.
Oracles, fortune-telling, dream-mongering —
All these belong to the worst of things.

Be aware of nature's limits,
And ask not too many questions; do what thou must.

The Ring

Learning

One does not wish to scold one's parents —
But many of their errors still have had their effect in life,
And this one cannot forget;
Yet, *Deo gratias*, the heart becomes wiser.
Forgiveness or anger is not the question;
Seeing the cause of things is not to complain.

It is difficult to measure with God's measures —
But love of God cheers the soul.

In Our Depth

The past — we might as well forget.
Man wishes to remember, but what?
Remembrance — what we love in it,
Is somehow written in eternity.
Examine what thou lovest and listen —
The ray of the angels' choir reaches the earth.
We are born from the wind of the Spirit —
We love what we are in our depth.

Justitia

Every man must be in a position
To accomplish what his station in life requires.
This is only just: make it easy for him
Whenever possible; he must — in the Name of God —
Dedicate his will to his duties.

To be just is to accomplish one's work;
To be just does not mean that I be someone else;
We are all different. It matters not
Whether it be difficult or easy. We shall be judged by the
Most High.

Distinguish

In every human soul there are poles
Which complement each other and live in harmony.
In the bad person there are oppositions
Which, not knowing each other, pull apart.

A childlike mind often belongs to the wise man,
And strong may be the good, sweet woman.
But to deceive one's neighbor in a fickle way,
This is — in vain — the pastime of the wicked.

A fissured and bad ego may well hurt us —
The noble soul rewards us all the more.

The Ring

What is Possible

Social intercourse with fools bewilders the intelligent —
Who will be the one to lose his mind?
However: that which is possible cannot not be;
Understand that thy displeasure leads thee nowhere.

All-Possibility: thou canst understand its nature;
But its particulars are legion.

Mission

One has to criticize so much in humanity —
One would prefer to acknowledge the good.
But one has no choice, for man is man;
The one who teaches the Truth must burn many things —

And must praise many things. Therefore no blame falls
On him whose mission is the nobility of Truth.

Addendum

It is in itself praiseworthy that every man,
In a corner of his soul, has some good;
No man is made solely of bad substance —
But it helps no one to say so.

The Knot

To renounce vengeance is by no means weakness;
Secret vindictiveness is certainly not strength;
“Vengeance is Mine,” says the Lord. Take heed:
In the spirit of peace accomplish thy work.

Thou wouldst never desire what is harmful for thyself;
So thou shouldst not vainly bear ill-will against thy neighbor.
The soul must soar above the Gordian knot with gratitude —
Then the Lord will forgive her.

Answers

Say yes to life — dispense with all thinking;
Thus speaks the worldly fool caught in the devil’s claws.

So should our attitude be negative?
By no means; to life say: yes and no.

Say yes, if, through existence, you see Being;
Say no, if what is perishable attracts you.

The Ring

Small-Greatness

The best way to become falsified and small
Is this desire: to be the greatest one on earth —
And to forget that greatness
Can only be a ray from the divine nature.

It is often said that pride is the sin of the sage,
Who deems his wisdom to be divine.
But only he is vain who is stubbornly entrenched in his ego,
Not he whose spirit burns the ego's illusions.

Greatness is not what mere ambition produces —
Only what God brings from Heaven is great.

Piety

Sense of the sacred and devotion towards God;
The fear of the servant is not the same as this.
God accepts it from the one who practices it —
It has been called: the obedience of a corpse.

So ask not who loves God the most —
Nor whom God loves more than others;
Understand: in His Kingdom there are many mansions —

God knows where each heart belongs.

Life

Man wishes to enjoy sense impressions —
And so the play of life continues in a round,
In a tireless to-and-fro —
Then suddenly the last hour comes
With its night. But, be not troubled —

Love of God brings the golden dawn.

Compulsion

You may not notice the pettiness of your compulsions —
You glide along as if drawn through space and time
On a string, and you cannot do otherwise —
You yourselves have falsified greatness.

It is true that you are free, do what you will;
Yet petty compulsions are woven
Into your haughty conduct. One feels strong
And admirable. But one is pushed around.

Certainly, to be compelled is not disgraceful;
But we are all the more free if we are conscious of this.
In our spirit we can see
The freedom of primordial Being — our deepest essence.

The Ring

How can we?

How can we escape the demon time?
Leave the Fates to their spinning,
And remain where the Most High has placed you:
In the golden Now of God-remembrance.

Compensation

To dissect the mechanism of existence,
Without the compensation of an inner “yes,”
Crushes the soul; let her live
By the light that the Intellect sees in the One.

Each thing is multifariously constructed;
Blessèd is he who trusts in the One Meaning.

Self-Domination

There is no nobility without self-domination;
The noble man must practice self-domination —
Not for others, not as constraint, but out of love.
It is inscribed in the substance of his soul.

He loves it for its beauty and its meaning;
Because he forgets neither weakness nor victory.

On Nobility

Noble behavior that is merely outward
Is very far from true nobility.
Certainly, the noble man always manifests distinction;
No nobility has he who merely feigns it.

A noble disposition thou may'st find everywhere:
In the lord in the castle, in the servant in the stable.
Nobility of soul is profound being;
Inflated pretense is despicable.

The core of true nobility is not worldly;
It is in the heart — it is a ray come from the Lord.

Equilibrium

Knowledge and love; coldness and warmth —
Both combine to shape a wise man's soul.
Then also peace and with it joy —
Stillness and motion, that the heart may nothing want.

In each of these poles dwells light,
And with it bliss; and our life
Upwards to God, Who is our First Cause
And Whose rays weave our existence.

The Ring

Synthesis

Synthesis, analysis: thou becomest sad
When thy mind plucks apart the universe;
Thou needest synthesis, for synthesis is thy spirit,
Which enlightens and gladdens thy soul.

Take care not to make a bird out of a fish;
Though both are made of earth, each is distinct.
Analysis wishes the multiple to shine;
But synthesis has priority.

For God is One.

Six Thoughts

The Spirit gave six guiding thoughts:
Renunciation, act, contentment, trust,
Discernment and Selfhood; thou needest nothing more.
On the wisdom of each point thou canst rely.

Melancholy, bitterness and despair
Are poisons of the devil which destroy man.
The Spirit's joy, gentleness and security
Are messengers from Heaven; thou shouldst listen to them.

Seek not repose in things that change;
Life's happiness lies in six thoughts.

God Grant

In our childhood we deem the world
To be entirely in order and life to be merry;
But in old age we see: the world is ill
And what it offers is sour grapes.

Scripture taught us about the Fall:
A curse hangs like a shadow over earthly things,
And also our souls. He who can save himself should do so —
God grant that our work may succeed.

If in spirit thou canst change lead into gold,
The angel of fate will favor thee.

One Wonders

One wonders how things are in Heaven —
This no earthly creature can know.
Besides, the question is pointless;
In Heaven one will want for nothing.

Say not the wise man contradicts himself
Because he does not always say what you expect.
For everything depends on this:
In what respect he views the thing concerned.

The Ring

Pride

A Spanish grandee, it is said, would never stoop
If perchance he dropped a piece of gold.
For a marquis does not bow for money,
He only bows before God's Face,

Before the Virgin, before noble women,
And before the king's angry brow.
He could stoop for gold if he only thought:
God sees thee — thou art one of his servants.

Think not ye are too good for small values
Which the Lord has given you for your well-being.
If picking up gold is below your station,
What did ye seek in Eldorado's land?

Conceit

There is righteous pride, even in the wise;
A man with this pride can live humbly before God.
But righteous conceit there never was,
For arrogant pride means deviation into bitterness.

Pride is often noble — sometimes ridiculous,
Conceit as such is devilishness.

Humility

Ibn Arabî wrote: humility is
Too precious to make a show of it;
The Sufi practices it inwardly for God —
No matter what people say in the marketplace.

El Pilar

The “*Virgen del Pilar*” in Saragossa
Stands on the pillar where the Virgin stood;
Custom and devotion clothe her —
She wears a dress that shines with gold.

The Holy Virgin, as on angel’s wings,
Came from afar to the foreign land,
To bring a blessing to a new world —
Solace and graces from Heaven’s shore.

Thus came the Virgin also to me —
A ray from God to my heart’s door.
Heaven sends rays into our world —
Mayest thou too be the wonderful pillar.

The Ring

Resting

The weary soul sometimes wishes to rest
And, like a child, pick up a toy —
Perhaps a book with beautiful pictures,
Or in a garden where the fruits are ripe.

This is not pettiness, it is nature,
Which has its rights; repose has in it something good.
The soul carries the body's weight;
The spirit of the pious dwells in his very blood.

Poles

Eros and mathematics are two poles
Which at first sight diverge,
But, on the other hand, effortlessly combine —
Otherwise in life there would be no peace of mind.

We live in this mysterious world
As with divergent souls —
But we need the stimulus of both poles,
So that our soul's life be one.

And thus it is with couples: in marriage
They are united; yet each is on his or her own.

The Treasure

“Where thy treasure is, there will thy heart be also” —
We love the One for different reasons:
We love It for the deep consolation of faith —
We love It to discover the meaning of existence.

Man’s heart harbors a profound question:
What is existence and what is its meaning?
Certainty is the wise man’s bliss —
The light of Truth.

“I am That I am.”

The Holy

The holy is the highest good; but whose?
“Ye should not give what is holy to dogs.”
There is another side to this question:

“Ye should lift the holy out of darkness —
For it is better to give it away than to forget.”
Truth is center; Truth is also expanse.

“One does not put a candle under a bushel” —
So let it shine that it may guide souls.

The Ring

Problematic

You have been toiling with problems —
Only a wise mind can complete the circle.

Philosophy — a complicated screw,
If you so wish. Faith is better by far.

Depth

Infinity — it is the blissful land:
A seed of blissfulness in thine own hand.
Discard the play of the psyche's illusions,
Lest spiritual happiness escape thee —

The Now which comprises the bliss
That thou ever hadst deeply within thee.

The Burden

It is not true that only bad people suffer,
And not the good. Even the saints have suffered
Like other men; yet they are protected —
And covered by grace when fighting the devil.

One must exhaust the bad, one way or another.
And even the best must help to bear the burden.
Mystery of nature — why does man suffer?
One should not put this question to God.

Graces

Grace awaits, it wishes to have containers —
It hangs in the sky like a spring shower;
It looks down on the earth to see if it is thankful —
Grace wishes to rest within pure hearts.

Grace works wonders when the Lord wills —
Thou canst not penetrate the plans of the Most High.
He manifests His Mercy and His Might —
He wants to build golden bridges for your souls.

Patience and Faith

Are there not men whose function it is
Guiltless to atone for other people's guilt?
It is their Path; their means is patience;
May much grace be poured into their hearts.

Patience and faith; bad wishes flee.
The hero of suffering is forgiven in advance.

Apostles

And there are men whose vocation it is
To pave the way for God's Truth;
"Truth has come and vanity has fled" —
Let them break down the idols' deceit.

For the true word that you have given to the world
God will give you new light and new life.

The Ring

The Sign

Far is the goal; wilt thou ever reach it?
If it seems far to thee, then look upon the Sign
That is everything: be it inscription or sound —
God has built a bridge for thy heart.

Let the golden inscription of the Name of God
Be ever before thee. One could also say:
The sound of the most high Name thou shouldst
Ever carry in thine innermost depth.

Constantia

It is difficult to bear the caprices of existence —
Happy are those who soar above the play of the world,
Indifferent as to whether destiny shows them favor.

“But I am constant as the northern star,”
Says Shakespeare’s Caesar. So too the wise man —
He remains what he has become, true to the Lord,

In his soul’s changeful journey
To the one, changeless Good.
Did not the Lord say: “I am That I Am.”

Meaning

“Man’s will is his Kingdom of Heaven” —
Man’s Kingdom of Heaven is also his will:
For when man knows, his intellect wills
That the meaning of what is deeply known be fulfilled.

This means: if thou hast known that the meaning
Of the All and of thyself lies in the “I am”
Of the Most High, thou wilt no longer seek
To waste thy life apart from the One.

Victory

“I came, I saw, I conquered” — thus spake
A hero after a victory; and thus speaks
God’s truth when entering the heart;
It breaks down the gate of darkness.

For *vincit omnia Veritas*. Thy heart
Should ever preserve the shining sword of the True.

The Ring

The Laborers in the Vineyard

“Better late than never” — it is often late,
But never too late, to turn to God.
Ye know the parable of the eleventh hour,
Of the laborers in the vineyard: late work is also honored.

Think not that the work of old-age suffers from weakness,
That nothing can replace the discipline of early years;
In late work, thanks to its joy, there often lies
Renewed faith and heightened strength.

It matters not when you do good;
The proverb says: all's well that ends well.

The Seventh Theme

The directions of space are like guiding thoughts:
North, South, East, West — then Zenith and Nadir;
Six mysteries that accompany the Path
And without which no one can advance.

The seventh guiding thought I wish to mention:
It is when we recognize the Spirit in noble forms;
Beauty seen by the eye of the heart —
Which draws us not outward, but inward.

Fullness

Sometimes one understands men, but not God;
Sometimes one understands God, but not human souls.
One can understand that God has made the world,
But not that men should torment other men.

Let it suffice that the Good exists.
There would be nothing good, if there were no Sovereign Good.
Adhere to it, its horn is full —
God is fullness. The rest is void.

Rebirth

Many are born as if by chance;
And as if by chance all too many die.
But it can happen that they will meet God,
And thus inherit the crown of human dignity —

And out of chance comes necessity;
Whoever binds himself to God, he has to be.
He is as born anew out of the Most High —
The Lord will forgive the smallest one his naught.

The Ring

Contradiction

There is the question as to whether chance exists;
As is often the case, the answer is yes and no.
If chance did not exist, neither would the word;
But on the other hand, it is clear, that what is, must be.

Whether it be obvious to us, or whether we debate —
God alone will lead our destinies.

Astrology

Astrologers say that what is written
Is predetermined, despite all wishful thinking.
There is destiny, and therefore also the word.
It is not possible that the stars should waver.

The form of destiny is determined, yet its mode
Is entirely in God's Hands. The stars may show
That thou wilt die, and thou diest in spirit
And livest yet a long time —
Only the soul's illusion must be silent.

The stars may tell us the future,
But God is free to ease fate's wrath.

Trials

Trials there must be on this low earth;
We are made of a stuff that easily
Corrupts when nothing calls to order,
When a sign from the Lord does not reach us soon enough.

Do not complain that destiny has riven you;
For God knows best what will help us.

Ascension

Only at the center is there a path upward.
Man is bound to the rim of existence;
If the Lord lets him find the golden Center,
Then will his searching heart have found the Lord.

God-consciousness and with it love of God —
The saving Center in the bustle of illusion.
The attraction that animates thy path
Is also the power that lifts thee heavenward.

Say Not

Say not that thou art at the end of thy path,
That thou hast reached the goal, that thou hast nothing to
regret;
The goal is endless, but in God's way —
For the Infinite has no walls.

The Ring

Four Sanctuaries

Four sanctuaries exist in the world:
There is the building with God's Presence;
There is virgin nature, forest and steppe;
There is the body paired with a noble soul;

There is the heart that has sworn fidelity to God.

The Remedy

Suspicion is a poison brewed by Satan
In order to imprison us in the constriction of illusion.
Blessèd is the one who shatters this ghost —
And see, the evil one falters and flees.

Whenever the Enemy troubles thee, ignore it;
Not wanting to know is the remedy.
Seek not to know what others are hatching —

God knows it. He will protect thy heart —
The essence of things lies in His Hands.

The Truth will win. Be content with that.

Ambiguity

Heaviness and lightness are ambiguous:
The first pulls downward, keeps imprisoned;
The second force scatters in all directions.

But the weighty is also the earth's desire
To become firm and stabilized;
And lightness lifts us up to Heaven's expanse.

So may the heart strive toward holy depth
And likewise reach holy height;
May zenith and nadir be our escort.

The Believer

There was a sanctuary with scholars,
Who refused entrance to a poor man,
Because he could not understand their science;
So he remained outside the sacred place.

But even this was too much for that learned group,
And so he left and wandered without aim,
And in his hand held a tiny stone,
Which near the sanctuary he had found.

He wandered till he reached the ocean's shore,
And there he died. The little stone
Brought him to Heaven, in God to take delight.

The Ring

Love's Freedom

“Love the Lord and do what thou wilt” —
Thus spoke a saint. The love of God
Burns up evil: pride and bitterness;
The truly pious man is conscious of this.

Even hadst thou earned the highest merit —
A drop of bitterness would spoil it all.
With humility, serenity and gentleness,
Thy heart is ready for the highest grace.

Alhambra

“There is no victor but God” —
This is written on the Alhambra's walls.
“Truth has come, the vain has vanished” —
So be not afflicted by earthly illusion.

There is a meaning in each destiny;
The future is God's — the good returns.
This is the meaning of the verse on the Alhambra's walls —
Beginning and end go hand in hand.

Ingratitude

When ye are in a good situation,
Pray not that God make it better;
Thank God that the situation is good,
Ye might otherwise kindle God's Wrath.

Be thankful for the good that ye possess,
So that the good may not escape you.
See: ye have already much, but ye want more;
The hands of the ungrateful become empty.

Scoffing

"Happy is he who sits not with scoffers" —
God punishes the devil's brood with their bad jokes.
Even if their deceit should bring them partial victories —
The wicked one will perish from his own venom.

And it is obvious: the just man scoffs at the scoffer,
Just as God laughs at the illusion
Of the scoffer, who has forfeited his salvation
For the pleasures of a passing night.

The scoffing of the pious is man is a rejoinder;
But in himself he is not touched by the slanderer's deed —
An idle ghost that vanishes into nothingness.

The Ring

A verse from the Psalms

The king took pleasure in the Law:
He talked about it day and night,
The just man — he said — “is a tree
Which, at due time, bears good fruit.”

Thou shalt faithfully protect the tree of thy soul —
And place its fruit at the Lord’s feet.

Consolation

God sends us consolations that seem small to us —
But wrongly so, for even in the smallest consolation
Lie God’s Goodness and a deep meaning,
Which outweigh what angered our heart —
And extinguish what saddened our heart,
Quickening what the soul loves in stillness.

The farthest good may shimmer through what is near —
In the smallest thing there can be a pointer to the Most High.

Primordial Knowledge

Ask not what befalls you after death.
Ask not, because ye know it in your deepest core:
Ye are immortal. And that bliss is Being,
Your heart can remember.

Because ye are deeply enmeshed in the world of the senses,
Ye have forgotten deeper reality.
Say not the error is not your fault —
God will measure the strength of your soul.

Resurrection

It is written: all that is praiseth the Lord.
And, indeed, our mere existence is prodigious,
A true miracle; so also are the qualities and powers of things.
The world is multiform

Because God is infinite. Ye have the choice
Between nothingness and God. And to see this
Is more than thinking; it is luminous Being
Within your heart — yea, it is resurrection.

Notes

Notes to *Adastra*

1. A reference to the three gunas, the “cosmic categories” of Hinduism.
2. The great 8th century Hindu sage, to whom the author frequently refers throughout the poems.
3. A reference to *Sat-Chit-Ananda* (Being-Knowledge-Bliss), the qualities that Hinduism attributes to God.
4. Sanskrit: Brahma is real, the world is but appearance.
5. Sanskrit: Thou art That.
6. Sanskrit: Hail, Peace, Peace; I am Brahma.
7. Arabic: Praise be to God, God is bountiful.
8. In Hinduism, the “Dark Age,” the fourth and last of the “Four Ages.”
9. Italian: At death, what will it be? Everything is vanity.
10. Sanskrit: Knowledge
11. The milkmaids in the Krishna Legends.
12. A reference to the Sufi concepts *tasbîh* (analogy) and *tanzîh* (incomparability).

Notes to *Stella Maris*

1. “Love and the noble heart are one and the same thing.” (Dante)
2. “The Love that moves the sun and the other stars.” (The closing line of Dante’s *Divine Comedy*).
3. “There is no religion higher than the Truth.” (Maxim of the Maharajahs of Benares.)
4. Let it be absent (perish the thought).
5. Sanskrit: one liberated in this life
6. Italian: All my thoughts speak of love.
7. The naturally spiritual man

Notes to *Autumn Leaves*

1. In this and other poems, the author refers to the “Four Ages” of Hinduism and Greco-Roman Antiquity: the *Krita-Yuga* (the Golden Age), the *Treta-Yuga* (the Silver Age), the *Dvapara-Yuga* (the Bronze Age), and the *Kali-Yuga* (the Iron Age). *Kali-Yuga* means literally “the Dark Age.”
2. Let the other party also be heard.
3. “I understand in order that I may believe.” This is the reciprocal of the saying of St. Anselm: *Credo ut intelligam*, “I believe in order that I may understand.”
4. It is important to understand that the author invariably uses the term “gnostic” in its etymological sense - that is, it refers to the one who

follows the “Way of Knowledge”, in contradistinction from, but of necessity including, the “Way of Love.”

5. As just indicated, “gnosis” means “Knowledge,” or the “Way of Knowledge.”
6. Arabic: Paradise.
7. Arabic: God is generous.
8. Hindi: holy men
9. Latin: “I am not worthy.” The words of the Roman centurion.

Notes to *The Ring*

1. The Sanskrit terms for knowledge (gnosis) and devotion.
2. Let him hear.
3. A reference to Our Lady of Perpetual Succor.
4. One of three Greek terms: *pneumatikos* (pertaining to the spirit), *psychikos* (pertaining to the soul), and *hylikos* (pertaining to the body).
5. “The Kingdom of Heaven is within you.”
6. Something uncreated (the words of Meister Eckhart).

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The Poems
of
Frithjof Schuon
(1995-1998)

The Poems
of
Frithjof Schuon
(1995-1998)

Volume 2

Songs without Names I
Songs without Names II
Songs without Names III
Songs without Names IV
Songs without Names V

Translated from the German by William Stoddart

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This private edition of the poetry of Frithjof Schuon represents a first translation of the poems written during the last years of his life, as they were created in twenty-three separate volumes. For purposes of economy and space, it comprises the English translation only, without the original German. This translation is the work of William Stoddart, and is largely based on the author's dictated translations, as revised by Catherine Schuon. The order of the books follows the chronology in which they were created, rather than a grouping by collection.

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Songs without Names

First Collection

Why are these songs without names?
The poet wrote them down as they came;
He did not want them — they wanted him;
Who knows when they will end at the Lord's behest.

Fundamentally each aphorism conveys the same message —
Symbols can meet and unite.

Songs without Names

First Collection

I

Birth, and then death — this is one thing.
Separation through the force of destiny — this is another.
Between the two, life's long struggle;
And God's Word: think of Me and go thy way upward
On the sacred Path, from thee to Me.

See: life's poles are the frame
For a path leading from illusion to the True:
A path from the dream of life to the Self, to the "We."

II

Ye think that there are human collectivities,
Historical relationships; how so?
In reality, there are only individual souls,
Dream-veils — individual joys, individual pains.

Ye are born into a world.
And ye take it seriously: history seems important —
But ye forget that one must die alone.
The coming of God reduces the illusion to ashes.

III

Cogito ergo sum — the fact that humans think
Is not a proof, but it is a sign
Of the Most High. He who needs proof
Will never reach Truth's meaning or its Being.

Immortality: because God, the Most High, is.
Ye doubt, because ye know not that ye know.

IV

Not only revelation, but also experience teaches us:
There exists on earth a heavenly Power
That can help, and with which we may talk;
Which sternly but kindly watches over our actions.
This is certain; even though the earthly world
Is divided into good and evil.

There are the people who love or hate each other.
Theòs estín — we are not abandoned.

V

In the beginning was the Word, which created all things —
Then there is the heart, wherein the Most High dwells.
This is man's meaning and his happiness —
Understand, O man, that creation is worthwhile.

VI

Here-below and hereafter — two different worlds,
Not only as earth and Heaven, but also
In this earthly life: the outward and the inward —
Refuge in the inward is the wise man's way.

The question is where my I is to be found:
Among men, where I must dream —
Or in the Sign that links us to God.

VII

Paradox: we are in earthly life
For the purpose, inversely, of striving toward Heaven:
We have been imprisoned in Nature's law,
So that we may transcend it.

The meaning of existence? Why dig for wisdom,
When it can only have this one meaning?

VIII

All-Possibility: from it stem the many things
That we see in the world and in life;
All destiny's colors, joys and pains,
In *Mâyâ*'s unfathomable play.

See the colorful splendor of the many birds:
Here are the red ones, there the blue and yellow.
God did not make us from without —
Each living being willed itself.

God said: I was a Treasure, but no one knew
Of It; then came the world, which had to know Me.

IX

Certitude is Being, when it is reflected
In the uncertain space of our thought;
Being reflects itself therein because this space calls it —
A longing call out of its earthly dream.

Thought's longing is its essential content—
Thought summons Being, its own self — come soon!

X

I would like to stand before the sun,
Conscious that before God it is a grain of sand,
Or a nothingness. And this is important:
I see the sun, but it does not see me —
So know, O man: it is not what thou art.

Never mind if they call thee a heathen:
The sun is the true image of Divinity.

XI

A wise man said: ask yourselves — who am I?
This is not a Path. The wise man meant himself,
Describing his spiritual substance, given by God;
But it is not your substance, simply because ye think the
same.

One cannot, without God, reduce the world to ashes —
'By its fruit ye shall recognize the spirit.'

XII

Thou hurriest along a path following thy desire;
Someone calls: stop! Thou standest as if spellbound —
Thus it is when, in the midst of thy dream,
The Spirit pronounces the Name Most High.

Thou stoppest, thou rememberest what thou art —
What Being, the meaning of all things, is.

The Spirit, like an arrow, flies into the All —
Or, like a crystal, it stands still in Being.

XIII

You ask me how the soul should be molded
In order to attain the highest goal.
The fundamental law — all pious people know —
Is pure intention and humility; and then prayer.

It comes from God and it has many levels —
The deepest prayer is the call of our heart.

Say not that thou art at the end of the Path;
Ungraspable is the goal, Infinity —
And thus endless; and divinely more than what thou knowest.

XIV

When one combines the All with the naught,
One has the rhythm that bears witness to both:
Meander of prayers, tremor of the heart,
Combines God and world and constitutes life.

XV

There is no need to describe water
When someone is thirsty — so said a pious man;
Water must be drunk — syllogisms
Are worthless, they cannot reach God.

People may believe this, but it is wrong
If it means that thought is useless
For realization. Without a keen mind,
God will not give us the highest lights.

Truth is clarity, it is the highest place —
Does not the Scripture say: “In the beginning was the Word.”

XVI

Truth is everything. Altruism is
The hobby-horse of many mystics,
For whom the “I” is sin as such; and hail
To the error if the “I” has been hit!

“There is no right but that of Truth” —
Love of Truth is the beauty of the soul.

XVII

I am too tired to think of God,
Someone complained, I have no more strength,
What should I do? What shouldst thou do?
Thou shouldst repose in the fragrance of far-off
God-remembrance.

Just as the *pariah*, who did not dare
To enter the sanctuary, nevertheless became blessed,
Because from afar he contemplated the temple's roof.

XVIII

What does the *Mea Culpa* mean?
Not that I am the worst of sinners;
It means that evil touches my soul;
May God help me — He is mighty, free.

Why then "my fault?" On both feet
Stand fast! Thou shouldst close thyself to the evil one.
The *Culpa* can also be in a man's very substance;
The *Mea Culpa* shows: he can be cured.

And may God grant that even on this earth
Ejaculatory prayer may still become a *Felix Culpa*.

XIX

Obligation is compulsion — unfree, but also free;
Free obligation is necessary willing.
When duty is in harmony with the impulse of love,
Then to act is a pleasure — without the gods being angry.

XX

Why was Solomon so misunderstood?
He was the temple builder — and more than that:
He was the wise man to whom Balkis journeyed —
And who had temples built to all the gods.

The essence was censured by the form —
Its advocate had plowed the ground too deeply.
The Bible wishes to speak to the average man —
If thou seekest the kernel, thou must break the shell.

XXI

(Eliminated poem)

XXII

Old men, they say, are of sad disposition;
A butterfly delights a little child,
So why should not the same delight the old?
And cannot the little child also be sad?

I am not trying to invent paradoxes —
Both could have good reasons for both moods.

XXIII

Let me greet the deep and wild forest —
A winding path down to a brook;
Deeply carved is the dark valley —

You hear how a birdsong fades away,
And sit on a tree stump,
Alone and in contemplation. Quiet hours —

You climb back up, hesitating through the brush,
On a trail that winds up to the light.

Forest: sanctuary of wilderness — nature
Whispers its secret in the tracks of Divinity.

XXIV

Suddenly snow came to my forest.
The landscape is no longer of this world —
Everywhere is the heavenly crystal,
On meadow, bush and tree, as far as eye can see.

The forest was life and also a sanctuary
With God's Presence. Now it is silence —
Neither death nor life, but the scent of eternity —
A timeless blessing shines from every branch.

XXV

One can endlessly torment oneself with problems —
To this chief problem, the following can be said:
Thou standest before the face of thy Creator;
Say: God! — And look! The problems are no more.

XXVI

Things past — of what use are they still?
I can only lean on experience.
Much was beautiful, but everything has turned to dust —
All that is good is preserved in God.

Since I am an I, I cannot but carry
Many images in my mind.
I should not pay attention to every image —
Rather I should drown many of them in oblivion.

The Creator — and He alone — knows best
Who I was, am, and should be.

XXVII

What God has given thee has its intrinsic worth —
And beauty has nourished thy poor heart.
Experience has often pushed thee aside,
But do not be angry —
 it shows the way upward.

XXVIII

All in all: most poets
Are judges of their own souls.
They wish to win over the outward world —
They see not the inward message of things.
Their narcissistic feelings have no limits —
They lose themselves in a morass of subtleties
And suffer from ephemerality,
Instead of preparing their way to the All-Merciful.
Then comes the end, one knows not why —
Indifferent death turns the page.

XXIX

First Truth, then patience. The one
Satisfies your God-given intellect;
The other is yourselves. The one is
The Light of the Most High, the other is our life.

Light, life. Light — one should drink it,
For one should become what one really is.
Life, one accepts, from hour to hour;
To go one's way — yet not to drown in the world's naught.

XXX

Certitude of God is also certitude of salvation,
And to resignation belongs trust;
As thou see'st around thee the beauty of the world,
Thou shouldst at the same time look inwards.

If thou see'st in thy mind the image of God,
Then understand that the world bears witness to the Most High —
And that the inward, like the outward,
Bows down before the Sovereign Good.

XXXI

The essential thou shouldst always see ;
Hence, the essential thou shouldst always do.
The essential thou shouldst always hear;
And in the essential thou shouldst repose.

So, day and night, remember
What the meaning of thine existence is.
Towards the highest Truth, that willed thee,
Thy soul should ever strive.

XXXII

Where does the path of science lead?
It is finally too much for man's strength.
The Titans sought to reach the sky —
“By their fruits ye shall know them.”

You should not peer into the abysses of the universe,
This will end by obstructing your path to salvation.
Praised be the green meadow of this earth —
From it starts the path to Paradise.

The Creator willed that we be men —
We are children of both earth and Heaven.

XXXIII

In India, it is often said that *Japa-Yoga*
Always brings blessings — that the *Râma-Mantra*
Is a miraculous means that cannot but help.
This is not so, for Shrî Râma can also show His wrath;

The fault lies in man, and not in *Japa's* sweetness.
But God is free, and good in His nature —
What He decides, only He knows.

XXXIV

The Greek meander represents life,
With its to and fro: its outward, its inward —
It is Yin and Yang, but in duration;
This is how the Fates spin our destiny.

A twofold movement, endlessly repeated,
This is the meander's meaning — a constant oscillation.
Firstly: the intellect contemplates Being as such,
Then it also sees Being in things.

XXXV

The chain shows us how the forms of existence
Forever interlock, link by link;
Nothing on earth stands alone by itself;
He is wise who sees the wholeness of things.

The world and time — a never-ending meander,
Alternately uniting and separating;
The world should appear to thee as One in all —
And, conversely, all in One.

XXXVI

Vertical line and horizontal line —
Synthesis and analysis; the latter is secondary
To the former. Those whose thinking is immersed in multiplicity
Stress the analytical point of view.

Synthesis seeks to put illusion aside;
Analysis seeks to encompass everything.

Certitude, and from it, serenity:
This is the soul, and the measure of things.

All in One and One in All: this is
The sign of the cross that measures the universe.

XXXVII

Horizontal and vertical. Animals walk horizontally;
Man — so it seems — walks vertically.
His heart walks horizontally — this is his betrayal
Of the human state; he closes the door on himself.

There are also animals that like to stand vertically —
A play of nature, as if by mistake.

XXXVIII

So many people are but fragments, pieces,
But God intended man to be a whole.
God's image cannot be a fragment —
Man should remain as the Lord made him.

The more man cleaves to his ego,
The more he constricts and impoverishes himself.
Knowledge, devotion, noble character and
A sense of beauty make the soul complete.

It is astonishing how seriously people take themselves
In their illusions, amidst the perils of this life —
Not seeing how small false greatness is;
Cervantes saw through the whole farce.

XXXIX

There was a child whose toy was broken —
It seemed to him as if the world had come to an end.
The child did not remain a child, he became a man —
He no longer had any desire for that toy.

Thus it is with life and with the world —
Blessèd is he whose heart contains something infinitely higher.

XL

The city of Paris was the love of my youth —
The old streets near Notre Dame;
Dream-wanderings full of longing songs —
There it was that Heaven's grace came,
In a small room, under the roof —
It was there that a call from the Most High awoke in me.

And then came Africa — God let destiny
Weave several lives into my existence.

XL I

The town of Mostaghanem: dark blue sea,
A golden land with palm trees — and the mosque;
A few white houses. Pious people clad in white.
Then yellow sand, as far as eye can see.

The dervish brothers, who look toward the inward;
The holy Shaikh, to whom I had been brought.
Static dances and long litanies —
Radiant days; clear, star-filled nights.

XLII

Blue means depth, contemplativity;
Red means intensity and fervor;
Yellow is joy, a ray of happiness;
Then there are innumerable combinations.

The web of the world — made of forms, colors, and sounds —
Wants to divide, and yet to reconcile.
Earth's splendor testifies to the celestial —
The world is made of the footprints of the gods.

XLIII

If thou see'st the beautiful, which enraptures the soul,
Do not think it mere vanity and illusion;
Think that God is radiating His Nature —
The world partakes in the ardor of His Love.

Then think of the Essence, look inward —
And thou wilt gain beauty's eternity.
When praying, dream not of the earthly beautiful —
The soul should grow accustomed to death.

Tashbih, Tanzih: emptiness after fullness,
So say the Sufis. After the image, comes silence.

XLIV

When the soil was fertile,
Primordial man had no reason for hunting;
When there was game in prairie and wood,
He did not have to burden himself tilling the ground.

Ask not which of the two is better,
Both hunter and farmer have their nobility.
Each was priest, each stood before God —
God's blessing alone do I call wonderful.

Whether thou art farmer or hunter,
What makes thee noble, is what thou know'st of the Most High.

XLV

The eagle feather, a Red Indian said,
Means the presence of the Great Spirit:
The face of our heroes is surrounded
By a circle of feathers that lifts us up to the sun.

The Red priest holds an eagle feather,
Or an eagle fan, in order to bless
Or to chastise; he who is touched by this lofty sign,
May encounter the power of Heaven.

XLVI

The Spirit-Wheel: a symbol in the region
Of the Bighorn Mountains, in Crow country;
A wheel of stones laid out on the grass,
Where once stood a messenger from Heaven.

An image of the Sun Dance: axis, rim;
A magic that lifts up earth to Heaven.
The wise man brought the sacred down to earth,
So that man's heart could become a sun.

XLVII

From the horse comes that kind of soul
That one finds amongst proud, riding peoples;
Mongols, Red Indians, and Cossacks —
Men for whom earth's heaviness has disappeared.

Early or late, man became brother
To a noble animal that returns his love;
Beyond the burden of trudging on the earth,
The rider dreams of becoming an eagle.

Fearless racing, combat and proud singing —
There is a station that is even higher:
When thy soul feels the nearness of God,
And forgets itself in God-remembrance.

XLVIII

Although I am indebted to Shankara,
I take pleasure in the music of Spain,
Russia, the Gypsies, and the Red Indians —
What is the profound meaning of this contrast?

Extremes meet; and not only as regards forms —
The dance-song is the vehicle of deep insight.

XLIX

The Bible gave precedence to those who plant,
And not to those who hunt. The Jews were farmers
And, at the same time, God's people. Their worship
Eventually took place within a temple's walls.

But a building too is something transient —
Only the dark Wailing Wall remains.
And yet the last stone of the ruin
Can convey blessings and be a temple.

And so: the last breath of the Revelation
Contains the whole, just as does the smoke of the sacrifice.
The name "God," if one had nothing else,
Contains the entire soul of man.

ℒ

What paradises are — one knows well;
For one has read about it in various Holy Scriptures.
But how the many miracles may be —
Who can lift the enigma's veil?

What does it matter if the Scriptures conceal many things?
The meaning of the heavenly world is bliss;
And it is certain, since we can perceive
The true nature of things in the depth of our heart.

If only we knew that deep in our heart
Paradise is calling us to fulfillment!

ℒI

The immense river of the whole Veda
Lies in the one sacred syllable Om.
Say Om, said Shankara — what more dost thou wish?
In the smallest drop of water is the sea.

ℒII

The universe is a measureless book
In which the mysteries of all beings are inscribed;
One knows them mostly by hearsay;
The eye of the heart can solve the enigmas.

It has often been said that deductions made by reason
Do not reach what the gaze of the heart can see;
Yet thinking may awaken this gaze,
If one protects the mind from error.

It is foolish to despise syllogisms —
It is essential that our heart should see.

ℒIII

In Japan, one calls *tomoye* a circle
In which three round fields intertwine.
A threefold yin-yang: yellow, red and green —
The world playfully divides itself into three zones.

So also the microcosm: our spirit,
Which radiates, glows and rests — three existential rays,
Each of which points to the Tao.

ℒIV

The white man's starting point is clear thinking,
Whereby the light of the mind may reach the goal.
The yellow man starts from experience,
Then comes the light; the goal is the same.

The white man hears; the yellow man sees;
Both are philosophers, in different garbs.
The word of the first: dialectic and music;
The word of the second: a look into nature.

We like the fullness of long didactic poems —
The East-Asiatic loves the stillness of a landscape.

ℒV

Why did the Red Indians always fight one other?
Why did the Samurai also do the same?
For reasons of virility: let no one think
That a proven man is like a woman.

The *kali-yuga* is what it is —
Ye should not blame the inevitable.
The fact is that in our times
No better way was found to show that one is a man.

Totally other is the question as to the nature
Of the holy war: this is the fight against evil.

LVII

Is it not strange that in Antiquity
The world was so heartless — what is the meaning
Of cruel customs? The ancient law of sacrifice:
Because repayment seemed to be the will of the gods.

In later times it became apparent
That the most agreeable sacrifice is the soul —
The strength of love that gives itself to the Most High.

Certainly, the sages already knew this —
But the general faith was drenched in blood.

God said: the best is that ye remember Me!

LVIII

Be not surprised that Krishna, Abraham,
Moses and Mohammad, who brought blessings,
Were also warriors, despite their gentle dispositions;
They had to be harsh in a world of harshness.

The wisest Messenger cannot save
The wicked against their will.

LVIII

Even the sages who did not condemn harshness —
They let the guardians of the law prevail —
Declared: purer than the Ganges is the river
Of Truth — the best sacrifice is “Om.”

LIX

It is said that fear alone maintains the world —
That threat prevents it from falling apart;
Sad enough. But forget not faith,
Lest the law should pierce man's heart.

Have faith first! Good men must suffer
Under the bad; but both should be helped.

If one wishes to help the one and the other,
One must rely on God's saving Word.

LX

It is said: in pain shall woman give birth;
Does this mean that God indulges her husband?
By the sweat of his brow he has to plow;
He loses his life in senseless wars.

It is true: a curse lies over this sinful earth —
Each sex has its own burden.

LXI

If something makes thee suffer, then think
That God is calling thee to think of Him;
He wishes thee to be in His proximity
As He is in thine; He does not wish to hurt thee.

ℒXII

The strength of the bad, the weakness of the good —
Who would suspect their interplay?
History demonstrates the guilt of both —
For the sins of both, the world is perishing.

What is called good, is relative:
There are those who resist evil,
But do so too late; when they cry out for help,
They are soon overrun by evil.

Strength is something that demons too may have;
In the good, strength takes the form of virtue.

ℒXIII

Say not that man may see God only in trials —
For the wise, joy too means God's proximity.
Think not that in happiness grace eludes thee —
In pleasure too, the Lord calls thee to Himself.

ℒXIV

What is nobility of soul, in the absence of which
Ye drink but poison, albeit from a consecrated cup?
It is the profound wish to perceive the essence
Of things, and God's activity in the world.

In this lies the death of the lower instincts —
Yet also a resurrection: love of God.

ℒXV

It is astonishing how the manner of expressing the truth
Can deviate even on the part of “knowers”;
The reason is that, in spite of their capacity for knowing,
They do not know the art of complete thinking.

You may say that waking and dream are both illusions —
The question here is in which respect
You perceive *Mâyâ*'s illusion;
You do not have a lease on the essence of truth.

For everything depends on the particular viewpoint that is
The principle of your perception. So do not think
That one can promote the relatively true
As if it were the metaphysically certain.

If you think that the universe is within us, or that it is the
product of our thinking —
Then I cannot give you my attention.
Understand that I wish to be spared anything further.

ℒXVI

Naïve expressions often carry a deep meaning;
To pierce through the literal form can be worthwhile.
So strive toward the true intention;
Sages do it. But not epigones.

ℒXVII

I think, but I do not brood;
If it seems that I do, it is simply because I clarify
What is obscure for others. Truth is clear
In itself; divine doctrine is crystalline.

We teach what we must, and what we love.
The limits of speech are written in God.

ℒXVIII

“Double truth,” was the Medieval term:
Theology was for all, for the multitude;
Philosophy, as it was called, was for those
Who saw further than the narrowness of dogma,
And yet held firmly to their faith —
On its plane, and within the limits of the law.

In popular speech it is said: thoughts pay no taxes —
God gives us naked Truth, without wavering.

LXIX

To think is natural; unnatural
It is to think too much in too short a time,
For the mind must rest; not out of self-indulgence
Or laziness, but in order that it may give all the more.

Our capacity for thought is not a possession
Of our own; it is consecrated to the Lord,
It has no meaning, and no right, apart from Him;
The goal of thinking is Eternity.

LXX

God; the prophet; my "I." These are the three mysteries
With which every pious man must live.
The "I" is the created gaze towards what is Above;
And in the prophet is the greeting of the Most High.

In God both poles are profoundly contained —
They had to unfold His Light towards the earth.

LXXI

Mystery of patience: the sorrow and vexation
That our weary soul must bear
Through the river of hours, through the river of days —
And each day has its own affliction.

Patience: nourished by an inner source
That knows no time; solace ever present,
Bestowed from Within — from Above;
Light is the burden — let God carry what is too heavy.

LXXII

Mary is the image of the seven sorrows;
But she is also the image of God's joy.
She is the archetype and model of our soul:

Archetype, because she is purity; and therefore
Model: holy patience on every path.

Mary is the lotus: she contains the divine child —
And with him the whole universe.

ℒXXIII

A symbol is the water lily
Which opens itself up to receive Heaven —
As if this recipient of the heavenly rays
Itself wished to reach the luminous kingdom of Heaven.

A symbol is the swan, the companion of this flower —
Snow-white, it glides o'er the water's surface;
O may the soul, freed from idle passion,
Ever remain its archetype on the waters of life!

ℒXXIV

Someone was vexed and downcast —
Both outwardly and inwardly; many things
For which he had toiled, had not been successful.

Then he had this experience: despite the pain,
His soul was gladdened, and all the more so;
It was as if the contradiction drew him upwards.

It is not right that the soul should consume itself,
When it knows that God is near.
Thou hast heard about the deceiving devil.

If thou carriest the Lord in thy heart —
Because thou hast been faithful to Him throughout the years —
Truth smiles through the burden of life.

ℒXXV

One says that this or that will give thee joy;
There is nothing to object to in this.
However: the joy that keeps watch in thy heart
Is greater still; so be content with it.

Blessèd be the joy that the Lord
Has placed in thee from the beginning.
It is the foundation of existence and of the spirit —
Happy the man who cherishes his peace in it.

ℒXXVI

Be not surprised that, when the devil threatens,
An angel smiles in order to console thy heart;
Pure Being is more profound than evil's misery.

Even in blasphemy there is God's love —
Thus said a sage, and what he meant was that
It is impossible for satan to elude God.

ℒXXVII

One knows not whether the world is a vale of tears,
In which some scattered joys are to be found —
Or is made of pleasures without number,
In which all sufferings vanish like the wind.

It is immaterial where the truth lies —
The world and life are what thou art.

LXXVIII

The good, it has been said, is an absolute;
And so the pain of punishment is merciless.
But this overlooks that compassion pertains to the good,
And that no soul can be totally bad.

“With what measure ye mete, it shall be measured unto you
again” —

“Let him who is without sin cast the first stone.”
Nevertheless: the judge must represent the law;
He cannot forgive the wicked man’s deeds.

“First be reconciled, then offer thy gift.”
Does this mean thou shouldst abstain from judging,
And no longer see what is good or bad?
Thou mayest surely discern, but thou mayest not hate.

Think of the bliss of Heaven’s meadows —
Bitterness does not exist in Paradise.

LXXIX

Are there flames that blaze eternally?
One had to threaten with hellfire
Because evil people exist: it had to be described
As an absolute and not be minimized —
For the weal of the wicked and the protection of the good.

God’s rods strike according to His will.

Songs without Names I

LXXX

The Heavens are segments — from rim to center —
And each is divided into levels.
Religions are different worlds,
But they have similar prayers, similar invocations:
Peoples who are united in the selfsame love —

For they all live by the Great One.

LXXXI

There is no mass without energy;
How could one question this?
There can be no existence without power —
Without the luminous waves of the creative will.

Physical proof is doubtful
When it distorts the nature of existence —
The metaphysical axiom suffices.

LXXXII

Number is without limit, it grows and swells;
Such is the world — who can count all things?
The fraction, which endlessly divides the One —
This is the way that sages have chosen.

The way inward: rejoice within this space,
Which frees and makes thee infinite.
The outer world is narrow, it wants to afflict thee.
If thou livest toward the inward, thou hast awoken —

Awoken in the heart's space, which is God's alone.

LXXXIII

Gross manifestation in the outward, subtle manifestation in
the inward:
Matter and psyche; corporeal forms
Throughout the universe; then powers of the soul,
Which are suprasensory. Cosmic norms.

The Last Judgment: everywhere the corporeal
Is absorbed into the subtle —
The world passes. But it returns later,
As if newly created from a rainbow.

LXXXIV

The earth is spoiled and poisoned —
It is like lead, it is black and heavy;
It can never again be pure, or renewed,
Except by dissolution from Above.

Ye may know the essentials about the future,
But never attempt to see the details clearly,
For they belong to God. In His Hands
Lies everything. He alone has to build the world.

LXXXV

In earthly existence, thou canst not avoid
Suffering from the poison of evil thorns.
The serpent was already there in Adam's time —
The evil one thus dwells in every soul.

Beware that in his bitter jealousy
He does not rob thee of thy faith in God;
Holy indifference is always the best remedy —
When thou listenest not, the enemy cannot enter.

LXXXVI

The scales of God thou canst not understand;
Small may be the reasons for salvation,
Small those for damnation. Great may be
Heaven's indulgence — a ray from an aspect
Of the universe. According to the possibilities of destiny,
A grace may take effect which pardons beyond measure.

ℒXXXVII

Prose is fresh, unfettered thinking;
Poetry seeks to give us speech in beauty.
Epic poetry is symbolism — who will kill the dragon;
Lyrical poetry is the nostalgic song of Krishna's flute.

Prose is thinking, but prosody
Thinks with music: it is the transition
From walking to dancing; it is an overflowing —
It transmutes form into drunken melody.

ℒXXXVIII

The hands of man manifest his heart;
Whence the *mudrâ* of the priest: a power of blessing
That links the earthly to the heavenly;
Or a ray of wrath, sent by God.

An instrument may prolong the priestly hand:
Such as the *dorje* and the *vajra* which, combined with a *mudrâ*,
Bestow the lama's blessing on the soul.
And the prayer-wheel that is turned by the pious —

The blessing is blown over the whole world.

Songs without Names I

ℒXXXIX

South-east Asia — celestial dances
That came from India, mostly from the Ramayana;
Beautiful dancers: little girls,
Charming children — but their art is difficult.

Temple dances: golden images of the gods —
With gamelan and ancient Hindu melodies;
Static dance, almost motionless, but enraptured —

Like the stars that circle the heavens.

XC

Build the temple, not the Tower of Babel;
The fall of the Titans — many fables confirm this.
“Noblesse oblige” — I must not remain silent:
If thou wilt build something, then build thy soul.

What animals build is not a new creation;
Only *homo faber* can freely invent.
As the image of God, he seeks to proclaim anew
The world, himself and God.

XC I

Man needs canonical prayer —
God wills that we think of Him in a rhythm;
Certainly, we can go freely to the Most High —
Nevertheless, God wills to guide the steps of the people.

For if the individual wishes to enjoy the Lord,
There must be a framework for all:
The Lord's Prayer and the *Fâtiha* —
And long before these, the *Shemâ*.

If there were not divine bread from which to live —
The possibility of wine would not exist.

XC II

The tribes of the tropical forest have religions,
But they believe in witchcraft and are degenerate.
Nevertheless, quite often, even in these dark places,
One finds words of true wisdom
That could teach any skeptic.
So, whoever's child the Spirit may be, one must honor him.

XC III

Why lovest thou, O soul, from time to time,
The songs of warlike Cossack horsemen?
Doubtless because in what is stormy, strong and wild,
Nobility also resounds — a contradictory image;
Just as, on blood-stained battlefields,
Life and death go hand in hand.

Songs without Names I

XCIV

Why wast thou moved by gypsy violins,
Songs that penetrated deeply into thy soul —
Why is love woven into thy heart?

In every longing throbs an urge to the Above.

XCV

Sun, gold, lion, honey,
Pheasant, sunflower, bee —
And the corresponding human types,
It is as if the sun shone through their faces.

Then moon, silver and snow:
A glowing, but softened and subdued;
A family of mild things, like moonlight —
And like the water-lily, and the lily.

Purusha and *Prakriti* — signs of God,
Which penetrate through creation a thousandfold.

XCVI

“Burn what thou hast adored,
Adore what thou hast burnt”:
Thus spake a preacher to a king —
A heathen, who understood nothing of faith.
The king — from a Germanic tribe —
Became a Christian: for his own sake, and not in defiance
of his ancestors.
Many things happen in this world —
But never will the noble man deny what he is.

XCVII

Metaphysics speaks of final things
Which transcend worldly phenomena;
Cosmology speaks of the latter:
It provides answers to questions about existence.
Mysticism is the science of the soul
On its path to the Sovereign Good;
Psychology treats of the fabric
Of the earthly soul — and also of nobility.

What does the theologian know? Spiritual realities —
But seen from the angle of a particular faith:
The Divine Being, then His holy Will —
So that man may fulfill his life’s duty.
Literalism must be in the workings of Scripture,
Otherwise nothing of the message would remain.

XCVIII

Metaphysics, said a Jesuit,
Is a wonderful thing.
But it is not necessary for salvation.
See to it, that thy soul do what is right.

He was right, but only for himself;
Not for the philosopher — not for me.
I do not offer empty words —
Metaphysics is a way to salvation.

I quarrel not and I let others be —
Nowhere can anything better than Truth be found.
Nothing can rejoice the spirit more than this:
The highest Truth is the Being of God.

XCIX

Why repeat things endlessly?
We do not do this; consider a mountain in the country:
Its many different aspects are without number —
Yet it is one, and thou walkest round its rim.

A single word branches out, it becomes finer —
In a thousand words, the meaning is but one.
Thou canst see the same thing in the religions:
The true wishes to dwell in different places.

C

Each poem has its own argument—
It seeks not to contest with others.
See how the independent thoughts
Finally interweave into one meaning.

No one composed a single saying —
Each truth thought itself.

CI

In the Face of God, I seek to know nothing —
For what I should know, God knows it best.
The Most High's Wisdom contains the essence of things,
It encompasses the world, from east to west —
From the first day to the last hour.

The "I" is like the moon, sometimes big, sometimes small;
The sun remains true to itself — God is pure Being.

In the Face of God, I can lack nothing —
So let joy delight in Joy.

CII

What is it that makes man miserable?
Matter and worldliness, not “woman and gold,”
As a yogi said, because he saw
Only temptation. — If destiny favors thee,
It can bring thee the best wife;
And without money, no one can live.

Matter is impurity and brings suffering;
Worldliness is not mandatory — one can abstain from it.

CIII

When passion is combined with profundity,
Or joy of life with melancholy —
See how enchanting is the rapture’s melody,
Because it is based on the profound mystery of existence.

In the dance of life’s *Mâyâ* , may there shine
Primordial sounds that reach unto the Most High.

CIV

The ancient East is based on Truth —
But it comprises errors that cause dismay.
The modern West is erroneous in itself —
But nevertheless it has its good sides.

Whence comes the misery of history?
It is not merely the to-and-fro of time;
Nor the caprice of distant gods —
It is the pettiness of the majority of men.

CV

Strength of will is not aggressiveness; and likewise
The pride of the noble man does not mean that he is puffed-up;
The fool confuses the two, because he cannot
Understand the magnanimity of superior men.

He whose small “I” keeps him prisoner,
Does not understand the world of the free man.

CVI

One of the things that makes us happiest
Is to give happiness to others. Who can
Enjoy happiness without sharing it?
Our friends should experience the peace of one’s soul.

The sun shines and the heavens give rain —
Like this shouldst thou also give of the riches of thy heart.

CVII

Love is not mere sentimental play,
It is also the wish to benefit the other soul;
Whoever truly and selflessly loves someone,
Will protect that person's God-consecrated heart.

Taking and giving: during life —
But with a view to immortality.

CVIII

If thou saw'st the dance of hips and breasts,
The face as if 'twere sunken in deep sleep,
As if she nothing knew of earthly life —
If thou saw'st Leila, how her body sways,

As if about to soar to the world of light,
She would lift up thy soul to Heaven.
Thou wouldst think: if only my heart could learn to dance —
In God's nearness and far from earth.

CIX

Whom God unites, let no man put asunder,
Thus it is said. But whom does God unite?
Not always what seems opportune to parents —
Not a he and a she who cannot love each other.

Blessing cannot be in pious lies;
It is found deep in the nature of things.

CX

Love, it is said, lasts only for a time —
But within itself love carries eternity;
And in this deep indwelling lies
The possibility that love will conquer time.

CXI

“Father, forgive the sinners, for they know not
What they do.” Most surely, but this does not mean
That God will erase every debt,
And that the wicked will never have to expiate.

For there is guilt and guilt: one comes
From an evil heart, but the other depends
On dogmas. Wickedness will be condemned;
But God forgives the one in whom He finds truth.

CXII

The hereafter is not worldly, people say,
And rightly so — and consequently it is pure emptiness;
Yes and no. One should not misunderstand:
There is nothing that the Highest Power lacks.

Let not good news disturb your seriousness:
God always gives more than what His word has promised.
The Good wishes that its radiation spread.

CXIII

The Arabs told me: slowness
Comes from the All-Merciful; haste comes from the devil.
Certitude is the way of the Most High —
The light of Truth. Doubt comes from the evil one.

Prudenter agas, finem respice;
People also say, “slow but sure”
And “make haste slowly” — *festina lente.*
In all your actions, keep the end in view!

CXIV

Everywhere there is the risk of misusing what is good:
Good becomes a vice when it is exaggerated
Or wrongly applied. Moderation is a virtue,
Importuning is not. Love your neighbor.

When ye give alms, take care:
“Let not the left hand see what the right is doing.”

CXV

The Master, they say, is a superman;
How can I help it if many people
Love darkness, or that I must shine?
I am not responsible for today's accursed world.

May God take pity on our poor world —
The Master too belongs to the world of the poor.

CXVI

Self-respect is natural in the noble man,
But self-contempt is too, in another sense:
One values for itself whatever comes from the Good;
One does not wish that evil power should triumph.

For thou art nothing before God. But His seal
Is upon thee; thou art the God-consecrated mirror.

CXVII

I know, I will, I can, I do —
This is the path to highest peace.
I do what my will can;
I will what my mind has been able to know:
The sacred meaning of earthly life.
I know and will that which I am.

For: “I am small, my heart is pure” —
My very being dwells in God’s Will.

CXVIII

What distinguishes a butterfly
From a man? The “I” of the insect
Is divided into a thousand individuals,
Whereas with us, the thousandfold possibility
Dwells within one single ego —

May God deliver the totality of our soul.

CXIX

Of what does the “I” consist? Firstly, of the impulses
That remain in the soul from long ago;
Of character traits from our parents
That have steered the “I” along many paths;
Then of the colorful dance of experience —
Of things that show the soul’s intention;
And finally of Heaven’s “yes” and grace,
Which help us ascend on the path of destiny.

To be cured of all bad accretions,
To become what we have always been in our archetype:
In the creative Will that made man
As a likeness, and brought him the light of salvation.

The “I” is a mixture of nothing and everything —
A spark which is finally extinguished in God.

CXX

As sparks flash forth in the cold night
And then expire, but are preserved
In the fire’s substance — so we are cast
Into existence. Thus did the Lord conceive us —

He radiated His Being into the naught of the other;
Being wishes to rest in Selfhood — but also to move
outwards.

CXXI

Let not thyself be troubled by the phantoms
Brought thee by thy soul in order to delude thee —
Clouds of fog cannot endure;
Let them dissolve before the Spirit's walls.
The tempter may well threaten us with ruses;
The Light keeps watch — the delusion is gone.

There is within us a slight contradiction
That comes from the fact that the world is transient;
And even the best that destiny bestows
Is in many respects insufficient —
Compared with the Absolute Good.
“It is ever well with the believer” —

For God looks now into thy soul.
The believer wills to be now, not later.

CXXII

I am here, where I am. I could be
Elsewhere: in a city on the Rhine,
Or by the sea, on a mountain top;
Or in other places that I see in my soul —

But I am here. Both a naught and an all —
A nowhere, and a here in the kingdom of Heaven.

CXXIII

Neti, neti — “not this, not this” — why cannot
The Highest Divinity be encompassed
In words? Because the True dwells nowhere —
And yet is tangible everywhere.

Just as ether permeates all space
And is contained in every substance,
So is *Ananda* — God’s beatitude —
The luminous substance, on which the universe is based.

In the structure of the universe, some points are wounds;
But Pure Being is its luminous essence.

CXXIV

Where wilt thou dwell in eternity?
In Primordial Being, which bestows on thee new being —
In God, when everything has merged in Him.
We no longer have any desire outside of God.

Thou canst not penetrate into the fullness of God —
Into Him, Who is self-subsistent.
Yet it is His Will to penetrate into us —

Mahâpralaya, apocatástasis.

CXXV

Two doors has the earthly life of man:
Birth and death, and each of them is suffering.
In life itself there are sufferings and joys —
In the hereafter God weaves only one of these.

Different things lie in the word “eternity”;
May the Lord grant that ye know the enigma:
The final word is beatitude —

Because beatitude is the essence of the Most High.

CXXVI

The *Kalki-Avatâra*, it is written,
Will soon come at the end of this yuga —
Riding on a white horse;
At his side will be all the noble, pious men
Who ever fought for the victory of Truth.

CXXVII

Om namo sarva Tathâgata Om —
Salutation to all the saints of this world!
May the illusory world finally become
The country of the Spirit and of true Peace!

For “Thy kingdom come” — and Thy will be done,
In this earthly vale as in Heaven’s heights.

CXXVIII

Vairâgya — equanimity and serenity,
I longed for grace;
I did not find that joy, it was too far —
But blessing came to me, and became my own self.

CXXIX

An enigma of destiny is man's activity:
Its fruits follow in its tracks.
The question is whether the soul is made beautiful,
Or whether it foolishly destroys itself.

So hold fast to what makes holy,
And flee from what drags down.
The best act is the one that mentions the Lord,
And sees His presence in the heart.

CXXX

On doomsday, it is said, men tremble,
Frightened to death; God's thunder speaks.
But not the one who let the Most High dwell in him —
For God in our heart trembles not.

CXXXI

Serenity and Certitude — and likewise:
Resignation and trust. Ye should know
That this is the path through life's dream;
So be trusting, and walk on both feet.

It is said that the sage is always happy —
One should overcome the vacillations of the soul
And, already here below, one should find
In the earthly play of things, what one will find in God.

CXXXII

In old age, one does not have much choice;
One always wonders: is this the last time?
One has not, as in youth, before oneself
A space that is as rich as the world in its dream.

How is it, when the soul feels no age
Because, outside of time, it always stood
In the eternal Now that aims toward the Heights?

Thou surely foundest what others did not find —
Thou didst not understand what did not understand thee,
And thou wast with God in thy best hours.

Songs without Names I

CXXXIII

Thou livest in this world, not in the next;
Thou think'st that there thou wouldst be happy.
Earthly soul, be still: here as well as there
God is the Sovereign Good — and He alone.

We are in this world in order to manifest
The Word of Truth and the circle of our way.
Say not we know not this or that —
As long as we know that God knows it.

Songs without Names

Second Collection

Each poem has its own argument—
It seeks not to contest with others.
See how the independent thoughts
Finally interweave into one meaning.

No one composed a single saying —
Each truth thought itself.

Songs without Names

Second Collection

I

In this world, the pious man carries God's grace;
In the next world, God's grace carries the pious man.
In this world, man must earn
What he receives.

Heaven says: welcome.

II

Be careful before ye reject faith;
Ask not a priori how and when.
Take note that without the support of faith,
Earthly humanity cannot endure.

This proves that in the religions
Dwell the deepest elements of Truth;
God did not bring the world a false Word,
For man is made for Truth.

Mother faith and Mother earth —
The Good Shepherd, and salvation's flock.

III

God's Word is like the globe of the earth:
We are made for the earth; for us it is a protection.
Starry space is an icy night;
So too is the deadly poison of doubt — one wants to flee,
To find a homeland, to go far away —
To find oneself, but one knows not where.

God has chosen the earth for us;
We were not born on Jupiter.
Mother faith and Mother earth —
They remove from the soul the pain of fear.

IV

Ye ask: can religion be a homeland?
I give the answer: yes and no;
Yes, because faith is a form of Truth;
But absolutely true is the pure Spirit alone.

Religion in its devotional form
Humanizes God and admits only will,
Sentiment and worship; it underestimates
Values that are clad in foreign forms.

Each faith offers eternal reward —
For each is a form of the One Religion.

V

The Creator and Savior is Being;
In Beyond-Being is All-Possibility;
God brings possibilities — in accordance with
Their inherent tendencies — into the wide world of existence.

Wisdom is a thirst to know, but also a renunciation —
Know what is important; and do not ask too much.

VI

Angustia — fear of life: this is a madness
Hatched by our ailing times;
There was no fear of existence in times of faith,
Which strongly protected souls

And made them happy. With the wound of doubt
Our souls and our world collapse.

VII

Just as, with warmth, ice becomes water,
So the body becomes dance and words become music.
The solid form that shapes our everyday life
Melts away and returns to its Substance.

Likewise the heart before God, in the sun of the Spirit:
The solid individuality returns to Bliss.

VIII

A noble man is he who thinks objectively,
And never lets bitterness arise within him —
Who understands, without vain stubbornness,
How human riddles have a meaning.

A noble man accepts what God has destined:
What must be, cannot but be — take heed,
Become not bitter; if feelings of hatred
Well up within thy soul, thou art thyself the illusion.

And then it is superfluous to dispute —
Only the fight against thy specter has meaning.

IX

There are so many people who love to listen
To the noise of disguised praise of themselves,
And think that they are good and noble —
And strew false nobility into the air.

Nobility is not the noise of self-love;
The noble man abhors narcissistic tendencies;
He looks serenely on the nature of things —
He leaves it to others to read the mystery of his person.

The noble man — he stands firmly before God;
Not so the hypocrite, who gambles himself away —
He should walk before God in sackcloth and ashes.

X

The devil contrives that even pious people
Do not want to know what the devil is;
They seek to explain in a natural way
What, in reality, are the ruses of the evil one.
This confuses things in their mind:
They see the defects, but not satan's noose.

When thy soul walks on the path to the Most High,
Then know that the devil is watching for thee.

XI

Self-assurance is a fragile thing.
Thou hast certitude, because there is Truth —
But this does not prove that thou art like unto it;
Be happy, if God forgives your humanity.

XII

The world is crooked, but stand thou upright before God;
He will not judge thee for the sins of others.
Thou bearest responsibility only for thine own deeds —
Before God thou canst destroy only thine own illusions.

It may well grieve thee that the world is askew —
But not too much; thou canst always love God.

XIII

The Lord is completely free — it has been said —
To do what He wishes: to place the wicked
In paradise, without any reason,
And the righteous in the fire of hell.

This is pious stupidity. God's Will is
Not human will, it is the ray of Truth —
It is pure Justice.
Absurdity is not, for God, an object of choice.

The freedom of God: the Infinite,
In Pure Being, is not like the finite.

XIV

Have you seen how the soap bubble
In delicate, shimmering colors rises and falls,
Floats upward, then is lost in the grass
And is no more — so it is with the world

And with life. But not with the heart
That has seen God. Just as in a holy shrine
The consecrated candles stand motionless in devotion
Before God — so shall thy heart be also.

XV

My first homeland was the Germanic environment,
A world of poetry; it was taken from me,
One wanted to re-educate me and destroy me —
I would gladly have swum back across the Rhine.
In an alien land, in the midst of post-war psychosis,
Suffering came — “That’s where my sadness began.”

But then Vedanta came into my life:
Metaphysics, cogently expounded;
The language was French. The second homeland
For me was Wisdom and the whole world;
And all the sadness of my youth was worthwhile —
For the homeland is where Truth dwells.

XVI

Inspiration comes — the writing is easy;
Heavy is the burden of the Whole; easy is what has been
given —
Heavy is the responsibility. I would like to keep silent —
God knows best; and so I receive even more.

Thou askest me, O reader, who the writer is;
I know not; and may God pardon me.

XVII

The greatest miracle that the angels work
Is that their activity can give life to the naught —
And so arises: first the dream of the universe,
And then — it cannot be otherwise — the foam of evil.

It must be so: because the existence of this world
Coincides with its play of shadows;
Where there is light, there must also be darkness;
Pure Light — it shines in God alone.

XVIII

The wheel of time turns. All things must move,
Says Heraclitus. The wise man does not see anything
Without seeing through it to its Essence.

Thus for him, the flow of things stands still
In the midst of its movement, which no man
Can escape, even if he wishes otherwise.

A contradiction? — nay, a true showing
Of timeless Being in all earthly things.

XIX

The Virgin: "clothed with the sun alone,"
The Scriptures say. What might the sun be?
The golden light that comes from on high,
Illuminating her limbs, delicate and fine.

The Virgin is the Truth unveiled,
Beautiful as love and pure as snow —
The sun is the Spirit that unveils her
And so transforms water into wine.

XX

A man recited ceaselessly his prayer —
And finally became one with his Word.
The Word became one with him, who stood
Timelessly before his God, and became a sacred place

Filled with God's Presence. If thou becomest a star —
The star is thine, a gift bestowed by the Lord.

XXI

Is it not strange how the smallest of things
Can give us delight, even in our later years,
When we are wise and full of experience —
And more detached than ever before.

This is because we never outlive the child within us,
And rightly so, for it bears witness to Heaven.
What is great can shimmer through what is small,
For God ceaselessly shows us His Goodness.

Life brings us much, the path is long —
God appreciates in us simple gratitude.

XXII

I do not criticize the penitent or the ascetic;
Far from it. Nevertheless,
Their special vocation is not a duty
For everyone, before the Face of God.

Men's capacities differ,
And so do the starting-points of their spiritual paths.
Whatever saves our soul can never be wrong;
Gnosis is not for everyone.

What is sin against the Holy Ghost?
Denial of a truth that one knows,
Or should know, if one were honest.
Cursèd is he who separates himself from the True.

XXIII

“Sensible consolations,” says theology
With a frown. That something that pleases God
May be found in the agreeable —
This will never enter the heads of the teachers of asceticism.

In a word: man must walk on both feet:
One step says no, the other step says yes.
Of course, one can stress either the yes or the no —
The essential is where one sees the Most High.

XXIV

Uninterrupted by the wheel of time,
Always in the turmoil of daily cares —
It seems as if one could lose one’s mind;
No wonder people are constantly fleeing:

Not only from things, but also from themselves —
The life of the average man is flight.
Consciousness of Truth is the only rock;
God, it is said, has cursed all the rest.

But not what is linked with one’s sense of God,
And, indirectly, guides the soul’s steps.

XXV

Hair-splitting about the nature of God
Has been a danger from earliest times.
But when the wise man thinks,
He accepts whatever God gives him.

XXVI

As a child, I once imagined I was in a
Dark, cold forest, and, in the distance,
Saw a Christmas tree,
Above which was a sweet choir of angels;

I approached this golden warmth
Of pine branches, richly decorated with ornaments
And red candles — and I thought to myself:
It is thus that, one day, I would like to enter paradise.

XXVII

They built for me a beautiful wooden house
In a forest where deer live —
And spiritual friends dwell all around;
A few Indian tents are pitched nearby.

It is a little earthly paradise,
Made so that, undisturbed, one may strive upwards,
Towards the archetype, about which the soul knows full well.

XXVIII

(Eliminated poem)

XXIX

I-consciousness is a two-edged sword;
A restriction, but also something precious:
A key, not to thinking, but to being;
Be what thou thinkest, when thou art alone with God.

XXX

Man arose from God's creative power;
But later, man created his own image.

Yet we are extinguished in holy repentance —
In God-remembrance, He creates us anew.

XXXI

Al-Hallâj said that he was God — who knows
Why he said it. — Abu Yazîd said:
“Glory be to me.” Love-mysticism
May express itself as if in drunkenness or dream —

The gnostic will not walk on ice;
He too drinks wine — but never becomes drunk.

XXXII

Ask not the question: what is going to happen?
Let things come to thee as they come.
Be at peace in the Now
That belongs to God; thy faith will reward thee.

If thy thoughts turn to the Most High,
He is with thee; and whatever lies before thee,
In this world and the next, is in His Hands.

XXXIII

People do what wears out their spirit,
Then run to the doctor, who is supposed to heal them;
It is indifferent to him that their soul is dying —
The remedy is to rush towards the naught.

Do what is reasonable; seek for help from the Lord;
Then ye will be at peace and will act with joy.

XXXIV

Securitas — people are obsessed with the illusion
That a golden security could exist on earth;
An absolute protection against the moods of destiny,
As if the vale of tears could become Heaven.

Seek for security where it exists —
In the Sovereign Good, that never fades.

XXXV

In the *krita-yuga*, space was so wide,
That it could bring time to a standstill;
In the *kali-yuga*, the world rushes ceaselessly —
More and more, our space becomes time.

The turmoil of time, brethren, ye must resist —
There is no haste in the land of Wisdom.

XXXVI

“Existentialism” is a thinking
That no longer wishes to think; this means the destruction
Of the true thinking that constitutes man.
The existentialist fanatics
Dislocate their brains for nothing — it is only a case of
Self-delusion and self-promotion.

For to think truly means: recollection.
Let the fools spin their foolishness.

XXXVII

A villain hates thee — and yet
Thou shouldst not hate him; what then mayst thou feel?
Thou shouldst see him as he is, no more, no less;
Thou shouldst not rage in anger.

For he is a possibility that one must
Acknowledge. Perhaps he can be helped
By the lofty mind with which one discriminates;

Perhaps not: if poison is at the bottom of his feelings,
This condemns him. Man becomes what he wills.

XXXVIII

Many people, both male and female,
Wish to find a perfect love; O longing, be at peace.
There is indeed a partner, for the world is wide —
But the question is whether thy destiny wills it.

It may be that, in your world,
Ye lack this or that — when in fact only the Sovereign Good
Is the solace and crowning of our wanderings —

The Lord, in Whom love's being is rooted.

XXXIX

Al-Qutb — the Pole, it is called in Sufism;
He is the tall lighthouse of his time:
He teaches about all things, near and far —
About Being, life, death and eternity.

He teaches not only how to think — but also how to be,
Deep within one's heart; for to understand means to become.
Truth and beauty — their concordance is everything;
There is nothing better on earth.

XL

The most beautiful thing that the senses, or the soul,
Can experience here and now on earth
Lasts but a moment — yet it is an image
Of the eternal — of what thou shouldst become.

It is not what thou in worldliness has kindled,
But what has penetrated to thy inmost depth —
And what thou findest in the Truth of the Most High —

It is what the angels of Love sang before time began.

XL I

Man is the likeness of God:
Man and woman; so it is written.
That the body is sin, was added later —
The opposition has been pushed too far.

The body's worship is either fasting or dancing;
King David teaches both.
When fasting, one regrets the deceit of the flesh;
In dancing, one honors the image of God.

XL II

Faith is the spiritual strength
Which, from the center, creates all good;
Patience is the disposition of the soul
That rests in the present, in the now.

Faith, accompanied by patience: this is the equilibrium
That promises God's blessing for salvation —
O golden Center, which no longer questions;
O luminous Now, which contains all.

The earthly world flows back into thy heart;
Thy whole life is but a blessed moment.

XLIII

Painters of the Far East love clouds of mist —
Why so? Because all existence is mysterious;
Yang, yin: between the two poles, a to-and-fro,
A veiling and unveiling: the play
That produces this world and also our thoughts.

Dance has the same double meaning:
The veils that conceal and reveal,
Just as the mist rises and flees —

The Tao — Path of the Marvelous One.

XLIV

In God-remembrance remain far from the world —
For God's rule over it is not thy concern.
Providence watches over earthly din —
But remain thou with the Most High: watch and pray.

Even without thee, the world-wheel continues to turn.
Look toward the solace that removed thy sorrow from thee;
The world may be dark — but the Word is bright;

The Divine Word, that came into thy heart.

XLV

So many things has thine active mind thought —
And thou hast written them down, saying well nigh everything;
But when thou meetest God, this multiplicity
Becomes transformed into the beatitude of one same sound —

Just as in a song, a single note
Sings of the golden overflowing of the soul.

XLVI

What I think and what I am,
I should not keep begrudgingly within me;
For my existence has a meaning for others —
And the secret powers of the Spirit belong to God.

XLVII

God doeth what He wills, and wills what comes to pass
By His Activity — there is no difference;
For God's Spirit is not a magic wand;
Whatever be His Will — He is the Good.

What we distinguish as good and evil
Is what we experience — what we love or avoid;
God wills not evil as such, nay —
He permits only what, inevitably, is the shadow of the Good.

Infinity, All-Possibility — the wheel
That reason can understand only with difficulty.

XLVIII

We distinguish between two kinds of ugliness:
One can be attractive and noble,
And bears witness to the weaknesses and moods of nature;
The other is obnoxious and mean,
And a denial of what is noble;
We avoid it, as we avoid evil.

We hate no one; our heart stays pure
On this ever-changing earthly meadow.
Not that feelings should crown what is false —
We love beauty, but not everything beautiful.

A particular kind of beauty is
The beauty of old age, which ye must appreciate.

XLIX

Whether or not one may say something ugly?
The answer is partly yes and partly no —
Certainly, the means should not be ugly;
It is better to avoid bad speech.

Tribute to this world we have to pay:
And what is of use, one may express.

Songs without Names II

ℒ

Faqîr, “one who is poor,” is the dervish-brother —
Not only poor “for God,” but also poor “in God”;
For to the earthly creature, Being seems poor —
To consecrate oneself to God means the death of the soul.

And yet we know that all this is but appearance —
Being is ever rich and limitless.
Truly to grasp this is pure faith —
Be happy with the Divine Nature.

What is the stage that can no longer err?
When poverty, through wisdom, becomes wealth.

ℒI

It is said that ye should hold firmly onto forms;
For it is they that shape the fabric of the soul.
But when the Essential Content has accepted thee,
This will benefit thee more than mere prescriptions.

ℒII

Thou goest from one dwelling-place to another,
And suddenly thou no longer feelest at home;
Everything seems strange to thee. Fear not —
In God-remembrance is a secure refuge.

Estrangement disappears; the alarm
Was illusion. In God thou shalt discover thyself anew.

ℒIII

Prayer — firstly it is commanded;
And then: the soul has dire need of it.
It is not a case of merely doing what pleases thee —
The one who prays brings blessing to the world.

Thy prayer must show a pure intention —
Otherwise it cannot rise to God's heights.

ℒIV

Livest thou in space? This must be somewhere;
And in time? This must be some time;
Thou canst not escape these particularities —
Thine is what destiny can give.

Tell thyself, what the will of God ordains for thee
Is noble existence — is Being itself.

ℒV

It is strange that in brave peoples'
Zest for life there is a kind of greatness:
Skamarinskaya — when the god of life,
Or the god of war, sways back and forward in the dance.

What appeals to thee stems from the archetype —
In every drop of water dreams the sea.

Songs without Names II

LVII

Despise not what artists of this world
Offer, when the work is a sign
Of cosmic reality, coming from Above —
A becoming-visible that flows out of light.

The man may be the instrument, quite unconsciously,
Of something based on the highest values.

LVIII

Reason, sentiment, imagination and memory:
They are, in the ego, the legacy of the pure Spirit —
North, South, East, West. These are the faculties
That lead soul and body through earthly life.

They are contained within the Self of the Creator,
They are, in the world, the driving forces:
Wisdom, love, creative power, and then
Peace; blessed the soul that has attained it.

LVIII

Metaphysics — what is one supposed to know?
Discernment between Beyond-Being,
Being and Existence; then the difference
Between world and soul; between appearance
And reality; and their connecting link,
Mâyâ, which can be both.

The Intellect looks at the “I” and is not blind.
It sees that all around are other souls,
Who also call themselves “I” —
How can one separate the “thou” from an “I”?
This is the limitless play of *Mâyâ* —
Atmâ is unique, but multiple is the world.

On the one hand, the Good wishes to overflow,
On the other hand: it wishes to enjoy its deep Self.

LIX

Mâ shâ'a 'Llâh — Allâh karîm —
So say the Moslems.
“What God wished, has happened.”
We must accept it from Him.

Yet “God is benevolent” — this must
Be added, and should delight us;
For, in all situations, God will
Watch over us, be we near or far.

ℒX

There is a river called the soul —
Why dost thou enter into it?
O spirit, thou canst be
Much happier on the bank.

Look at the tree that timeless stands
On the edge of this stream:
The river rushes on, it knows not whither —
The tree stands firmly on the land.

ℒXI

Depth of spirit — this is accompanied
By beauty of soul; but, conversely,
A beautiful psyche can be independent
Of spirituality, as experience shows.
By its charm, youth's magic can illumine
Life's earthbound nature;
But these are values that do not reach the truly inward —
They are merely the play of *Mâyâ* with the outward.

In the beautiful, the sacred is honored —
A vain person is unworthy of beauty.

Beauty is the Splendor of the Truth — this was Plato's oath.

ℒXII

Remembrance of God — thinking of the One;
Why is the One so powerful?
Oneness seems little when thou countest;
The world is rich and great and multiform —

But it has not the quality of simplicity.
Ambiguity is imperfection;
The world is full of fissures, contradictions —
Too many cooks are in its kitchen.

Look at the circle or the sphere: it is wonderful
To be so homogeneous and so entirely oneself.

ℒXIII

See'st thou the rock in the middle of the ocean?
See'st thou how the waves roar around it?
Or in mild weather, how they
Lovingly caress the hard stone;

The stone — the Spirit, that stands in Truth.
Strong is the heart, though it contains sweetness too;
Surrounded by life's spring breeze and storm —

The heart, that carries God's love and message.

Songs without Names II

ℒXIV

What makes thee completely happy? Thy “yes” to God;
This comes first in the spiritual life.
But thou art in the world, thou art not alone;
So the second happiness of the heart is giving.

The giving of what thy believing “yes”
Has given thee; the giving of what thy heart’s depth has seen.

ℒXV

A winter fairy tale. Snow covers the land —
The fairy queen comes in her silver sleigh;
You hear the tiny bells and see the whirlwind dance —
Snowflakes, falling from heavy branches.

Snow — like eternity’s shroud,
Extinguishing all vain differences —
As if Pure Being had laid Itself
On this and that — as if the world would die,

Or else renew itself in the sphere
Of archetypes, where there is no change.

ℒXVI

Didst thou see the morning sun on the snow,
How it gilds what is shining like silver?
Thus it is, when something of God's consolation
Shimmers through the cool forms of His Truth.

What seemed like a distant purity, far from thee,
Comes to meet thee, like a greeting from the Lord.

ℒXVII

Thou findest world-negation and God-affirmation
In the words: *lâ ilâha illa 'Llâh*.
Then follows a "yes" for God's act of creation,
In the words: *Muhammadun Rasûlu 'Llâh*.

Therein lies everything: our world is appearance,
For God alone is Pure Reality;
But the world is a ray from God's Being.

ℒXVIII

Fata Morgana — is it not an illusion?
The real oasis is far off — thine eye
Sees only air. Nevertheless, remember:
A rose manifests itself through its fragrance.

Thus it is with everything good in the world:
What one deems to be only earthly, comes from God.

ℒXIX

The *bhakta* loves, but not the *jñâni* —
So many think, and are stubborn
In their logic: for, after all, it is without feeling
That one counts that one and one are two.

But different is what I have seen in my heart —
The True, that seizes my whole self;
The heart wishes to become what the brain understands —
Whoever sees *Atmâ* is close to love.

One can think of many things without loving —
But not of That which impels us to love.
To love God means: in Him is our happiness —
Thinking of *Atmâ*, the heart becomes music.

ℒXX

Killing is impossible for the *brahmana*;
For the *kshatriya*, killing is a holy duty;
The *brahmana* agrees with this,
But the warrior's work does not befit him.

The *brahmana* is there to clear the way
To the Divine. The *kshatriya* must look to the
People's well-being and to his ancestors' heritage;
He must — as his *dharma* demands — be noble,
And attend to the protection of spiritual treasures.
Brahma is real, and the world is appearance.

The *brahmana* — he is the bridge-builder;
The *kshatriya* — his concern is only the wall.
The sanctuary, protected in a secure shrine.

LXXI

The saint, the sage, the hero and
The martyr; each has his particular radiance,
And is a consolation for this poor world.

The saint: he is the image of virtue;
From the sage radiates the Truth, that delivers;
The hero is our sword and our shield;
The martyr bears the suffering of all men.

Thus each, with his particular gift, shines
Into this vale of tears; may God grant
That every man may have in him something of each one.

LXXII

You ask what may the hero mean for us —
Which heavenly archetype could produce him.
Archangel Michael, with his sword —
Have you never heard of his power?

And God's wrath — it was already there;
For God's "no" must accompany God's "yes."
You ask: was God not first pure mildness?
The possibility of wrath was also part of the picture.

The martyr — what is the meaning of his sacrifice?
The Creator projected Himself into His creation.
He shone, so to speak, into the naught —
He willed to be other than Himself.

ℒXXIII

The saint can work miracles. How
Can this be? Our reasoning is silent.
God wills to reveal His power;
The saint is the instrument that shows it.

ℒXXIV

At the end of all time and all worlds,
Thou wilt return, O man, to the Divine;
There thou hast already been, and hast waited for thyself;
All that is beloved is in this happiness.

Nothing can enter into the realm of the Most High —
Absolute plenitude is without change.
Thou canst not bring the Lord thy poverty —
The din of the world disappears in His silence.

During God-remembrance, thou bearest God within thee;
The Most High says: thou wast, thou art, in Me.

ℒXXV

The heart is made of Truth
In its deepest core.
Within it sings the Sovereign Good
In hours consecrated to God.

Let Truth be the soul's fragrance,
Not worldly din.
Thy heart is the mighty fortress;
Therein dwell Light and Love.

ℒXXVI

Since thou dost exist, thou must be someone;
Thou canst not be bare existence alone;
Concrete existence is limited "I";
Happy the man who has learnt about the Spirit's Self.

The Spirit can know the illusion of thine egoity,
When it sees that all human beings call themselves "I";
It knows thine I-phenomenon: this is not
The Selfhood that Eternity promises.

The "I" and the Self can meet each other;
The Most High will bless the inward man.
But do not think that the "I" is an empty ruse —
The cosmos mirrors itself just as it is.

God knows thou art in the garment of time —
Whatever thou may'st be, thou art in His hands.

ℒXXVII

Melancholy, despair, hatred and bitterness,
Nourished by pride and blind self-love —
These are the worst of all the soul's tendencies;
No better is bitter piety

Nourished by pride: hence also by evil;
Whoever opens himself to it, cannot be saved.

ℒXXVIII

God grant that I may speak of Heaven —
I have often done it and wish to do so endlessly.
I wish to console, yet one cannot always
Rest in the little paradise of gentleness.

Truth is watching. The world is ever the same —
Patience. We are very far from the Kingdom of God.

ℒXXIX

The Kingdom of God is distant, but only when seen from
the outside,
Not within the soul that is open to it.
The eternal is here, it is thy kernel —
Blessèd is he who walks the inward path.

LXXX

A prejudice is idle self-deceit —
One should always strive after the essence of things.
Rigorous thinking has in it something of death:
Desires must die and truth must live.

LXXXI

Him whom thou reverest, fear; him whom thou lovest,
Esteem highly. The one requires the other;
Thou dost accomplish both before thy Lord
In quintessential prayer, when thou givest Him thy heart.

The Lord is disposed to save
What He loves and respects — what He created
As a likeness for immortality.

LXXXII

Haphazardness amongst haphazard things —
This is the human being; necessary he is not.
Necessity belongs to the Lord alone;
He is the rock on which appearances break.

Yet necessity dwells in thy core:
Thou art not empty night; thou art a star —
In thy heart is a greeting from the light of the Sun.

LXXXIII

We live in time; who can rest?
Time is long, we must do something;
For time pursues us. We pursue it,
In the eternal Now — thus time becomes the Never.

LXXXIV

The soul that has become wise
And is no longer attached to things, could be unhappy —
Yet it is happy, since, light and free,
It soars above the heaviness of earthly things.

Between the two states, there may lie something dark —
No bird can fly on the first day.

LXXXV

Happy — but not at every moment:
The world must be experienced, bit by bit.
It is existence, it is not our fault —
The path is truth, humility and patience.

Beatitude: it lies at the bottom of our soul;
And then: it radiates in thee, hour after hour;
In God's Name resounds the benevolence of the Most High.

LXXXVI

We came to sing about God.
From the beginning, the earthly demon
Wanted to destroy us. He was not allowed to succeed —
He had to be content with his ugly snares.

Vexation and to-and-fro belong to life —
Where light is, there has always been shadow.
Many a person has something good to bring to the world —
If it is from God, nothing can defeat him.

LXXXVII

Man's knowledge — it must have limits;
The question is what sets these limits;
For it must lie in the nature of things
And not in the preferences of the humand mind.

The principle is that knowledge pertain
To that which leads us to the point rather than to space.
The question as to where lies the balance of the two
Can only be decided by our intellect, with God as its point
of departure.

LXXXVIII

Somewhere I read that only he has faith
Who in misfortune, not in happiness, rejoices —
A pious delusion. For everything comes from God;
Not only the injustice that cries to Heaven.

God's Word in the good is direct;
It is indirect in the wrath of His rod.
For in His Essence, God is Love;
Let not Truth's measure be displaced.

LXXXIX

The soul is woven of a thousand questions;
Yet the answer — it is always there;
It dwells within thy breast; be not far from it —
The Most High is ever near.

Say "yes" to God, He will say "yes" to thy heart;
What thou knowest not, He knows; thou hast a share
In this through thy faith. Pronounce it —

In the "yes" from God to God salvation blooms.

XC

What I give to God — it is prefigured
In God's Essence. My poor gift
Is rich through Him. For what God has given me
In His Benevolence is all that I have.

XC I

The spirit, the soul — quite often a to-and-fro,
Because of the world which invades the inward.
Sometimes the co-existence is difficult —

One has lost much strength, much time —
But when God's nearness resounds in the heart,
The soul is born anew through grace.

XC II

Sacred languages: Sanskrit, Hebrew, and
Arabic; languages which have served worship
For more than a thousand years; which to their peoples
Appeared as the expression of the highest heavenly power.

Sacred speech, not only the meaning, but the sound —
The Word, borne by heavenly music.
A magic that penetrates the soul — awakening
Truths that were hidden in the heart.

What the Lord saith to man
Cannot be said in just any way —
Not every manner of speaking reaches God.

XCIII

In Hindu terms, Christ is an example
Of the great Avatara who appears
When men are steeped in sin,
And over every one of whom an angel weeps.

The Avatara — like the great Rama —
Comes to bring anew the *Krita-Yuga*,
And to liberate men. God grant
That over every one of them an angel will once again sing.

XCIV

As the language, so is the religious form:
The essential content is in each form the same.
What counts is not what the symbols may be —
What counts is that the Message should reach men's hearts.

Because God, the One, sends us the peace of Salvation.
In essence, there is only one Message —
But the Spirit wills to vary the emphasis.

XCIV

In the early morning sunshine, thou art who thou art.
Patience — be resigned to the fate
Of always being the same person;

For the world too is always the same world.
Only in the Infinite are there no limitations;
Here below, accept whatever pleases God —

For He stands above all earthly thought.

XCVI

I heard a lute deep in the night —
O sweet sound of a song without words.
Who thought so lovingly of me —
Who, in my dream, stood at my heart's door?

The soul is a veil of dreams, woven
Of longing that yearns for love;
Beauty and love are the melody
My own heart gave me in the night.

The primordial nature of the Good is to overflow —
But its wave, which chose the distant,
Longs to return from the shadows of foreign lands;

And thus was born the secret song
That vibrates through the chords of my soul

And ultimately sprang forth from God's Love.

Songs without Names II

XCVII

Man is nostalgia for Paradise
 And its light.
Most men are not true to themselves —
 They destroy it.

Matter and selfishness have misled you
 And separated you from the essence
Of primordial Nature; therefore become
 What ye were in God.

If — God willing — we choose the True
 With a sincere disposition
There is a ray of blessing in it
 For all souls.

XCVIII

Time of youth — already past and gone —
Like a picture book that is closed.
All joys, all sorrows have melted away
Into yesterdays.

Time of old age — thou callest it time,
It is rather a quiet garden,
Perfumed by eternity —
A looking back, an awaiting,

And a standing still in That which was,
Is, and shall be — evermore.

XCIX

What is the difference between earth and Heaven —
Between the here-below and the hereafter? Whoever fosters hope
Knows that in this world it is we who bear the work —
Whereas in the next world it is grace that bears us.

The man who sows carries the weight of the seed —
But he need not ask about the harvest.

C

Ye ask for proof of the Highest Being,
And also of Heaven; I have often said
That the criterion lies in consciousness —
For the proof is precisely that ye ask.

CI

In the West I saw Indians riding,
One behind the other: feathered crowns
Blowing in the wind, lances richly adorned —
An image of the path where the spirits dwell.

I was deeply moved by this unusual sight —
I felt that its greatness was outside time,
As if the path were without beginning or end —
The direction that leads to the Great Spirit.

CII

What is greatness in men? When genius
From a divine fountain,
Resounds in any realm of this world,
In any human collectivity.

Not only as a support for what is called “culture”;
But also amongst tribes and groups
That remain close to Virgin Nature.

It is as if the essence of things were calling:
Where there is greatness, there is also depth.

CIII

Gypsy, thy violin wept a long time —
It was a love-song without name
That faded unheard, at the brink of night.

Because thy soul avoided thine own heart,
Thou knewst not whither thou wouldst wander,
And stoodst lonesome as the day took leave.

Until the singing of thy violin told thee
That thou shouldst turn towards thine own depth,
Where all is made complete in the love of God.

CIV

God is the center that reconciles the world
With its meaning, the meaning out of which it arose —
He was a hidden treasure that had to be known;
He transformed Himself into a symbol.

Where is the path to the ultimate center?
May the Lord build for us the golden bridge.
What is the deep meaning for our soul?
Resignation to God — trust in God.

CV

Mount Meru, it is said, is the center
That links our world with Brahmâ's realm;
But the wise *jivan-mukta* knows
That the Mount is to be found in his heart.

CVI

God gave the earthly pilgrim a bowl
In which He placed many keys;
Let the pilgrim take what his condition likes —
Knowing that there is only One Key.

CVII

The essential nature of the Good wishes to overflow —
But its wave, which chose the distant,
Cannot accustomed itself to the foreign world;

And so came into being the nostalgic song
That resounds in the depth of our soul,
And ultimately arose from God's Love.

CVIII

The world exists — but as a changing play;
God-consciousness is absolute.
It bespeaks the One, Sublime Goal —
Salvation, which ever beckoned in thy heart.

So stand before God, and let things come
To thee; think not thou art alone.
Faith and resignation shall avail thee
On thy path —
 God shall be thy Shepherd.

CIX

Delight in the many, longing for the One:
Mysteries that are emphasized in music and dance —
Amongst Spaniards, Russians and Hungarians —
And combine in an enchanting rapture.

Delight in the many: strength and cheerfulness
Close to nature — far from hollow artificiality.
Then longing for the One: and, from this, the greatness
And depth that liberate us from the petty.

CX

The object of worship is one thing;
The manner and quality of faith is another.
Perhaps someone was only taught a little,
But his faith has the ardor of wine.

Or again, one may be conscious of the Truth
Without drawing the consequences therefrom,
And with a lifeless faith in one's breast;
God grant that His Word may burn our illusion.

Happy the man who deemed a stone to be divine
And whose prayer was performed with humility;
God willed to be present in that stone,
And accepted the faith and the believer.

CXI

The Christmas tree that stood in the center —
A childlike foolishness I would like to forget,
If its deep meaning were not so evident.

I dreamt that I was sitting under its shelter,
In its warmth that evoked Heaven —
Protected as in a golden vessel

With a sweet scent. Meanwhile an angel played the violin
Above the silver star on that tree of wonders,
Which gently bowed before God's nearness.

CXII

The same thing can never repeat itself:
All-Possibility excludes repetition,
Because the latter would limit the former;
The nature of things ordained it thus.

This is certainly true, yet each of us sees
That similar things are forever piercing through time anew;
It is how a thing happens that is not repeatable,
The mode of the event — but not the event itself.

Otherwise time would be a constant changing —
Whereas things are what they are on earth.

CXIII

Space must repeat forms endlessly,
Otherwise there would be only one single form —
But no form is exactly like another,
For only the Essential is the norm.

Thou thinkest one grain of sand is like another —
It only appears so to our sight!
Thou canst not find on earth two identical things,
Otherwise all things would become one.

Two things that were in no wise different
Would be the same in space and time.
And what finally could be unique
Would be one with Infinity.

CXIV

India is Shankara together with Vedanta —
Also Ramanuja, Abhinavagupta,
And Lallâ Yôgishvarî; and finally
Tiruvâlluvar, the holy pariah.

Thus India is an entire world;
Characteristic of this world is the Veda's light —
And also the fact that it contains every spiritual perspective.

CXV

“The Opening” — Islam’s main prayer —
Asks for devotion and faith in the One;
Then follows refuge — for the believer
Should combine fear of God with love of God.

Worship: that he should bow toward Mecca;
And refuge: that he should turn inward.
Here dwells what is called *As-Sirr*—“the secret,”
Whereof the Sufi is the best witness.

CXVI

Dreaming from my father, energy from my mother —
It was not always easy to combine the two:
To have, in the midst of action, a heavy soul —
To conquer and to weep at the same time.

Then came something from Above, renewing
The soul, overpowering the nightmare;
The two poles became harmony —
A heavenly song penetrated the heart.

CXVII

Think of God as the In-Itself. And then:
Think of God as the Self in our innermost depth.
God as the One, the Unique; and then
God as Union, Self-Remembrance.

Both are One. In God, nothing can be divided;
Divinity within ourselves is knowledge of God.
Whether all-transcending or in-dwelling —
The mind can stress whichever is useful.

Through discernment the mind can grasp many things;
But in the One as such lies Peace —
The one and indivisible Reality.
Primordial Being — deep Self: Beatitude.

CXVIII

Krishna and Christ are two poles of the Spirit:
Both embody Love, but one does so
In beauty and the other in sacrifice.

In heavenly music; and in the wine of grace.

CXLX

Krishna saw his own self — as the Infinite —
In the throng of lovely *gopis*.
They experienced in Krishna, O wonder,
Their own self — but as the Absolute.
And when, in play, he stole their veils,
He wished to see himself in Truth's naked ray.

ÝtmÐ and MÐyÐ: light and mirror.
God is Love and He loves His image.

CXX

There were some priests who scolded a yogi:
Canst thou not keep the rules of the *dharma*?
He replied: the *dharma* is in the word Om;
Why should I unfold the Infinite?

CXXI

Just as the Lord radiated the world
Without departing from His Essence —
So may man look upon the outward,
But he must strive toward the inward;

Then may thy spirit gaze into thy soul,
And, true to itself, bridge the distance —
It confers on thy soul the meaning of existence.

Certainly the Lord can live without creation —
But without God, thou canst not lift a finger.

CXXII

It is said: wisdom is to know
That the Lord is the Doer. But my doing
Was allotted to me by God, and indeed often commanded —
Otherwise I might remain dreaming and doing nothing.

God willed that there be a creature who acts;
Otherwise He would not have made us men.
Certainly, without Him, no action would be possible —
Nevertheless He ordained freedom for us.

CXXIII

How is it that God acts in human beings?
It is through the God-created faculties,
And also in the play of the soul's possibilities.
It is not God who acts in sin,
Nor in the good that we prepare for ourselves.
It is not for nothing that we pray that God forgive.

Man's actions are not blind like lead;
I act, because it is God's wish that I do so.

CXXIV

What matters is not — some have said —
That thou lovest God, but rather that God loves thee.
Why so? What God feels is not my concern;
What is needful is that I dominate my inclinations.

Who is it that God loves? I do what I can
And wish to do, for the good. That is what matters.

CXXV

God is the One, He alone is; thus proclaims Islam.
From this came the tendency
To attribute absolutely everything to the Most High —
What is lacking here is wisdom's sieve;
This comes from God. One should not exaggerate.

There is the freedom of outward actions;
There is the freedom that teaches us how to think —
This is the nature of the Intellect, it is not merit.
Knowledge is free, because it belongs to God.

CXXVI

In Islam, music was at first proscribed;
To the Quran alone might one turn one's ear.
But Rûmî brought music into the house of Islam,
With the ecstatic circle of dance.

In primitive Islam, sobriety was the bearer of grace;
But the power of grace pierced the silence,
And became music, in order to move hearts.

Chivalrous poetry too was put to silence;
Jalâl ad-Dîn sang only of God.

CXXVII

Man is the image of God, but the Lord
Should not appear to you in the image of man.
Furthermore: do not say that only will
And sentiment can unite us with God.
And finally: truth is not fanaticism
That does injustice to every foreign faith.

Do not reject knowledge, the pure intellect,
That shows us the way to God's Nature —
And lies within our own nature.

CXXVIII

The blasphemer thinks: if God exists,
He must let the philosophers doubt;
For what is called God's Revelation,
Cannot be grasped by human reason.

They know not that God dwells in man's heart
And, so to speak, thinks within us —
They know not that He rewards man's openness with light.

CXXXIX

It has been said that there is no greater sin
Than that of our existence. A saying of the Prophet —
What does it mean? Did not God
Place us in this life?

Existence as such is remote from God,
But not as the meaning of our earthly life:
The Path to the Most High through prayer —

Only One Power raises us up to the One.

CXXX

Excess lies in human nature;
Hence the to-and-fro of history.
God grant that men do not ruin too much —
May God's Wrath not destroy the world.

The Pope was the overlord of religion;
The emperors' attitude was in defiance of this;
Yet — according to Dante — they were right;
The Guelph-pope was a slave of vile avidity.

It is possible that even the enemy of the good
Can be right in certain circumstances,
Because hypocritical habit ruins many things —
The path to perfection is steep.

Songs without Names II

CXXXI

Thou shouldst not cling obstinately, without measure,
To shifting thoughts — be still
Before God. The past is gone; and what
Lies before thee, is what the Most High wills.

CXXXII

Dialectic and music — since my earliest days
I have carried both faithfully within me.
The first as a starting-point for the True,
The other as a path to the Miraculous.

CXXXIII

The river: a path from non-existence to the All;
From the source to the ocean — there is nothing more.

After the roar of a waterfall,
It flows, renewed, into the sea.

And likewise man: after the crisis of a trial,
He awakes blissfully on Heaven's meadow.

CXXXIV

The Virgin said: they have no wine.
This means: one would be right to take joy in the wedding.
The soul's happiness may also be of this earth.
As long as one understands: the Kingdom is within.

May earthly happiness also be heavenly.

CXXXV

“There is no victor except God”:
This is written on the Alhambra's walls.
Defeats betoken the world;
The final victory is in the Hands of the Most High.

If, amidst thy cares, thou thinkest of God,
Then God's victory is hidden in thy Word,
In the Supreme Name, which forgives thy being —
A draught of approaching Infinity.

CXXXVI

Several lives, but within one life —
This was my path; and within it, several deaths;
And may God grant — since I have seen so much —
That others may inherit my message.

And ask not who I am. For every striving
On High is given by the Holy Spirit.

CXXXVII

Peace and joy are the two poles
Of happiness conferred by God's Truth;
They are the two paradisaal gardens
Of the human soul that loves the True.

Peace comes when the afflicted soul
Serenely soars above its cares;
And joy: when, full of divine solace,
It strives inward, away from the world.

Certitude of God, and serenity
Above the din of the world, is bliss.

CXXXVIII

God's Truth radiates beauty —
Thou livest from beauty just as thou livest from the word
Of Truth that ordained the whole universe
And willed each symbol in its proper place.

There is no wisdom without noble meaning;
There is no beauty that bespeaks not God;
The essence of nobility strives towards the Truth.

The true will awaken love of God —
Depth of beauty will unite with God.

In thy depth thou wilt find the Most High.

Songs without Names

Third Collection

The stream of songs already wished to stop;
And I too wished to end the stream.
But the Spirit willed to continue turning the pages.
And I could not keep to my intention.
What the Spirit willed, I was obliged to write.

Songs without Names

Third Collection

I

Motionless center, outside time,
In God's presence. The world-wheel
Knows no halt, but thou see'st it not,
For the Spirit put thee in the center,

Yet thou art in existence, and must live with other men,
Thou must enter into the play of the world-wheel,
And from thence must strive toward the center.

This is thy fate; the space of existence is vast —
Within thy heart Eternity keeps watch.

II

In the beginning God said: "Let there be light!"
Let these words be thine answer.
Thou art in the darkness of this earthly world —
Be thou, in it, Divinity's reflection.

The *Fiat Lux* means: "I am That I am."
Thou repeatest it, and at the same time
It is an answer: I am not — only Thou, Lord, art.
And this, O man, is the meaning of thine existence.

III

Space is infinite, and so is time —
Infinity cannot be grasped by reason.
We must let ourselves be borne
By All-possibility through our earthly existence.

We do not know what space and time are —
We only know that they prove Being.
For, since they are — one thing is certain:
In bowing down, they circle around God.

IV

To be “I” is to relate all things
To one viewpoint. Quite other is Knowledge:
For it relates the “I” to pure Being,
And ultimately cannot separate it from God.

Pure Knowledge mirrors Ipseity,
And is its Selfhood, immutable.

V

The Creator clothed the wide world
In a garment of enigmas;
Beauty seeks to pierce the illusion of existence,
Just as a meteor cuts through the night.

Truth, a ray of the Godhead,
Has rent the darkness of our soul;
Happy the one in whose heart the light of the Most-High
Reigns like a ray of the morning sun.

VI

Being has power, it can negate Itself —
Non-being cannot stand on its own legs.
Paradox: nothingness as such is nothing —
But mixed with existence, it is the shadow of a light.

VII

When God's Name resounds in thy consciousness
Together with God's Presence — then be ready:
Then thou standest on the ground of Eternity,
And askest not what the morrow brings.

VIII

Whether I be here below, or above
In the better hereafter, is the same for God;
At one moment on earth, and then in Paradise —
Whoever prays sincerely, is in God's kingdom.

The turmoil of the world has no power —
Man is made as the mirror of God.

IX

One kind of God-remembrance is solemn and grave;
Another is light like the song of a lark.
Be like a rock, be like a spring breeze —
Both belong to the music of thy soul.

There is the man who saves his soul
Because, with effort, he vanquishes its illusions.
A people will come, said the Prophet,
Who, like a lark, will ascend to Heaven.

X

The archetype, breaking through the naught,
Gives rise to Beauty, lent to us by God;
See how the wonders contained within Divinity,
Pass before our sight in this world

To remind us of a mystery:
The meaning of Beauty is the way to the Inward.

XI

Is it not strange that to beauty
There also belongs a gentle grief? The summer night
Brought the love song of the nightingales,
A song of longing, into my heart.

Tell me, O sweet night — tell me
Why longing must burn in our soul.
Because, banished to this earthly vale,
We cannot forget a distant glowing —

The bliss that we have known in God.

XII

The truth, the whole truth, and nothing but the truth —
Thus one has to swear in court.
God-remembrance
Is the same: if thou standest before God's Face,
Thou must give Him thy whole soul.

XIII

What is evil? Not a second being,
But impossibility becoming possible.
All-possibility comprises this enigma —
Being was ready for its own negation.

Evil lies in the way one sees things, someone said,
And not in the thing itself — thus truth becomes smaller.
Certainly, evil can lie in the way one sees things —
But this is no reason to lie about the being of things.

It also has been said, good is what God wills;
Not so. Good is God's Nature — and our goal.

XIV

I cannot stand within existence
Otherwise than how God has willed me: this ego,
And no other. But in the Self
I am pure Being, where all the earthly world has vanished.

XV

Reality: God is first, and alone.
In thine everyday life, let Him be first in thy consciousness.
God was always there; be not far from Him —
He is always near thee.

XVI

There are different degrees of union
With God in the hereafter; but man retains
The possibility of his I-consciousness,
Both in Paradise with God and in the earthly world.

Already here on earth, the human soul
Has two dimensions. In the Divinity thou see'st
The Essence and the Names.
Eternity: in the Divinity too, thou art what thou art.

XVII

“State” and “station” — *hâl, maqâm* —
Mysteries named by the Sufi Masters:
The first is what may come by chance;
The second is the deep knowledge of the heart.

Do not confuse them: for the emotion
Caused by an experience is not
An intrusion of Eternity into the soul —
It is not a lasting, bestowed light.

XVIII

On the one hand, meditation:
This is contemplation of what you know;
On the other hand, concentration:
This is absorption in the Spirit which is.

On these two God-given paths,
The soul should move toward the Most High.

XIX

Do not do several things at once;
Do one thing after the other, as the dignity
Of things, and of thyself, demands —
Therefore be orderly, and make thy choice.
Even God allotted to each day its burden,
When He created things without number.

Thou canst not sow different things at the same time;
For every seed wills to be wholly itself.

XX

Promise not more than thou canst keep;
Nor keep less than thou hast promised —
“A man is as good as his word” is an old saying.
No noble man ever broke his word —
He would thereby have broken with himself.

Promise, and keep, thy faithfulness to the Most High,
So that thou mayst live without blemish or remorse;
Just as He keeps what He has promised:
Through His Name and for thy Path.

XXI

Faithfulness — a quality of gold —
What would God-Remembrance be without faithfulness?
It is the unfettered strength of life,
It leads us from narrowness to luminous space.
Whatever be the play of our earthly existence —
Live thou in God, and thus be true to thyself.

Faithfulness in God’s Will never wavers —
With the Most High, the Now is the Ever.

XXII

One would gladly live without the evil one
But God has given him the right to exist,
If it were not so, the earthly world would be Heaven;
Honor is due to pure Being alone.

The serpent was already in Paradise —
We fell, but God never abandoned us.

XXIII

Every happiness is a distant ray
Of the one, indivisible Bliss;
But let not thy happiness be mere symbol.

The path to the Highest Good is far —
Participation in this happiness on earth
Belongs only to the heart that has experienced God.

But also in pure, noble, small things,
Thou hearest from afar the Most High's angel sing,
And thou hearest thine own heart in its song.

The song of bliss is Peace, Peace.

XXIV

Within my heart the weary day is singing —
With the last rays of the sun, its drink is bowing down.
The cool, nostalgic night draws nigh —
An angel plays on a golden violin.

What does the sun's last ray wish to tell us?
That on earth we carry, in the depth of our soul,
A nostalgia for Paradise —

And God grant that it may show us the way.

XXV

Paradise is the highest value for the soul,
For it contains everything the heart desires.
You may ask me: what is Paradise?
A place of joy? It is infinitely more.

XXVI

“Praise the Lord” — what does this mean?
It is for us, God does not need it for Himself.
It means: we should know what God is eternally,
In Heaven and on earth.

To know is to become — to become what God intended
When He put spirit and soul into clay —
The Lord, who needs nothing outside Himself,
Breathed Himself into the nothingness of heavy earth.

XXVII

Life, it is said, is a movement towards death;
Not so — life flows towards God alone.
One hardly says that one goes only to the door,
When one could be a guest of the King.

What comes before death, is God's Will;
What comes after, is the fullness of His Grace.

XXVIII

Death: no one can reach pure Being
If he has not gone through the door of nothingness.
Life and death: neither of them counts
Before our goal — or before God's Countenance.

XXIX

Non-Being: this is synonymous with nothingness.
But for some "Non-Being" is "Beyond-Being,"
Primordial Being, All-possibility, or the Principle of Being;
The quintessence of the Highest Light.

What is a word? How should things be named?
One has to know various ways of expression.

XXX

All the images of the world rush into thee
Through the five doors of thy senses —
But if thou closest thine eyes, and also those of thy soul,
Thou art in the quiet tent of the Spirit.

So let not thyself be seduced by any dream
That earthly *mâyâ* wants to offer —
Either from outside or from within thine own soul.

Life's din is loud — the Spirit is silence.

XXXI

If thou protect the Lord in thy heart,
He will protect thee here on earth.
And likewise: thou shouldst meet thy Lord
Already here-below; He will bless thee in the Hereafter —

So that the meaning of existence be fulfilled.
Manifestation of God, for the Good wishes to give;
Return to God — there is no other life.

XXXII

Birth and death — two shores, and a sea
Between them we must cross;
Whence comest thou, O man, and whither dost thou go?
Who will greet thee at thy long journey's end?

Birth and God — the path from nothingness to Being;
Nothingness, Existence, Being — thou art tossed upon
The waves of existence, everything seems to sway.
But the boat is drawn towards God by the hand of Grace.

XXXIII

In reality, the path to God is not a movement —
It is a timeless abiding in the center.
Thou standest there and askest: Who am I?
Be not concerned. An angel moves for thee.

XXXIV

When thou directest thy steps, O man,
Forget not that thou becomest what thou thinkest.
Think of what shines down on thee from Above —
And then of what the Most High has written in thy heart.

XXXV

God is Love — and therefore God is Life.
Being's radiation gives life; life testifies to Being.
Nothingness is but a symbol, it has no value in itself;
The appearance of illusion pertains to possibility.

That which is not can add nothing to that which is;
In the play of existence the honor is to the Lord.

Nothingness cannot falsify God's Wine.

XXXVI

An angel spoke: thou shouldst not be sad;
God is the Absolute and the Sovereign Good.
And then: because everything that troubles thee
In this world, rests in His Hands.

XXXVII

In God's Essence shines a silent Light
Within a circle of unfathomed marvels.
This shining — but thy soul knows it not —
Art thou, before and after all earthly times.

XXXVIII

Vishnu and Lakshmi — lofty powers
That conceive and weave and penetrate the world;
Here is Light, and with it Love —
See how messengers from Heaven bring us radiance and warmth.

Wisdom and Beauty — Plato's words.
May the Lord guide thee on both paths.
They resound together deeply in world and heart.

XXXIX

The naïvety of former times is quite astounding —
How easily one thundered at one's interlocutor.
One made no effort to understand
What, fundamentally, the other sought to say —
One could not see one's own self in the other.

Certainly, mankind cannot become more intelligent —
Nevertheless experience does exist on earth.

XL

In the church there is holy water,
And incense is also used;
See how water can be blessed,
And how fragrance rises to Heaven.

Ganges water purifies
From sin, and so does the water of baptism;
To the Great Spirit rises the smoke
Of the Pipe, and breathes life into the wind.

Water purifies the soul,
Wine transmutes thee into spirit.
Water is for everyone —
He who can comprehend it, drinks the Wine.

XL I

Consecrated water and consecrated wine —
Signs of the sacraments; bread, oil,
And other vehicles of grace — nourishment
For the soul imprisoned in earthly illusion.

But it is true — thou mayest ask thy heart —
That we carry the source of grace within us.
No holy water on earth can purify more
Than the deeply inward water of Knowledge.

XLII

With sacred formulas — mantras — one can depict
God's image — an edifice of numbers;
This is a pious illusion, for the mantra itself is an image;
In it, the Divinity's wish has been fulfilled.

XLIII

Dante's language makes Latin milder;
Alongside Shankara, there must be Ramanuja.
Analogously: after the Highest Reality,
The personal God is ready to help man.

Truth, Serenity, way of Knowledge;
And then God's goodness, and the ardor
Of the human soul in response to grace —
Sacrificial love for the Highest Good.

Shankara could also sing of beauty —
Thomas could bring wisdom into love;
See how the wheel of the Spirit turns.

XLIV

The sexual parts — in the West they are an image of sin,
They are veiled, because they show Adam's shame;
In India they are often uncovered and revered —
Gods, before whom the faithful bow:
Purusha and Prakriti — male and female;
Thus is polarized the creative ray of Brahma.

Earthly ambiguity and misery — but at the same time:
Heavenly archetype in the realm of the Spirit.

XLV

There is a mysticism of love, which lives from sacrifice;
So the Apostle Paul. And there is a mysticism of knowledge,
As Plato taught, which tends toward beauty.

Forget not the breadth of Divine Truth:
Each spiritual way partakes of the other —
On every side thou findest the Good.

XLVI

A prince gives a castle to a saint;
The saint gives this gift to a poor man —
“I have nothing else,” he tells him, and he thinks:
This is how one shows pity for one’s neighbor.

Does this tale bear witness to the highest virtue?
Exaggeration destroys the value.
In fact, the pious fool deceived
Two other people besides himself.

Senseless was the prince’s giving,
Senseless was the other’s receiving.
One has to say it, but one hardly dares:
The dreams of blind faith make one stupid.

XLVII

The Sufis, even more than the Christians,
Lived in a dream-world of symbols —
They thought that, in the dry reality
Of the everyday world, there was nothing spiritual to be found.

The holy fool shrinks from nothing, as long as,
In his actions, the spirits of mystical teaching shine forth.

XLVIII

A book about the Sufis of Andalusia:
Miracles come as profusely as rain —
When a pious man wishes for anything,
He only has to move his finger.

Religion is an entire world.
Be not astonished that much falls from Heaven —
At its blossom time, but not in our time
Of decline, which cries to Heaven.

XLIX

A saint weeps over his sins —
His tears flow over the threshold
In a stream. It would have been better, it seems to me,
If he had shed tears for something else.

Ye pious writers, do not exaggerate —
Make not the weight too heavy on the scales.
Thus it is with men — both Moslems and Christians —
For whom the will is more than wisdom.

ℒ

Exegesis of the Holy Scriptures: take care
That thine efforts do not disrespect the literal meaning;
Certainly thy mind may plumb the depths —
But it must not go beyond God's intention.

Exegesis, when dragged by the forelock,
Somehow contorts Wisdom's meaning.

ℒI

Religion — on the one hand it is God,
One wants to garland it with love and awe.
But on the other hand, religion is man —
With his egoity and limitations.

The naked Truth is infinitely precious;
It is hidden behind *Mâyâ's* veil —
If God wills, it will shine unveiled.

ℒII

Why should I not revere the sun?
St. Francis also sang its praises.
In the moon's gentle light, when the day has ended,
The sun smiles through a veil.

Sunrise, which gilds the earth,
Reminds us of the light and victory of Truth;
The rising and setting of the sun tells us that the light
Is not its own, but originates in Divinity.

A symbol is everything that shows us greatness —
But only before God does the spirit bow.

ℒIII

On this poor earth, greatness demands
Cruel reality — but fortunately
Art, which reproduces greatness and transposes it,
Leads us back to the archetype —

To the deep purpose of all earthly things.
May their timeless song resound for our heart
In the arts — in poetry, dance and music.

Songs without Names III

LV

Poetry, music, and dance — these arts
Can be either spiritual or worldly:
The worldly man they pull towards worldly enjoyments,
In the spiritual man, they enter into his heart.

Poetry is like music, but it includes thought;
Music inebriates the soul's substance;
In dance, music, transmuted into form,
Becomes the life of the body — it is wine made visible.

LV

(Eliminated poem)

LV

Some say that, with God, knowledge
Derives from the will; they understand badly.
For others, the will is seen to derive from knowledge,
For God is wisdom; they understand rightly.

God is consciousness, therefore He can will;
Selfhood is not the fruit of willing.
Theologians who call God "will,"
Fail to grant precedence to the Divine Intellect alone.

This is because, for them, morality is foremost —
Be careful how ye judge the Highest Wisdom!

LVII

Ye may be astonished that in the mysticism
Of love there is a spark of pride —
The overestimation of one's own experience,
For which, however, God forgives the lover.

LVIII

The Avatara must have two souls:
One for everybody, and one for the intellect
Of the wise. One that converts the world,
And one that shows the way within —

And so teaches us about the limitless One.

LIX

Position in society is one thing,
And deepest inward nature is another.
Everywhere man can be noble —
Birth is often merely name and color.

Thus Tiruválluvar, who is honored;
And so too the *shudra* before whom Shankara bowed.

ℒX

In Islam it is said that hell does not last forever,
That a cool wind will one day blow through the fire —
And that the damned will finally no longer burn.

They will know the grace of forgiveness —
Mercy is like an immense ring;
The Koran says: “It encompasseth everything.”

ℒXI

In the guilds of earlier times
There was a general and strict custom:
Not only should the work be perfect,
Nobility of soul was also required.

Virtue added value to the work;
Craftsmanship favored inward perfection.

ℒXII

What in Sanskrit is called *tamas*,
In Arabic is called *waswas*, “whisperer”:
The darkness that men carry within themselves —
It cannot be otherwise on this low earth.

The serpent was present in the first Paradise
When our world was in its prime,
And Heaven was still joined to earth —

For to be stained is the price of existence.
But thou art free — may thy heart be the *Pilar*

On which the immaculate Virgin stands.

ℒXIII

Some take their stand on the ground of faith,
Others on the ground of knowledge;
Some see virtue as obedience,
Others see it as domination of self;
What for believers is theology,
Is for gnostics philosophy —
Not what wrong-thinking names thus,
But what separates error from truth.

Songs without Names III

ℒXIV

Imagine that thou hast a pain
In thy heart, and that thou grieveest bitterly —
All the things that otherwise would gladden
And console thee are still there, they surround thee,
And wait till thou art grateful.

ℒXV

Thou hesitatest before the sword of the Highest Truth —
Thou fearest, that wisdom may rob thee of thy being,
Thou, who art not. What must come, will come —
And it is God. In Him thou shalt not want.

ℒXVI

Kaleidoscope — a children's toy,
But also an image of our soul:
A fleeing-from and a chasing-after
That forget the meaning of existence.

The soul builds itself a world from fragments,
And divides into pieces what it has experienced.
See thou, O heart, things as they are —
Eternity within a single instant.

ℒXVII

There are three kinds of giving: the first
Is sacrifice, expiation, purification and equilibrium;
The second is enrichment —
A radiation that breaks the ice of hearts.

The third giving is squandering —
It comes from the evil one, it is fundamentally a stealing,
A way from nothingness to nothingness. Blessèd are those
Who wisely choose the way from good to good.

The good gives itself back. Whoever gives good
To the thirsty, has given drink to himself.

ℒXVIII

A woman gives birth to a child: if it is a son —
The father rejoices beyond measure;
But if the little child is a daughter
He often walks through the streets with somber looks,
And is not, for all that, a villain.
Such is man — comprehensible he is not.

People complain about destiny's blows —
Happiness requires gratitude and love.

ℒXIX

It is often said that even in evil there is some good.
This is more false than true. The end of the story
Is that the substance of a thing drowns out the rest —
The bad annihilates the speck of good.

Nevertheless: when the substance is good,
Then the good — which loves the Most High — will triumph;
For this lies in its very nature. And this
Is proven by the miracle that God forgives us.

ℒXX

Let the dead bury their dead,
Thus spake Jesus. This means: when thou standest
Before God in prayer, do not think of the messengers
Of the world — otherwise thou wilt not know whither thou goest.

Do not say: before following God's call,
I will turn in another direction.
Certainly, thou must do what reason commands;
But never close the eye of thy heart.

LXXI

It is a pity that one persists in
Worldly thinking — gladly and not so gladly.
Before the door of thy thinking, place a light,
High and serene like the morning star.

Thou shouldst see God before thou lovest thyself
In the meander of thy psychic world;
He is the rock, before which the play of the waves
Surges up, then falls away into naught.

LXXII

Formerly it was believed that the sun and
The stars circled round the earth,
And one understood the deep meaning of this appearance.
Today one knows better, but one is no longer wise.

One no longer knows that, in the framework of the universe,
The spirit of man is the true center;
The world, in its way, was a reflected image.

LXXIII

Science: what counts is not what
Man knows about the many things
Contained in the universe; what counts is
What man makes of his detailed knowledge.

For science does not build the house of wisdom —
It is assimilation by the spirit that constitutes wisdom.

LXXXIV

It is said of a pseudo-philosopher —
I would rather say of a “misosopher” —
That his rhetoric is so sharp
That no other thinker can surpass him.

A nonsense. For though the speech of madness
Can be powerful, what counts is what one says.
The sage who brings the highest wisdom
Cannot be outdone by even the most cunning speaker.

And this sage will never be alone —
There cannot be only one messenger of Truth.

LXXXV

“A universal demolisher”: people called the pedant
Who subjected reason to a “critique.”
If man’s mental faculties have such fissures,
Then so does the phantom that flew through his brain.

It has also been said, there is no truth —
Whereby these words themselves turn to dust.

LXXVI

Relativity as a theory
Sounds important — but it can prove nothing.
One cannot upturn the whole universe
On the pretext that bodies move
Without a unifying relationship to a center.

Motion faster than the speed of light
Is no longer measurable, it amounts to nothing —
God grant that no one quarrel over this.

LXXVII

Birds that cry out the Supreme Name,
May well be happy after death;
Not so men who recite the Name
And within their souls have pride and hatred.
The call “Lord, Lord” of vain evil-doers
Destroys all the blessing of this act.

ℒXXVIII

It is lamentable that so many people
Carry all kinds of opinions in their heads —
Judgments that distort their souls —
And do not think of the rights of truth.

One must learn how to think correctly,
Instead of limiting one's mind to wishful thinking.
An error — even when apparently insignificant —
Can be harmful for oneself and others.

According to San Juan: from the devil come those thoughts
That are like rocks, yet suffer from falseness —
Aping what the pure Intellect
Awakens in our soul as certitude.

ℒXXIX

The unnatural is also natural,
There is no difference between them.
In saying this, the culprit seeks to wash his hands
Of his sins — always the same old story.

Certainly what happens must happen;
This has always been the way of things.
But the fact that, in the world, there is such a thing as fate,
Does not annul the difference just referred to.

Being is Being. One cannot say otherwise:
All-Possibility must contain contradictions;
Because it gives, even to nothingness,
Something of its abundance, which loves to give.

LXXX

An over-clever man once wrote:
We do not love that which manifests beauty,
But we consider beautiful that which we love.

If what men love capriciously is beautiful,
This would mean that beauty does not exist.

LXXXI

We do not believe what is true, a creature wrote,
But, on the contrary, truth is what we believe.
In other words: truth does not exist —
The fox disdains the grapes that are beyond his reach.

LXXXII

False science has no limits,
For it will not recognize the Pure Intellect.
If it knew the Intellect, it would also know:
Only God is the ultimate goal of knowledge.

LXXXIII

I must speak of many different things,
Because all too few love what is great —
Because all too many in the world become stupid.
I would prefer to give a deeper teaching:

Concerning the things that awaken in your consciousness
The Truth of the Most High, and the steps of the Path.

LXXXIV

Genius is nothing, if not combined with nobility and piety.
Better to be naïve like children,
Single-minded and in God —
Not mental fireworks and at the same time miserably split.

Do not forget the judgment of God:
Truth is everything — a superman is nothing.

LXXXV

One can be so objective, without prejudice
Or egoism, that one burns oneself up;
But there is the God-given knowledge
That lies in thy heart; it is of the highest worth,
Because it is weightier by far than what thy thinking can do:

The certainty that what reigns over all things
Also dwells within thy heart —
A Spring that belongs to God and never dries up.

ℒXXXVI

Existence is like walking on a mountain:
First and foremost uphill — this is spiritual effort;
But also downhill — this is the life of the body.

Both together: uphill, and within it, downhill;
An intertwining from birth to death —

And may God raise us to His Heights.

ℒXXXVII

First the Name of God: presence
Of the Sovereign Good; then the many-sided wisdom
That the Name contains; and then,
Concerning thee: domination of thyself;
And finally the grace-filled world of beauty.

ℒXXXVIII

There are rare people, who as children
Were like old men, because they had an intuition of Wisdom,
And who in old age become younger

Without the exhortation of others.
Pneumatikós: such a one knows that Eternity
Is hidden in things; and that in the heart

The immutable miracles of God resound.

Songs without Names III

LXXXIX

The *Virgen del Pilar* possesses a robe
That was designed by the poet of this book —

Heaven wills that from time to time
This grace-filled image shine according to our spirit.

XC

We are in this world to manifest
Words of truth and the circle of our spiritual way.
Say not that we know not this or that —
If we but know that the Lord knows it.

XCI

When did stillness lay itself upon the song?
The circle is without beginning and without end —
A movement that expands and goes forth
Towards the inward — and closes in God's Hands.

XCII

Two values are consoling — I wish to say anew —
Certitude of God and trust in God.
One in the spirit, the other in the soul —
Thou canst, and must, rely on both these values.

XCIII

Man is created to be a god,
And yet he's but a helpless earthly being,
Indeed even an animal. He lives divided within himself
And wishes to be liberated from this contradiction,

And he cannot — except in those hours
When all oppositions are transcended in God.

XCIV

When an experience — be it of beauty or of greatness —
Deeply moves thee, seek not to explain it;
Forget the form in God, in its archetype —
Then thou wilt hear its profound message.

XCV

Leave behind thoughts that plague thee needlessly;
The world should bear its illusion on its own.
Thou shouldst not fight with worldly thoughts —
Let them slip into nothingness before the Lord.

Be ever ready for the Essential —
The word of Truth is outside time.

XCVI

Seeing, a priori, is always “towards the outside”:
Our gaze gushes forth of itself towards the outward.
The world is what it is; if you wish to see it,
You go out and interact with things —

Unless you know that, in order to see
The deep Essence, you must look within yourself.

Say not that the science of the outward is false,
Because it sees things only from without;
“To see from within” is to ask much —
First explain this, so that you be understood.

XCVII

That our earth goes round the sun,
And at the same time turns on its axis,
Had to be discovered, sooner or later —

But this discovery was the source of error for philosophers.
Previously, the sun’s path had been a symbol:
It demonstrated that phenomena are transient —

That only the Most High is everlasting.

XCVIII

One must beware of sensory and mental illusions,
When making an objective investigation;
In such matters, the scientist is entirely right —
But he is not right when he thinks that the Intellect can be
 dispensed with,
As if the sage were but a dreamer;
Knowledge is deception, when the Intellect is not the center.

The truth is that pure objectivity is necessary —
And with it the whole Self, not merely the half;
The essential Self which sees all that is real —
The Light of Eternity.

XCIX

World-murderers I would call those fools
Who, full of science up to their ears,
Have only one concern in their heads:
That people should not desert their goal of progress.

In the end, their gifts are worthless —
Intelligence without God is suicidal.

C

Why is hell compared with fire?
The soul, suspended between all and nothing,
Despairs, because it has forgotten its meaning —
Because it has overlooked the Sovereign Good.

The human soul is a holy shrine,
Created to be itself only in God.

CI

For Dante, all wise heathens
Were indeed in hell, but in a cool place;
They had not the Christian view of God,
But they rested blissfully before the gate of the Most High.
Here the poet saw Aristotle —
His master — Plato and Socrates;
Saladin, the Moslem, was also in this cool brightness,
And not in the heat of hell.
It was a place, said Dante: *di fresca verdura;*
Genti v'eran con occhi tardi e gravi,
Di grande autorità ne' lor sembianti:
*Parlavan rado, e con voci soavi.*¹

CII

Paradise knows no icy cold —
A warm, mild spring breeze blows there;
Nor did the Lord allow a desert heat,
In the land where the saved souls dwell.

God allotted the air of His Goodness to their souls;
In God-remembrance it already blows here below.

CIII

In Hades there is a river called “Lethe”;
It makes people forget what they experienced.
At the moment of death, the veil of the images
Woven by destiny will be removed.

But after death, the Lord, in His goodness,
Will give us back the spring songs of the soul.

CIV

Existence: constructed of a thousand things —
Knowledge must bring the world to Unity.
Infallible Knowing is the Pure Intellect,
Through which thou, in contemplating, mayst know of the
On which the meaning of all things is based —
A Messenger of God said: only God is good.

God intended the universe as manifestation —
As witness to this, man was made.

Songs without Names III

CV

Men who have no true center
Are but dream-veils; they pass through life
Aimlessly and haphazardly — why, whither?
Then, like autumn leaves, they are gone with the wind.

Forget not, traveler, thou belong'st not to thyself —
Did not the Lord say, when creating thee: thou art Mine!

CVI

One should never believe in what is past —
So said a philosopher from the land of the Ganges.
Truth must be discovered for oneself —
So turn the screws of idle thought.

Truth, says this man, is the creation of one's own mind;
What others say is but an empty seeming;
All this — he says — you have to ponder thoroughly.
That he should tell this to others is incomprehensible.

CVII

In the range of all possible thoughts
One thing alone is absolute: the Most High.
And then the way in which thou understandest this:
The enlightening theme of meditation comes next.

The Supreme Name and the theme of meditation —
These are the golden keys to Eternity.
Truth and then the Path — there is nothing more.
The life of Truth is immortality.

CVIII

Solitude is the lot of the sage, because
He is not as others are. Yet his "I"
Is richer and vaster than that many a soul;
The sage carries the whole world within himself.

In a sense he has experienced all things,
Though, in reality, they were not his destiny.
The nature of things lies in his blood —
In the multitude of creatures, he is the archetype.

CIX

What, in my youth, was cruelly real,
Became music in later years —
It became more than the early suffered realities;
An experience from out of eternity.

The fountain of false reality ran dry —
The dream was derided, but the dream was victorious.

CX

Thou hast said God's Name a thousand times,
And so doing, thou hast said it only once.
God-consciousness can only be unique —
The Highest Reality knows not number.
What then is the merit of faithful repetition?
To sow God's blessing in the world.

CXI

Thou canst not fill a cup that is full —
Therefore the soul must be empty during prayer;
When the depth of the heart is the container,
The soul is all the more in need of Lethe.

Vacare Deo is the best drink —
With thy silence, give thanks to the Most High.

CXII

Truths that do not change
Are always there; if I am conscious of this,
I know that I am in God's Hands —
That everything is founded on our sense of the True.

The world has shadows — but be of good cheer
In the face of the Sovereign Good.

CXIII

Hades was the dark unknown —
One did not know exactly what to think of it.
Elysion was certain: the Divinity's wish
Is to bestow eternal peace on noble souls —

For it lies in the nature of the Olympians
That Light finally conquers night.

CXIV

It is important, not only that thou believest in God,
But also that this makes thee happy.
God-consciousness should equally be trust in God —
In melancholy thou art not awakened to God.

Certainly, an earthly thing can sadden thee —
But not for too long; thou must practice meditation.

CXV

Often thou hast fought the past —
Stay where thou art, and see what lies before thee!

Now is future, future is now —
Happy the man who treasures God's last word!

CXVI

It will pass — how often canst thou say this!
It means that thou hast patience and trust in God —
It means that thou standest high on a golden chariot,
And canst look down on earthly life.

How often something has been dark and sad —
Of all of this thou art healed in God.

CXVII

It must be so: there are the different religions —
In which of these houses wilt thou dwell?
Be not confused by the flood of concepts —
Truth is one. And only God is good.

In the beginning, the Word penetrated into us —
The Light is one, but it has many reflections.

CXVIII

Exaggeration, even pious lies —
The end sanctifies the means; nevertheless,
All things have their limits, including pious illusions;
One no longer knows where to turn.

And so truth becomes poetry —
Does this please the Lord? I do not know.
Maybe yes, maybe no; God measures the meaning of the images.

CXIX

After nearly two thousand years
The altars in the churches were turned around,
Thus disfiguring a maternal face;
Mother Church — one can no longer recognize her.

Similar things occurred in other areas —
One no longer knows in which house to dwell
Since the innovators mowed down the sacred customs.

One should pray to God, not to the people.

CXX

We do not criticize the good missionary
Because through his preaching the words of Christ resound;
We criticize him because, at the same stroke,
He brings with him the world of deadly machines,
And diabolical ugliness —
Not the paradisaal fragrance of Eternity.

It is painful to mention earthly misery —
For the longing of our soul breathes something different.

CXXI

Miserable are philosophers
When they try to explain to us
What the world is, and why —
And also what and how we should think.

For this we have long known,
From the sages of old.
All that is new is that one must
Impart it to new men.

All these little minds are proud
Of their free-thinking comedy;
Each one believes that he alone
Has hit the mark.

But on the Day of Judgment, one will hear:
He know nothing, who knows not God.

CXXII

When people engage in something shameful
Before the whole world, they call it “courage”;
The good, they call “prejudice” —
Ripe are the hypocrites for the fire of hell.
It is certain that there must be a hell,
For one can see it in the hellish life of men.

CXXIII

I do not excuse people who, out of pride,
Deny the Lord; but the guilt of harmless
And mistaken people seems to me much less:
They deny a God who does not exist —
One who, despite omnipotence, does not prevent evil.

Evil in the world is not willed
By a Power that acts as if It were sleeping;
It is in the nature of All-Possibility,
Beyond the personal God, in the Depth of the Essence —

But not as evil; as a tribute to Becoming —
For far from God is all being on earth.
The benevolent God is near — be not afraid;
In all existence, the Lord is concealed.

CXXIV

Harp and flute — then male and female voices:
Fountains of sound that bear witness
To the soul and to beatitude;
The golden waves of Heaven and of the Spirit —

Like angels, adorning the Gardens of the Praised One:
Coming from within and leading within.

CXXV

David was not only king and prophet,
He was also poet, harpist and singer —
He danced in ecstasy before the Ark,
As it is written in the Bible.

“The Lord is my Shepherd, I shall not want.”
A prophet’s words, and a liberating prayer.

CXXVI

The feet of the dancer: they move inwards,
Yet they stand motionless at the center —
Then her hands: *mudrās* which teach,
And which honor the inward by exteriorization;

The body: it praises the Lord in its own way —
Chalices of beauty that constantly return;
Thus does the earth revolve as it moves round the sun.

CXXVII

Man can speak, and so make the inward audible;
He can sing, and so give life to the soul's music;
He can also whisper, and so veil secrets;
And he can cry out, when threatened by the world —

Let him cry to God in the trials of existence.
If ye understand well the meaning of things:
The first cry of a child is a prayer;

So also is the last rattle before death —
God grant that man inherit the voice of the angels.

But this voice lies not only in a distant becoming —
Calling upon God, ye possess it already on earth.

CXXVIII

Thou grievest over injustice which,
Out of foolishness, they committed against thee;
Go thou on, do not look back —
Wisdom means waiting.

The meaning of life lies before thy gaze,
A garden of hope;
Think of the highest goods that await thy heart
In the presence of God.

CXXXIX

It is man's deepest substance
That draws him toward God:
Often it is the "I": individual feeling, faith or wish;
With others, it is the self-forgetting vision of the Intellect,
Directed towards Ipseity.

But all men are equal as men —
On their way to the Kingdom of Heaven.

CXXX

Where there is light, there must also be shadow.
Certainly, evil is no absolute;
But light must fight against darkness —
Remember: *Adveniat regnum tuum.*

Songs without Names

Fourth Collection

At every moment thou canst find refuge in God;
God hears the soul that speaks in secret.
The Lord is always ready to receive —
Thou must be ready; the door is never closed.

Songs without Names

Fourth Collection

I

In God's Presence: no object
From outside, no sound from within the soul —
No thou, no I. Truth and the Name;
This in the eternal Now — be it thus thy whole life long.

II

God-remembrance must change man,
For the purpose of a lamp is to give light;
If our soul is not improved,
Then reciting pious formulas is of no avail.

Renounce false greatness — become small
And selfless, and thou wilt be in Heaven.

III

Look to the future, not to false hopes;
Earthly things come to thee of themselves.
For thee, the future should be spiritual realization,
And not an idle dream of earthly desires.
So know that the true future is
What thou art in thy deepest being.

IV

“The heart of the wise is in the house of mourning,”
Said Solomon. This is so because the sage
Has no true home in the world of dreams —
The wise man’s heart is always journeying,

And yet is motionless, true to its Center.
It is the world of dreams that passes by his heart.

V

“The heart of the fool is in the house of joy,”
Said Solomon. For in the fool’s dream
Sensual pleasure is the sole purpose of life —
Duty is nothing for him, he lives in empty foam.

The good man also knows of earthly pleasure,
On the basis of the duty that he must fulfill;
Towards men, within the realm of time —
And especially with a view to golden Eternity.

VI

Dignity and self-domination have disappeared
From our world. I praise the animals —
They have remained true to themselves. Only man
Has pushed his behavior into nothingness.

Letting oneself go — one should not tolerate it;
Blessèd is he who can say “no” to his soul.
Dignity is somehow the natural garment of man —
Is he not made in the image of the Creator?

VII

There have been mystics who behaved badly —
Because they wanted people to mock them.
It is similar, and yet different, in our time —
People want to make ridiculous whatever is noble.

A remark: humility is false
If it is not concerned with the well-being of others.
Truth, says Plato, involves the radiation of the beautiful —
You should not rob your neighbor of this right.

VIII

Such is the world — worries and sorrows;
All to no avail.
Thou hast the choice; be wise, and choose
The happiness of Being.

Repose in what thou essentially art,
Beyond this earth,
So that the to-and-fro of useless thinking
May become contemplation.

IX

When one is not directly engaged in prayer —
What should one do?
Work that is necessary and meaningful —
One cannot simply rest

In this world. An inner instinct tells me
That I must write
And teach. How else could I
Occupy my time?

X

What the spirit and the heart teach us
Is independent of whatever we may hear.
Stubbornness should never be praised —
For knowledge comes from Above.

XI

One may call good, from a pious point of view,
What the rules demand;
One must call good what bears witness to the Most High,
What every man must understand as virtue —

What lies in the nature of things — not in appearance.
The absolute bears witness to pure Being.

XII

The problem of exaggeration: a learned man
Told me that God never demands,
Through the law, what is unreasonable;
Moderation in everything is the wise man's adornment.

A saint may well be unreasonable —
But this behavior is for him alone.

XIII

The ego is proof of the Supreme Self;
The thing is proof of the Creator of all things,
Pure Being. Whoever does not see this,
No miracle on earth can make wiser.

XIV

The soul should base itself on thoughts
That are useful to its meaning and destiny;
It should not flutter in the realm of dreams,
Only to arrive at a vain illusion.
Understand, O man, what is real and divine,
And become what thou art in the Divinity.

XV

In my youth, I often heard
That Germans are bad, and they alone.
I must be what I am, and what God wills;
For what reason should I be different?
And moreover: I know that no entire people is bad;
And what the world is, I know now better than ever.

XVI

Certainly the warrior's profession must exist,
Otherwise it would be impossible to live in the *kali-yuga*.
In the golden age, there was no bloodshed;
But our time is iron, blood must flow —
Be that as it may, I must add one thing:
Warriors are heroes, but nevertheless they are killers.

XVII

Certainly nomadic people must hunt —
Otherwise they would find nothing to fill their stomachs.
People say that bullfighting is cruel, and with reason —
And hunting with beaters is no better than bullfighting.
The deer too must be unhappy —
Hunters are holy only in appearance.

XVIII

Man has a brain in order to think;
And he has a mouth in order to speak the truth.
Man is made to manifest God;
Only prayer brings him to God.

God thought — and thus was born the circle of existence;
God spoke — He spoke what the depth of the heart knows.

XIX

One would like to soar on high,
In the light, but one must also live with small things,
Where the earnest is combined with jest —
Everyday things flow into the realm of greatness,
And everything finds its right level.

XX

Sadness of soul is a ploy of the evil one —
The first response should be indifference
To everything that is not the Highest Truth.

The second response is resignation;
The third is a joyous “yes,”
Faith in the Lord’s compassion —

Hope and gratitude, where thou art.

XXI

In old age, one has many memories —
One wonders where one’s home may be.
The past — many beautiful experiences have faded away;
I think of happiness by the green Rhine.

In Mostaghanem I spent golden days
By the sea, with palm trees and shimmering mosques;
Here my heart was placed on God’s scales.

Then the wheel of destiny turned:
And saw me near the world of the Alps —
Here many important inspirations came to me.

Where is the homeland? It is not a place —
The heart is thy home. It is where
Heaven bestows on us its ultimate Mercy.

XXII

In my early youth, my salvation was
Shri Shankara, and with him, spiritual virtue;
And so I was able to learn: only inspiration,
And not vain thinking, can give Wisdom.
Then came the notion of tradition:
Only the sacred may carry the sacred.

All this Guénon wrote in his works with great diligence
And zeal. But much still remained to be said!

XXIII

First, Shri Shankara — he is the greatest;
Then Ramanuja, who taught about the Creator.
Then Lallâ, who exteriorized the Self,
And who, dancing for the Godhead, made herself naked;
Also Abhinavagupta, who converted
Earthly pleasure into spirituality.
This completes the circle, created by the *Sanâtana Dharma* —
A circle that delivers men from the world.

XXIV

In India it is said that wise men know God;
But it is also said that He is unknown to wise men.
The viewpoints are different; the question is
What, in the wise man's mind, is called God.
Not everything in the Godhead can be expressed
In words — one should leave in peace
What goes beyond speech and reason.

XXV

Every day, the Sufi has three thoughts:
Consciousness of his imperfection;
Consciousness of what he should be;
And consciousness of Divine Infinity.

First: may Allah forgive me;
Then: may the Prophet dwell in my heart;
And then: there is but One Reality —
And this will reward the believer with God.

XXVI

The chief reason to think of God
Is because there is nothing higher than He.
And may God so guide my steps,
That He may love me.

XXVII

A guiding thought comes to my mind:
That fundamentally I am God-remembrance.
It is my heart that reckons thus —
Because, in its inmost depth, it is what is.

XXVIII

To most people, it seems obvious
That our world is just as it looks;
In the superstition of this picture book,
Almost everyone is firmly united

And they do not ask why there is I-consciousness —
Why everyone is simultaneously
An I and a thou. In the face of this enigma,
The average man just closes his eyes.

XXIX

The dignity of a noble man is not superficial;
It is based on a profound reality:
The immovable Center amidst the circling
Of the world; the wheel of existence is consecrated to God.

As Aristotle taught: silent
Is the cause of all things. Nobility
Is participation in Pure Being;
This lies deep in the blood of the noble man.

The principle of dignity should resound in the heart —
Dignity means:
to bring Being into our existence.

XXX

Country and history — deceiving hells;
Both are dream-veils that lead to nothing;
You cannot gain anything in dreams —
In veils you can only lose yourselves.

It is true that the ephemeral manifests eternal values;
But images are made to fade away.
Only beyond all dreams, in the inmost heart,
Can you attain to Truth and to yourselves.

XXXI

Things, which may or may not be —
This is the chain of which life is made;
God is what must be, He is Necessity.
Life ends in the night of death —

Because it was not Being. It was only possibility,
Like a flower that will fade,
And only for a time decorates the meadow.

And yet: there is the golden farness of Eternity;
Thy heart lives — a star among a thousand stars.

XXXII

In Nature, and also in man, there are
Appearances of beauty and of strength;
Whoever experiences these, should not tend to the outward.
He should be fascinated by God's work —

He must, with new wings, live towards the inward —
And find in the depths of his own heart
What the symbols of the sensorial world proclaim.

XXXIII

Profundity and strength, richness and joy of life
With a little melancholy and a warlike mentality —
Thus ride Russia's singers, like a storm
Over the boundless steppes.

Many a one pours out his heart in burning songs —
May the Lord answer the ardor of the soul.

XXXIV

Spanish melodies, falling from the lute like pearls —
Enchantment and love in Andalusian nights;
It seems to me as if these songs of longing
Bring me greetings from the Macarena.

Longing and love are in each song —
And also fulfillment and the peace that comes from faith.

XXXV

It might be asked why it is permissible for me
To mention small things alongside the great;
Firstly, because what is small is often useful;
Secondly, because small things are dependent on the great;

And finally, because one should see the small in relation
To the great Truth. The great radiates
Even through the smallest. Everything in the world
Is well-protected in the womb of Divinity.

XXXVI

To see the Lord in everything means:
Thou knowest that every noble thing is proof of the Most High;
To see everything in the Most High means:
That everywhere thou bowest down before the Divinity.

Be thou in God — by thinking of Him;
He will be in thee, because thou gavest thyself to Him.

XXXVII

Upward: the way to Heaven
 and the Most High;
Downward: the way to wrath
 and the fire of the judgement.
Forward: the way to the future
 and the goal;
Backward: the way to the past
 and to nothingness.
To the right: the way to serious choice,
 to activity;
To the left: the enjoyment of the good —
 peace, repose.

Outward: thou wilt endlessly
 dissipate thyself;
Inward: thou wilt take joy
 in the One.

XXXVIII

The anticipation — within the proof itself —
Of the thesis one wishes to prove,
Is false thinking; but not so the axiom,
Which is truth, and is despised only by the fool.

True is what testifies to the nature of things,
Even if one keeps silent regarding the line of reasoning.

XXXIX

In mid-life, the fan is open:
One sees before oneself so many possibilities;
In old age, the fan is soon to close:
One must prepare oneself for the end —

But duration should not wear us down,
For God is God; the world remains the world —
We are what we have been since the beginning:
The capacity to love the Highest Good.

XL

Devotion and fervor are the two doors
To God-remembrance: the soul should be motionless
In meditation, and should glow with life
In the God-consecrated cavern of the heart.

The urge of the spirit is for height and depth:
Holy silence, innermost song.

XL I

One God and He alone; then the Prophets
And the Books; creation and the end of the world.
Man and immortality —
There is nothing there that the Spirit cannot find worthy of faith.

What attracts thee to God? Perhaps a myth —
A dramatic, overwhelming event;
Or else the archetype of all religion,
Which the pneumatic finds in his heart.

XL II

It is strange how small things can give us joy —
Why? Because, after thinking, they give us rest;
And then: because it moves us deeply
That Heaven should wish to give us even the smallest of things.

XL III

In pious old songbooks I used to find
So much lamentation over our life
And death; is there nothing else in existence
But misery?
Ye believe in God, yet are close to despair —
If only ye knew: your most beautiful dream,
Ye have it already prayer —
for God is here!

XLIV

In all sectors of humanity, there are limits
That are typological. Religion
Must take account of this, for it is the garment of Truth;
Naked Truth is the reward of the wise.

XLV

“All is vanity,” said Solomon.
But I would say that the world is indifferent
With regard to the True, whose kernel
We bear in the depths of our heart.

The wind blows away all earthly vanity,
Be joyous in God. *Shalôm, Salâm.*

XLVI

Selfishness and vengefulness, and therefore pettiness,
These are incompatible with the contemplation of God;
It is not that one should never punish evil —
But before the Lord thou shouldst not harbor bitter thoughts.

Many a one who grew up under the rule of wicked people
May bear within himself much anger,
As a self-defense; because the world
Sought to murder his soul from early on.

Not wickedness, but weakness,
Noble people will forgive.

Peace is the Godhead's very Being.

XLVII

Strong is not the one who has banished compassion;
The strongest of men are not monsters —
Strong are those to whom magnanimity is dear,
Like Saladin, whom Dante acknowledged.

A drop of gentleness lies in the hero's blood,
And strength benefits the noble woman.
And so everywhere: gentleness lies in the rigorous —
The rigorous may be tinged with gentleness.

A word of the Lord: verily, my Mercy
Precedeth my Wrath, and waiteth for the poor.

XLVIII

Brahmin, kshatriya — the difference
Is not absolute. The nature
Of the spiritual is unity: each pole
Contains the other, even if only a little.
Priest and warrior, saint and hero
Are opposites — but nevertheless constitute one world.

Love and anger are in the hero's nature —
But thou canst also find them in sacerdotal souls;
The thinking and the contemplativity of the sacerdotal man —
Thou seest them also in the hero's holiness.
Yin-Yang: in a word, the sacerdotal
Contains, and permeates, the royal.

XLIX

Unitive thought and separative thought:
Synthesis, analysis. But the latter
Should never predominate; look not,
With astonished gaze, upon the flowering meadow
Of phenomena. For the emphasis must be
On the One, and not on analysis.

The sage looks above all at the Center —
To be one with the Center is his heart's desire.

ℒ

Be happy because God is Truth and Peace;
Because one must be resigned to God's Will;
Because He never forgets the misery of man.

The Eternal is the Highest Good;
The soul cannot aspire to anything better
Than That whereon its true being is founded.

Trials are necessary. Has God forgotten you?
The limits of the trial, ye cannot measure.
And what ye are, is what ye do in God.

LI

Freedom — but within the framework of our duty:
Man is free in proportion to the height of his spirit;
He who knows not himself, deserves not freedom.

Libertas — but not in the form of arbitrariness:
Freedom is not made in order to reach the point
Where nobility no longer exists in the world.

Freedom does not mean: the right of vain louts
In the end, to abolish every freedom —
And may God grant that we understand what is right.

LII

If one wants to assess the rebelliousness of the people,
One should not forget the stupidity of the nobles:
Tradition is fine and good —
But decadence provokes the wrath of the people.
One sees it in the incredible costumes
That made the nobles' feasts ridiculous —
Who dominated himself for the sake of the people?
And unfortunately, the Church gave its blessing to all this.

ℒIII

Understand that within love dwell beauty
And greatness — something of the melody
Of the Eternal. A man may be nothing much,
Just an anybody — but love is never small.

A man who once was redeemed by love —
Has once in his life been great.
When love moves deeply into thy heart —
Be happy that it blooms for the Divinity.

ℒIV

The voice of the folk-song bears witness to olden times,
And also to many things from later days —
To springtime joy and heart-felt sorrow;
To all that people carry in their souls.

And then there is the luminous dignity of church hymns —
They remove many burdens from the heart.
Vox populi, vox Dei — this means:
God grant that the bell may ring within yourselves.

LV

Gypsy violinists, bards and minstrels,
Leading a homeless, wandering life:
A beautiful vocation, if consecrated to God —
Gaining much, and losing nothing,
For beauty has its end in God's Truth;
It is the vocation of the priest, who preaches —
It is a holy play adorning a human life.

LVl

Mental images can be like houses
In which we dwell. Some are good;
Others are not. If one of them please thee not:
Why enclose thyself within its darkness —

Within an emptiness, that tells thee nothing about God?

LVll

Good behavior is not for the others —
It is for God, and also to teach ourselves.
Do not say to thyself: I was alone;
For one owes oneself a flawless behavior
Even if one were in the midst of the desert.

LVIII

Many are of the opinion that an idea is nothing,
And that what counts is pure concentration;
Being, not thinking. But I say, on the contrary,
The idea is everything, mere being is illusion.

It is from the idea that is fashioned the being of the heart:
What I think, I become. Every child knows
That the graces of realization are already contained
In the idea of Eternity.

LIX

And many believe that thinking is enough —
Such as philosophers, who live from books,
And think that their brain is divine.
Fruitless conjecture is their vain effort —

These are but phantasms that the wind of time will blow away.
And that is why we stand where we stand today.

LX

Only an empty head can be bored —
Only he who knows not boredom is truly human.
For to be human is to be a mirror that receives
Light from God; man is none other than this.

ℒXI

According to Plato, knowledge is recollection.
Artificial pseudo-wisdom comes from the devil,
Even if the theory glitters — *se non è vero*,
E ben trovato — of this there is no doubt.

Ye wish to obtain light from your nothingness?
Truth comes from above and from within!

ℒXII

The golden robe of Truth has two sides:
One-and-Onliness and Selfhood —
Pure Being and Self. But, so that no scission should appear,
I tell thee that the two sides are the Great One.

ℒXIII

“Give us,” said Jesus, “our daily bread”:
The bread of the Spirit. For ultimately
Only the man whose actions strive toward God’s intention,
Has a right to life.

ℒXIV

Fools think that in Heaven,
Everything we had on earth is lost;
They know not that the beauty of this life
Is in the Most High — and also, through God, within thyself.

Songs without Names IV

LXV

The world is like the vast starry space,
And like the ocean — one can scarcely count so many things.
So much has remained unknown to me —
But if I knew it, I would love it totally.

LXVI

The *Bhakti-Avataras* possess crowns,
In the midst of which they dwell like pearls.
Krishna in Vrindavan — his radiant garland
Was the drunken dance of the naked gopis.

Such is Light: a felicity radiated outwards —
Which, in gratitude, flows back to its Source.

LXVII

The mild summer night descended upon me —
An inner voice spoke: dream gently
Of light and love — thy heart will
Awaken to the One Light and to its Self.

ℒXVIII

Spiritual contemplation, *darshan*, means nourishing ourselves
From the thing we look at, and venerating its form —
Blossoming through its presence;
Not only the soul, but also the limbs of the Guru
Are sacred; they bring down a grace,
And radiate outwards from the Spirit's might.
Also the voice of the sage, which we hear,
Will turn us to our better self —
Whoever has ears to hear, let him keep watch.

ℒXIX

“The Spirit is willing, but the flesh is weak”:
I am not thinking here of the moral aspect,
But only of the fragility of man;
This follows man in every situation —
Not only the weak, but also the faithful.

The Lord will pardon for the sake of good intention —
Sincerity is gold on the scales of God.

ℒXX

Co-operation, and yet opposition,
Between work and faith — act and fervor:
Two paths given us by the Sovereign Good,
Liberating the soul from the tyranny of ignorance —

Praise be to God, that in the seed here-below
Something of the harvest is already granted.

ℒXXI

The Highest Word is not hair-splitting —
Rather, it is dignity, and also music;
It is as if, in a summer night,
We were brought love and wisdom's wine.

The Highest Word resounds in the earthly world
Just as one tells ancient tales to children —
And just as if the light of divine Wisdom
Were a poem streaming from the heart.

ℒXXII

Do not believe that Shri Shankara was God —
He was a man. He sought to convince us
That two and two are four; and that on every
Point, we should bow down before his logic.

Meanwhile the goddess, who sent him to teach,
Proved *Brahma satyam* through her dancing.

LXXIII

The dance of the goddess is the manifestation
Of Pure Being in all existential forms;
Dance is a proof, because Beauty is Truth,
Beyond the world of mental criteria —

Beyond the language of dialectic.
But there must also be the language of things themselves —
Symbols can form our souls.

And let the Godhead weave knowledge.

LXXIV

Is not *Samprasâda* the highest good?
It is serene soaring above all things —
It is the Benares that we ourselves are.
The truth of *Atmâ* gives wings to the soul.

LXXV

There is a difference between Reality and appearance;
And another between thinking and being.
Certainly, thou canst find an explanation for the world;
But what thou art — thou canst not comprehend it.

ℒXXVI

A proverb says: it is too beautiful to be true;
But Plato says: beauty is the splendor of the Truth.
The popular refers to transience —
The people do not fully grasp the nature of beauty.

The essence of the beautiful blooms beyond time:
Only the sign of beauty can be transient.
Understand that the love-songs of this world
Reach deep into the essence of the Ideas.

ℒXXVII

God-consciousness — hast thou really understood
That it gives peace to the one who grasps it?
Man's happiness lies not only in possession —
The pious man is happy because he loves.

The sign that the love of God is sincere,
Is that thou art happy.

ℒXXVIII

Guru is Brahma — says a sacred adage
In the land of the Ganges. But it is also well known
That guru is *mâyâ*; both are true.
Understand that Brahma becomes *mâyâ*;
Nevertheless unites in the luminous sound of Om.

LXXIX

It might be asked whether we have a right
To the enjoyments that life offers —
Should one not make penance, is not sacrifice
Required in a world where folly rages?

Certainly, there must be renunciation and sobriety —
But also respect for the deep dignity
Of Beauty, for it bestows the wine of the Spirit.
In what is noble there is also pleasure, not merely burden;
There is also an opening towards the Above.

People are not
All alike, nor are the paths to the Kingdom of Heaven.

LXXX

Principle and manifestation; one could also say:
God and the world. After this, come space and time,
Matter and energy, subject and object,
Cause and effect. God's ways are vast.

Container and content form the web
From which all existence is made;
Then form and number. Thus hath the Lord
Brought forth the possible from nothingness to light.

One could enumerate many other pairs;
I had to choose just seven out of many —
And praise be to God, who conceived this interweaving.

LXXXI

The ascetic seeks not only to obtain salvation —
He also seeks to escape the grief
Caused by earthly attachment,
The grief caused when the Eternal sings within the ephemeral.

Earthly harmony — a path to God —
But it is also not without sorrow.

LXXXII

A great commentary on the Brahma-Sutra —
Simpler than this, it seems to me, is what is crystal clear:
That Brahma is true, that the world of *mâyâ* is but appearance;
That our soul contains the light of Brahma.

First, the idea; then concentration on the True —
And may God keep us in His Mercy!

LXXXIII

Remembrance of God knows no number —
A single time is many thousand times,
And conversely. If thou wilt pronounce the Name of the
Most High —
Thou must carry it throughout thine entire life.

What for God is one — and for Him alone —
Must be, for time-bound people, without end.

LXXXIV

First *certitudo*, then *serenitas* —
How often should thy soul remember these!
Serenity is to walk above the clouds —
Certitude of God comes from the inmost depths.

The great weakness is forgetfulness —
Man lets himself be seduced by time.
Sadness is to measure with false measures;
Despair is to forget the light of certitude.

The spiritual image of man is like a tree:
The root grows, and high above space blooms.

LXXXV

Serenity is Divine Nature;
It is joy, that adorns the world with blossoms;
Then love, that brings forth the fruits of existence;
Then longing that leads the world into autumn.

Our soul is made in the image of God;
Hear, O heart, what resounds in thy depths.
For in thee dwells He to whom praise is due —

Be thou the harpist, who extols Being.

LXXXVI

In India it was the custom among the brahmins
To meet for debate,
And to dispute for hours over *Advaita*,
Until one among them was victor.

One can argue endlessly about ideas,
But finally the flow of thoughts must cease;
And, like lightning, That which is shines forth —

And, along with Being, the Self that thou art.

LXXXVII

Theodicy — it is a two-edged sword, because in it
Being is equated with Beyond-Being;
Being — the Personal God — does not wish evil;
All-Possibility alone is the cause of evil.

The good in the wide world proves
That the substance of the Godhead is the Good;
Evil is only a brief cycle,
Whose kernel rests in the womb of possibilities.

And what they God cannot exclude,
He can only prevent in part;
We cannot dictate to the Heavenly Powers
What They must do and not do.

LXXXVIII

In principle, every man can become a saint,
Otherwise he would not be a human being.
In fact, only he can become a saint whose ego
Has received the grace that God ordained for him.

Almost everyone can experience wonderful graces —
But only the noble man can ascend to the Most High;

Noble is not he who has no weakness —
Noble is he who has no vice.

All are human beings, but few are called —
The substance of a man has degrees;

Man has capacities and instincts —
But what is decisive, is the love of God.

LXXXIX

Bad character is responsible for itself,
Even if there has been a trauma. But different is
The case of a trauma one is not responsible for —
So be just when measuring souls.
An injustice can deeply wound a noble person —
But his core remains gold, and you must acknowledge it to him.

XC

We distinguish between a place and Infinity;
And likewise between an event and Eternity.

These are the two compelling ideas;
Through them, neither world nor time can endure.

O Eternity, in which time crystallizes —
O Infinity, which extends toward the inward.

Ye men, who have always been beggars —
God has made beautiful for you the seriousness of existence.

XCI

A child who has been burned — says a proverb —
Is afraid of fire; by this one means that
What one expects is something dark.
But one could also see the saying in a brighter light,
Because a child, who has received a gift, looks forward to a feast;

Patience and trust in God are the best.

XCII

In a time when our world was still dreaming —
When there were still fairies, mermaids and dragons,
Mountain spirits, salamanders and the like —

There were also many miraculous signs.
But today's gray world is like a tomb:
Cold reason has taken away its soul.

The heavenly powers have withdrawn;
The evil one has emptied hearts;
With his lies, he has turned the world to ice.

Only a few are the heirs of better times —
But whatever, late or early, bears witness to God cannot die.

XCIII

What is valid for the macrocosm,
Is also valid for the microcosm — thy soul.
The Golden Age slumbers within thee —
God grant that thy heart may choose the Good.

The world is not free, it is only a symbol —
But man is free by virtue of his divine nature.

XCIV

Ye think of times when miracles occurred;
Today one wishes to deprive the world of meaning,
And unbelief wants to destroy the sacred —
Patience. The divine rod of Moses is waiting.

Striking the rock, he drew forth living water —
A symbol of what the Spirit brings about
When a fateful hour has struck —
Light, which man carries deep within.

XCV

I call it exteriorization with a view to interiorization.
When our senses look outwards
A renewed ardor is aroused within us —
The outward propels us inwards.

Similar — but not exactly the same — is this: it is not the outward
That causes us, through grace, to turn towards the inward:
It is spiritual intention that comes first —
This gains for us the grace of ecstasy.

Drunkenness of spirit deeply penetrated
King David's heart as he danced before the pious people,
Before the liberated shrine in the Holy Land —
And before Michal, his wife, who understood nothing.

XCVI

Blind obedience and nobility of soul
Are not the same. Hold high
The banners of the law; but in a blameless soul,
Thou canst sense the fragrance of Paradise.

Many have carried obedience to extremes —
Few there are who love because they love.

XCVII

The imperfection of things,
Their ephemerality, cannot but sadden our heart.

But their perfume of eternity and infinity
Cannot but give joy to those who love the True.

One goes to sleep with the troubles of the gray day;
Then comes the long night — what will the morrow bring?

Once I heard a voice as I awoke:
Be still — let not thyself be troubled.

XCVIII

The world is made of contradictions —
Hast thou not yet seen through the play of existence?
Thou knowest the opposites: pleasure and pain;
But one does not always have the choice between the two.
Thou see'st the dark and thou see'st the light,
But thou also see'st the essential — so choose
Whatever builds for thee a bridge to the Real.

XCIX

The radiant green of meadows, bushes, trees —
This is the earthly realm that God has given us;
Flowers, blossoms, birdsong;
Everywhere home, and a life that finds happiness in existence.

All this occurred to me; and I can think of much more.
It falls to me to offer the Lord a loving heart.

C

Certitude of God calls for nobility of soul,
And also brings the consolation of certitude of salvation.
certitude of salvation calls for fear of God
And good works. The Most High is angry
With those who handle Truth too lightly,
And seek not to know His holy Will.

In this world certitude, and nobility of soul,
Are the defense against the army of illusion.
Certitude of God is unconditional;
But the presentiment of salvation is a grace that beckons from afar.

CI

To receive is good, if it is not egoism —
If thou put a giving into thy receiving;
If people grasp what thou art in the Lord —
If thy joy be founded on the love of God.

CII

Saintly people often have to suffer
Because of the evil one. Ye must know:
Where there is a great light, there must also be shadows —
Sanctity is certainly not a cushion to rest on.

It can also happen that one suffers for others;
The suffering of a saint is not his fault.
He allows the world to be what its nature will;
His consolation is certitude — and patience.

Thou may'st wonder about a scoundrel —
But never about a trial from the Most High.

CIII

You must understand the troubadours aright —
They sought to see the Divine in woman;
Quite other was the attitude of the ascetical and rigorous —
They sought to die before dying.

All wished to find Wisdom and Unity —
All wished to link life with death.

CIV

And when ye pray, use not many words,
Said Jesus, for this the heathens do;
They think that Heaven will listen to them,
If they persevere in their long discourses.

One cannot remember this too much:
If ye have profound faith, it suffices
That ye think inwardly on the Divine Name.

CV

When Christ spoke against long prayers,
He was thinking of petitions, not of God's words,
Which penetrate us and fill us with light:
For example, David's psalms, which are like the Gate of Heaven —

Words that not only speak of God,
But also express the petitions of men.

CVI

What does epistemology seek to explain?
The nature of consciousness and of knowing;
Then the content of consciousness, its objects;
And then the art of discernment and of definition.

There are five modes of understanding:
Firstly sense-perception on the material plane;
Then the instinctive knowledge of all living creatures;
Then reason, which perceives rules and laws.

Then spiritual knowledge, regarding God and the world —
And also regarding final things, their why and how.
And finally I must mention prophecy —
Which delivers the Divine discourse to the world.

CVII

There are seekers who know too much,
But understand nothing; their mind is as if torn;
With others, one need but say one thing —
And they understand everything, because they know how to
think.

Do not think this excessive or exaggerated —
It is written in the substance of the Spirit.
Thou need'st not be extremely clever —
Thou may'st nevertheless enjoy the Truth!

CVIII

Reason alone — you see where it leads;
We would have done better to remain with a myth —
With a divine dream, and hence with the Pure Spirit;
With the right to live, and the right to love.

CIX

Joy in multiplicity and joy in unity —
On the one hand, the meadow of flowers and the shimmering
Sea of stars; on the other hand, the one and only sun —
And the Spirit in the depths of thy being.

Creation — no one can find its limits;
Praise be to the Self that none can fathom.

CX

The soul must become accustomed to God's grace —
For man cannot easily bear peace.
He lacks patience and gratitude —
He should rejoice, but he likes to lament.

CXI

Man wants life and he flees the naught;
He seeks whatever will pass the empty time for him.
Emptiness should not cause him grief —
For nothing is nothing. God is what always remains.

CXII

David danced before the Ark of the Covenant;
Around Krishna danced the garland of loving gopis.
The universe is made of nothing and of joy —
There is no other choice but death and dance.

And Lallâ, when she found the deepest Self,
Transcended form, and danced naked on the rim of existence.

CXIII

“In old age, everything fades away, but God comes,”
A storyteller wrote. One thing is certain:
The coming of God. But the question remains,
Whether or not our weak heart has withdrawn from the world.

CXIV

Who is greater: the one who is perfectly holy,
Or the one who is perfectly wise? These two
Greatnesses clasp hands; far be it from us
To compare one kind of gold with another.

Truth is everything; thou canst not reach it
Without the golden light of beauty of soul.

CXV

In my childhood, I was told that
Nature had chosen naïvety for me,
Because I firmly believed that one and one are two,
And did not believe that a cat is a bird.

If one wants to drink from the fountain of Wisdom —
One must have the necessary gifts.

CXVI

How can people, who dwell in a God-given peace,
Combat the absurdity
That this world stupidly creates,
And at the same time not succumb to outward agitation?

They can do so because the peace is God-given,
And because the heart of him who acts is full of light
And quiet — and so the Truth may conquer.

CXVII

Man is made not only of proud power
And wise nature, but also of weakness.
He must know. He should walk the paths
That reveal God's light and nearness,
And should pray that Heaven help him!

CXVIII

Eppur si muove — is it true that the Earth
Really moves? That is the question.
But if you really knew what the issue was,
You would spare yourselves the trouble of asking questions.

Ma già volgeva il mio disio e il velle
L'Amor che muove il sole e l'altre stelle.

CXIX

What was the cloud in which Enoch was raised
To Heaven, when the Lord took him to Himself?
What was the silver cloud, in which Moses,
Elias and Jesus went to Heaven?

The chariot was an unearthly ray —
No one has described from what this cloud was made.
It carried, while she was yet on earth, the body of the
 Blessed Virgin
From the Holy Land to Spain, to the *pilar*.

And in the same chariot the Prophet was conveyed
From the desert sands to the Holy City.

CXX

Noble mentality and correct behavior
Are God-remembrance; not in themselves,
But joined with the act of Remembrance;
The desire of the heart faithfully to manifest God-consciousness.

Whoever is ugly in his very substance,
Whatever be his works, forgets the Lord.
Not only actions count, but also being, in stillness.
Jesus called this: His Father's Will.

CXXI

Beyond-Being, Being, Existence:
This encompasses the entire doctrine of Reality.
If we compare Beyond-Being to space,
Then It would have our sun as companion.

The moon is analogous to Existence; without the sun's light,
The silvery image of the moon does not exist.
Where then dost thou place the earth?
The earth is the human Intellect, which sees.

Songs without Names IV

CXXII

The ball of the sun is a real symbol;
An artificial symbol can be anything.
A true symbol is a proof
Of Reality, in the midst of dream, illusion, and appearance.

But a proof is not the thing in itself;
You must not mistake the sun for the True.
But one may pray to the True through the image —
It may be that the Heavenly powers will hear.

CXXIII

(Eliminated Poem)

CXXIV

Mighty is the pulse-beat of the Godhead,
Or the Godhead's breathing — Brahma's days and nights;
Thou wishest that every day of God
Would bring thee thy same tiny ego's dream;

Be not concerned over thine earthly trivialities —
Be happy that a ray of Truth has come.

CXXXV

In earthly things there is always ephemerality —
But love is outside time.
The worldly man understands not what love is;
That in it lies the fragrance of Eternity.

CXXXVI

The Bible says: In the beginning was the Word.
A poet wrote: In the beginning was the Act.
The Word is synonymous with Pure Being;
For out of Being comes the seed of all things.

Ye may ask what is at the end —
Look at the mysterious wheel of life.
If ye ask me what beatitude is —
At the beginning is the path of the love of God.

CXXXVII

San Juan de la Cruz warned us
About false conviction, which the devil
Casts into souls in order to destroy peace —
Better than false sureness is doubt.

If all too great a grace is given you,
Then the evil one seeks to weave a shadow into it.

CXXVIII

The substance of the saint is nobility
And humility; he cannot be abnormal.
Baseness, pride and perversity are alien to him;
He is free from all grave defects.

Some saints are so made,
That they only take from God;
Others, such as prophets, are so made that they give —
They give sight to those who previously were blind.

But the saint who receives
Also gives something — through his presence.

And the one who gives, receives before giving —
Because before God, every man is a petitioner.

Sanctity means to be linked
To God — a link of a particular kind,
Depending on the nature of the man, for the world is vast.

And God chose you before ye existed.

CXXIX

Rapture or ecstasy: it may differ
According to the spiritual space in which it blossoms.
One man is pulled by the Most High toward Himself;
Another man pulls himself toward the Most High.

With one, ecstasy is a sweet wine —
With another, it is of a more sober nature.

CXXX

Between the earthly man and the Lord,
There is the divine man — a bridge
From nothingness to the All. Chance and Necessity:
The primordial and ideal man fills the gap.

No one can meet God — it has been said —
Who does not first meet His Messenger;
Only he who has greeted the image of God,
Will be blessed by the Supreme Reality.

CXXXI

The Messenger of God is the whole world —
The world is embodied in God's Messenger.
Through him thou see'st Pure Being —
Thou who art Spirit within the bonds of existence.

“Universal man” — this is what Sufis call the Word of God:
Creation — the place of its revelation.

CXXXII

In a world where all faith is disappearing,
God will forgive without measure
Those who are still believers,
Just as an anxious mother forgives her child.

In hard times, there is a good sign:
It will be easy to reach Heaven.

Songs without Names IV

CXXXIII

At the end of time, the Prophet said,
There will be the greatest grace from the Lord.
A believing people will come and,
Like a flock of birds, will soar to Heaven.

Songs without Names

Fifth Collection

I wished to put down my pen
But could not do so, even though I wished.
A better urge overtook me,
And let me know what I should give.

Songs without Names

Fifth Collection

I

Humility and generosity, the patience together
With trust — these are the sine qua non
Of the noble soul; no one can be holy
Unless he adopt these ways.

II

The Lord is my shepherd; I shall not want.
Even were I in the deep night of death —
He is with me. For His Name's sake,
He has brought me to the light of the day, and to the source.

For His Name's sake — the Name which I invoke —
Both when awake and when asleep.

III

If I tell you that humility is everything —
Humility and generosity — you must understand:
Humility is akin to death, it is the snow of the Spirit;
And generosity is to see with the soul of your neighbor.

Then come patience and trust in God —
To look upon everything with the profundity of the heart.

IV

It is related that the Messenger of God
Once fell from his horse in the presence of a group of believers.
When he arose, he said, "Once in life
God humiliates the one whom He has chosen" —

The one "who was a prophet even before Adam."

V

Trials are purifications that come from God —
Because man must renew himself in God,
And so become deeper; Rome was not built
In a day; one must know oneself.

"Hate thy soul," it is said in Scripture;
Thou canst love within thyself only what comes from God.

VI

It can happen that someone prays for something stupid —
And an answer comes, but it comes from the evil one;
For when the Most High gives no answer,
Satan plays his evil game.

Say not: in such a case one has been too easily misled —
For already in the prayer one has lied to oneself.

VII

The devil said: I can do everything,
The greatest miracles you can imagine —
But one thing I cannot do: kneel down,
For it is said that pride is the greatest of all sins.

VIII

The True and the Beautiful are ready
To pull man out of this vale of tears —
Out of a world full of falsehood and ugliness,
Onto a height where graces bloom.

Truth and Beauty bestow light and joy.
Each says: "I came, I saw, I conquered."

IX

The angels are the Godhead's faculties
In Heaven and on earth; rays of power,
That bring everything about, according to God's will,
And thus paint the great picture of the universe.

It is said there is an angel for every soul;
The highest angel stands before the Throne of God.
And every angel radiates a thousandfold —
There is an angel king for every world.

Songs without Names V

X

Somewhere in the Bible there is mention
Of dark spirits that appear as angels,
In order to mislead saints and pious people;
They deceive only a few out of many.

For all things show their true colors;
Illusion must give way before Knowledge.

XI

It is in God's nature to manifest Himself,
And also, from afar, to return to Himself;
From afar — because manifestation moves away from God;
And so there must be many kinds of spirits —

Both good and evil. Without this weaving,
The whole creation would remain in suspense.

XII

It is natural that the wicked enemy
Should attack the pious man; but it is not natural
That the pious soul should let himself be seduced —
That he should not notice the devil's ruses,

And that he should not know that this is the way of the tempter,
With all saints, in all ages;
Illusion does not arise from the holy soul —
But from the evil one, who seeks to lead us into evil.

The devil is never well-intentioned —
He always cunningly has something harmful in mind.
Do not say: in this or that point, the devil is right;
Thou needest not his help; he is bad.

XIII

Who is the "I" of the ray of Revelation?
It is the Lord, and none other, who manifests Himself in a religion,
But in the discourse of the saint,
It is an angel, or his noble personality,
Or it is the luminous shrine of the Intellect.
By accident, it can also be satan —
From without, and never from the good within;
Because a pure heart cannot invent falsehood.

XIV

If one cannot know whether an order
Comes from Heaven or from hell,
One is not obliged to follow it; for no man
Will be condemned because of the nightmare of another.

If someone brings a message that is not believable,
It is but "sounding brass and a tinkling cymbal."

XV

Either thou dwellest in a cave
In order to escape the illusion of things,
Or thou see'st the magic tricks of existence,
And observest from within the outward world's play.

Say not that the earthly world is mere seduction,
And that one can only cry to Heaven for help —
If Heaven were not the origin of all beauty,
It could not be so beautiful on earth.

XVI

The feeling of certitude is not always
Proof of truth; it can also be illusion.
Certitude through knowledge is the right thing —
Only in knowledge is our feeling pure.

Imitation of certitude is the ruse
With which the bridge of all evil is built.

XVII

I ask not others what Truth
And God-consciousness are. Likewise: I know
Without asking what certitude is,
And peace of soul — thus the circle is closed.
Whether other people are honest or not —
I wish, with a pure heart, to be devoted to God
And to trust in Him, knowing that whatever comes
Is safe with Him — and with Him alone.

XVIII

It is often difficult to remain in the Eternal,
Because the world-wheel keeps on turning
And thou must witness coming and going,
And see how nothing stands on the ground of the Eternal.

Thou wouldst fain despair of thyself —
But thou bearest Eternity within thee.

XIX

God will not ask thee
About what others do; He will only ask thee
About thyself, and whether thine actions were good or bad;
Thou must only bear thine own burden.

And whatever ye do, be it good or deluded,
The Lord will say: “ye have done this unto Me.”

XX

Which would be better, one might ask,
That I should exist or that I should not exist?
The wise man tells himself: my existence
Is also a non-existence; where then shall I land?

God alone is Being. Alongside Being there is nothing —
Nothing but the ray of creative Light.

XXI

Why is *Mâyâ* so lavish,
Squandering a thousand times what seems to be unique,
In words, images, sounds, and the exuberance of bodies —
A stream weeping before the Face of the Eternal.

Mâyâ, in her ardor, does not squander —
She only reflects what rests in the Eternal One.

XXII

“Man proposes and God disposes,” thus goes a saying;
Very often, disposing is God’s only language.
Human thoughts can be like the wind;
But not so God’s Will. “Vengeance is mine” —

And “Mine is the favor.” Ye cannot force God —
Through the Lord alone can your work prosper.

XXIII

Of humility I have often spoken —
I would also like to emphasize the fear of God.
God will not reward with the gold of His favor
The man who is too cheap.

Love always has reverence in mind;
Without fear, there is no love of God.

XXIV

Confucius taught that everything is reason
And magnanimity. First, universal reason
With its nobility; then the State, which is wise
And noble; and then man in his own fashion.

In Islam, this spirit is combined
With a religion of the love of God;
Prayer at God-appointed times —
And the spiritualization of our God-created instincts.

XXV

The Lord is our refuge — there is no
Better Protector. Even if the world should crumble
When its time has expired —
It is said: a mighty fortress is our God.
A mighty fortress be the shrine of thy heart —
And may thy soul be as a rock.

XXVI

One man, one word — think not that human speech
Is of no consequence; for the Lord has sharp hearing;
What one has promised is not blown away —
It is not something that can be regarded as wind.
It may be that thy mind does violence to the truth —
But what thou forgettest — God forgetteth not.

XXVII

Errare est humanum. Thou shouldst not
Be sick with remorse because thou hast been deceived;
For many have blossomed in the Truth
After having momentarily erred,

And have become better than before.

He who

Learns from a trial, reaps a rich harvest.

XXVIII

The world-wheel turns, and mocks thee —
It does not wish that thy heart aspire to peace.
Saw'st thou not Krishna, who stood in the dark,
And the music of his flute mocked illusion?

In the dark, in Vrindavan's sacred grove.
May it be the refuge of thy soul.
For Vrindavan is more than the cosmic wheel —
It is what thou thyself art before all beginning.

XXXIX

The warrior on the battlefield must not flee;
Only one flight is honorable for the hero —
The flight towards God. It is the greatest victory of the soul —
Better than all the victories that fade away.

XXX

The Bhagavad-Gita — The Song of the Exalted One;
I read it in my childhood.
“The Exalted One spake” — my heart was healed
By the beauty of this one sentence.

XXXI

Christians and Saracens murder each other —
A sad image, since both are believers.
And yet: it is not wholly without meaning —
For they see, but at the same time they are blind.

XXXII

In German, there are names like “Gottfried,”¹
“Gottlob,” “Gotthold,” and “Gottlieb;”
In names lies a power of blessing. From olden times
This was the custom of our pious parents.

Thou shouldst mark well the name “Fürchtegott” —
For only with Fear canst thou tend towards Love.

XXXIII

People said that the Red Indians were savages,
Only half men. The opposite was true:
The sacred for them was everywhere —
If only they could have taught this to the white man!

The white man has corrupted colored men —
Among the young, the sacred has died out;

May God grant that the whole world be converted!

XXXIV

I am in my ninetieth year; I have
Lived many years long with my God,
And nonetheless amidst the noise of people —
Between what troubles us and what uplifts us;
And in the end I could remain in deep peace.

The Lord within me wanted to drive away all illusion —
He, who each day, gives new life to the soul.

XXXV

Europe's folk art is one of the best things
That our Western world has to offer;
Any medieval peasant's hut
Puts the pretentious city palace to shame.

In Scandinavia and Russia,
Indeed almost everywhere, there are the most beautiful buildings
Of wood and the most beautiful handicrafts —
The providential heritage of our forefathers.

XXXVI

"Light comes from the East" — this is true,
If one is thinking of India; but do not forget
Pythagoras, Plato, Plotinus: for many —
Both Christians and Semites — they were a light.

And even the modern West is not made
Only of darkness; one can find traits
In Western man that should be respected;
We do not criticize human values.

XXXVII

It would be wrong to think that music
Is noble only if it is of a sacred kind;
Lyrical music also has its value,
Whether dramatic or delicately intimate.

After all, there is a spiritual value too
In the wild violin playing of gypsy bands;
And I would praise many noble folk songs —
Beauty is Truth, and it comes from Above.

XXXVIII

The animal does not know that one day it will die —
Man alone knows that he is destined for death;
He knows it because he is made in God's image;
He alone is prepared for eternity.

The animal is a fragment and does not know itself;
But man knows of the Day of Judgment;
And for this reason, because spiritually he is all,
He knows: only God is real — I am nothing.

XXXIX

What counts in life? It is that thou avoidest
Whatever is harmful, whatever pulls thee downwards.
What else counts? It is that which thou doest —
The things in which God resounds.

What counts is what thou knowest of the Truth,
And then, what in thee proves to be the Highest Self.

XL

Thou canst not always avoid the absurdity of life?
Be wise, and thou wilt be weary of illusion.
Thou sayst thou canst not always do what is the best —
But whatever thou dost, thou canst repose in the One.
And if thou wishest not to have regrets on thy path —
Then know: it is enough to be with God.

XLI

When one has wandered through nearly a century,
One has lived more than one single life
Here below; one is a “we” inside an “I” —
Destiny was able to weave one and all.

One has lived in a fairy-tale world,
Which for others is no longer real nor graspable;
So this play may elude us too — what counts
Is that the heart forget not the Most High.

XLII

Leucippus, Democritus, and other dreamers
Infatuated with world-explanations, believed in atoms;
But their theories about matter
Were nothing more than mental symptoms.

In reality, in the beginning was the Light
Of the Spirit, which radiated into the darkness of existence,
And congealed in remoteness from God;
Matter has no other origin.

XLIII

There is the theory that all things
Are relative; this theory overlooks
The essential power of the Absolute,
Which manifests, not what vacillates, but what is —

What fills all existence, like the ether.
This was the sound thinking of our fathers.

XLIV

The presence of God — this is one thing;
Then consciousness of God — this is another.
First the Divinity, then man;
Know the goal of thine existence, and go thy way!

XLV

Adam and Eve; and then the Fall.
Man had to be born anew —
Endlessly anew, but always the same man;
Essentially, there is but one human being on earth.

Only one, put there in order to contemplate God —
In order to build a path from nothingness to the All.

XLVI

It is not good that Adam be alone,
Said God; but he must always be renewed,
A creature of many forms within the stream of time.

Adam and Eve are one as they stand
Before God. The one, primordial prayer cannot pass away,
For it belongs to Eternity.

XLVII

Reincarnation — for Hindus and Buddhists
This doctrine from the *Manu-Shâstra* is not merely a fable.
But whether one should take the *Shâstra* literally
Or symbolically is another question.

XLVIII

Truth gives the spirit deep peace;
Beauty gives rise to the miracle of loving.
From Heaven comes God's blessing glance —
Therein lies all wisdom and all happiness.

XLIX

Mâyâ is a greater enigma than *Atmâ*,
Many Hindus say. In other words:
There is only one problem, that of evil;
As if the world had been a failure on the part of the Creator.

A world there must be, thus remoteness from God,
Evil as a principle. And to say principle,
Is to say manifestation: evil as a thing.
It is meaningless to dare to criticize God.

L

Certitude of God and then certitude of salvation;
The second results from the first.
Then serenity: firstly from the certitude of God,
And then from the certitude of salvation. Light and beatitude.

It never does any harm to repeat
Whatever is useful for others and for oneself.

LI

First, discernment, and then concentration.
First discernment between Reality
And illusion; then between good and evil.
The path from nothingness to God's Pure Being.

Then concentration: first on the Real,
And then on the Good. Love God, thy Lord,
With all thy heart; love what He loves.
Salvation has no other guiding star.

LII

Krishna stands in the center. Upon him gaze
The innumerable gopis, beautiful and naked,
And each sees the god in her own way —
The same god — they see him a thousand times.

Enigma of egoity. For the ego, in its essence,
Is one-and-only; it is a single vision,
But it is multiplied a thousandfold. The web of the world,
How then can it subsist? No one can understand it.

No one but God within us — the Being of Selfhood.
Only He is I; the gopis' gaze is but appearance.

ℒIII

Three times Greece had a particular greatness:
First, in Plato, as a blessing
For an entire sector of the world; through Plato,
Ancient Greece moved minds profoundly.

Then, in the time of Pericles, began
The false glittering — of Anaxagoras,
And Phidias in the realm of art — a titanesque illusion,
Through which worldliness gained power.

And then: the blessing brought by the Church —
Palamas and Mount Athos, the mysticism
Of the Hesychasts, and the Byzantine empire —
A miracle, watched over by the Turks.

How curious that Islam, which knew nothing
Of the woes of Christendom, had to protect
Constantinople from the domination of Rome.

ℒIV

The swan, the water lily on the pond;
Symbols of contemplativity that gives us
Peace, a way to the Kingdom of God.

The eagle and the lightning in high space —
Images of sharp discernment that discriminates
Between the Real and mere dream.

Mysteries that are inscribed in the spirit —
Thou canst see them in God's wise creation.

ℒV

What the Indians call *wakan*, or
Manitu, is called *kami* by the Japanese:
Firstly, arising from the eastern sea,
The sun: *Amaterasu Ômi-Kami*.

Kami — the divine in the broadest sense — is power;
Out of this power, essentially, man is born.
Hence the cult of ancestors: man has sworn
Fidelity and adoration to his Origin.

The Divine is fundamentally Ipseity —
The origin of things is the Highest “I”;
This coincides with Pure Being —

Hence the primordial law of Shinto: be pure!

ℒVI

Faith and peace. Faith deep in the heart;
Peace high above, in the realm of thought.
The soul has a root and a crown —
May the Divinity bless the tree of thy spirit.

ℒVII

Devotion and fervor are the two poles
Of the love of God: devotion is related
To peace; fervor is the ardor of faith;
Wisdom and love are in God’s Hands.

LVIII

Two poles: metaphysics and music;
Two abrupt opposites, but also
Related values. For music also has its wisdom,
And wisdom has its hidden songs.

Wisdom can reveal Beauty,
Just as Beauty is the radiation of the True.

LIX

In the picture book of thought, thou shouldst not turn
The pages unnecessarily; it is better to close it.
In this world there is enough thinking —
Behold how God made silence beautiful for thee.

LX

Two opposites: wisdom and woman —
Wisdom is not mere brooding, nor woman mere diversion;
There is no contradiction between the two — the goddess dwells
In the Intellect, just as the Intellect is enthroned in woman.

ℒXI

In all circumstances, the believer must feel happy
In his heart, so says an adage;
Because God never ceases to be God —
Who would lose courage before the Highest Good?

ℒXII

Experience, O man, must be. If thou hadst
Nothing of the kind, thou couldst not give much
To others — and there would not be much
For thy soul to show on the Day of Judgment.

ℒXIII

(Eliminated poem)

ℒXIV

A samurai, a woman like a butterfly —
Never were there on earth two things more different.
So each of these two unique phenomena had to become
A richly endowed part of the other.

The husband like a freshly drawn sword;
The wife — an ornament of flowers on the hearth.

ℒXV

Palaces, columns, statues, marble staircases —
Spiritless sumptuousness that will collapse;
Praise be for a simple peasant house
Or a nomadic Bedouin's tent.

The mystery is not that such vain splendor exists —
The mystery is that there are people who like it.

ℒXVI

One must speak of little things as well as of great ones;
Certainly, one must think first and foremost of the great.
Nevertheless: thou canst not change the nature of the world;
From little things the world is made.

ℒXVII

The soul is a cup whose content
Is emptiness before the Lord.
God radiates as Truth and Presence —
God's act is never far from pious men.

Like unto a lute is the soul: it is a cup
And a sound, for it owes an answer to the Most High,
And gives it gratefully. God gives the heart peace
And faith, in a world that the heart patiently suffers.

ℒXVIII

Two entirely different things are man as such
And the intellect. The living being is
I and thou; the intellect, God created
That it might perceive the Godhead.

The Intellect may or may not dwell
In a man. The Self alone is.

ℒXIX

The world of images, which disappears
With the flow of time, wants to live on in our souls,
And continue to dream; it wants, with our substance,
To be born anew, and weave new veils.
Do not give in to this — not too much;
“Rest in peace” — throw illusion into the sea
Of possibility. The Spirit should strive upwards.

ℒXX

God, the World, the Spirit — three fundamental concepts
That encompass the whole picture of the universe;
Reality, appearance, identity — definitions,
On which thy thinking can rely.
Primordial truths, that deliver from appearance —
May Heaven confer its Grace upon thee.

LXXI

It may happen that our joy in the Most High
Prevents us from having joy in small things;
But on the other hand, it is precisely spiritual joy
That can give the soul some joy in the smallest things.
If thou hast joy in the greatest of gifts,
Thou wilt also have joy in the smallest.

LXXII

It may be that there are now enough songs —
Perhaps I will lay down my pen.
Perhaps: for the decision lies
With Him who is Victor over all.

LXXIII

What we call Spirit is first and foremost the Self
Of the Godhead; then the infallible vision
Of the heart, in angels and in men;
Then reason — purely human understanding.
Just as a word of blessing can penetrate a wall,
So it is with the Self, when it bursts into our thinking.

LXXXIV

Fire and snow — a shining duo;
Each one celestial, to each its splendor;
Snow is the peace that has no curiosity;
Fire is the love that supports the Universe.

Thou lovest the sea, whether it roar in the storm
Or subside into its own being;
Thou lovest the dance, not only beauty's stillness;
Both of these — storm and stillness — thou also art.

LXXXV

Islam has three formulations which should
Strongly protect man when the world threatens him:
The first one is absolute;
The others are required by our need.

“No God, if not the One” — this is the first.
And then: “What God has willed.” —accept it.
And finally say: “Allah is merciful” —
In this way, always carry trust in thy soul.

LXXXVI

Circle, triangle, rectangle, line, cross, spiral —
Thou constantly see'st these in things;
Each of these forms is a sign
Whose mysteries reach up to the Godhead.
Symbols of Being, world, and soul;
And also of the Law. See to it, that thy heart choose this.

ℒXXVII

Perhaps the most difficult thing that confronts thee,
Is to accept the world as it is.
To be sure, one can hardly praise the din of the world;
Nevertheless, much good is woven into it.
Not that thy heart should torment itself with world-illusion —
For it is nothing other than an image of the soul.

Be not concerned about perfection —
Even where it is lacking, it lies deeply hidden.

ℒXXVIII

The days flow past, and every hour
Brings its rose or thorn.
Song of life — the days go by,
Like flowers that bloom and fade.
Thou art indeed better than the illusion of life —
Against the stream of things thou strugglest in vain;
And many a consolation dries up along the way.
Be still. The rose has the final word.

LXXXIX

Life without happenings does not exist —
Even the most holy man must taste events.
And what is more: without the stream of destiny,
The armor of the soul would soon rust.
We have fallen deeply into matter,
Into its consolations and its shame —
Angel and animal, we are in its clutches.
Blessèd the man who has withstood God's trial.

LXXX

Man is like a tree in a river.
He stands there, and the waves lap against him;
He stands because he is what he should be —
Why should the play of things affect him?

It is true that God put him into time;
But not to fade away with things,
Rather to be a witness to the Highest Being —
And, while still in time, to stand in Eternity.

LXXXI

Zeus made the *panta rhei* — the flowing
Of all things — yet He Himself is stillness;
Thus taught Heraclitus. He could tell us
What Zeus made — but not the reason why.

LXXXII

With what wilt thou replace the river of thoughts?
There is nothing more precious than the Scriptures.
And which verse would'st thou choose?
“The Lord is my shepherd; I shall not want.”

LXXXIII

Deeds justify spoken words —
Verbal artifice cannot replace deeds.
Truth lies on a knife's edge —
One cannot offend Being with impunity,
Because false witness is an adultery —
Man's speech must correspond to Being.

LXXXIV

That evil exists
 is as clear as daylight;
But why a particular evil should exist,
 one cannot understand.
One accepts it
 because it results from Being —
Because Being's farthest ray
 penetrates even the naught.

LXXXV

God-remembrance is firstly the truth
Of the divine; then it is the great stillness
Beyond the earthly world; then it is the word
Of him who prays and, in it, the Will of God;
Then comes peace — a blissful state —
And then faith glowing within.

Firstly wisdom, which means the True —
And then Selfhood, which attracts us inwards,
And unites us with Truth on the path of Grace.

LXXXVI

One day follows the next, and man
Must think of God at every hour —
He must, in everything he thinks and does,
Give heed to the Will of His Lord.
There is petitioning for Mercy,
And gratitude for God's daily gift thereof;
And, in trial, resignation
And trust that all will turn out for the best.
And love along with fear, and praise and joy —
“He leadeth me to a green pasture.”

LXXXVII

When God decides to send a being into the world,
Death already decides to turn the page of life;
And finally, perhaps after a long time, the moment comes —
Then shall the door open unto Mercy.

LXXXVIII

With the rising of the sun comes the day —
Therefore thy day should begin with prayer;
With consciousness that the Most High lives —
Before thou livest, thou shouldst remember this.

LXXXIX

When man turns to God, the evil enemy
Turns to man — he lies in wait
To cause disquiet. Wisdom and prayer
Are a wall of light and love surrounding
Peace of soul. Trials must be;
God will not abandon him who trusts.
In vain does the evil one seek deceit and war;
The evil one's cunning is turned into the victory of the Good.

XC

A Church Father was of the opinion that only man,
And not woman, is God's reflected image;
A pious nonsense — a blasphemy;
Woman is a human being — what else should she be?

Everything in woman manifests the Divine.
In one sense it is man who is the image;
In another sense it is she,
Or it is the couple, that fulfills the Word of God.

XC I

Between God and man is the Prophet
Or Avatara: for men, he is
The Word of God; he is also human speech
And stands as an intercessor before the Divinity.

If ye honor the divine words of the Master,
Then shall God all the more readily hear his intercession.

XC II

The devil wanted to silence the Master —
And so he devised a clumsy ruse:
The Master cannot give judgment on the things
Of this world, because he is too high above it.

“This world”: this can be made to include everything;
One will no longer trouble the Master for anything.

XC III

The Master, they say, is falsely informed —
And so one cannot follow him. One forgets
That he only teaches what he knows with certitude —
And that mastership measures with the measures of God.

Songs without Names V

XCIV

The enemy of a friend cannot be a friend;
But the enemy of an enemy can be so.
So note well who is thy friend,
And who is the enemy of thy friend — or remain alone.

One's fundamental attitude must be: goodwill towards all;
Then comes discernment between good and evil,
But without passion; for the one who can combine
The world with God, is just.

XCV

When several people share the same destiny,
They do not experience it in the same way;
Different is the inward and different is
The outward; and so one goes round in a circle.

One hardens oneself in one's ego,
And in one's manner of seeing. True vision
Is like dying — and also like living
In Pure Being; a path to the meadows of God.

XCVI

The true sage is a sacrament,
Placed in this lowly world by God;
Fully aware of the essential Truth.
Woe unto him who does not appreciate his spiritual power;

This world has always hated the Light —
But blessed the man who has grasped Its radiance!

XCVII

The evil one rails against the Most High;
His endeavor ends in defeat.
Meanwhile: helpful is the blessing of the saint,
But God's wrath works through his curse.

There is nothing more terrible than the Master's wrath —
So says a *shâstra*. Whoever feels at ease
In the evil one's claws and deceives himself and the world —
On him will fall the curse of God.

XCVIII

It is not astonishing that the evil one deceives us —
It is astonishing that people obey him,
And that they do so all too readily; instead of seeing clearly
That it is indeed the devil that dares to deceive us.

XCIX

Just as the stars glimmer in the abyss of night,
And Leila's body penetrates the night of her veil —
So should our sense of God and love of God
Shimmer through all cares and sufferings.

The play of a thousand waves may well fascinate thine eye —
The single voice of the sea thou wilt ever hear.

C

Relativity: an oft-used
And misused word — a misunderstanding
Of true values, which are indeed temporal,
But whose primordial contents are eternal.

It is true that earthly things are not divine —
No thing can be entirely absolute.
The play of the world is relative,
Except for one thing: thinking of the One.

CI

“All is vanity,” said Solomon —
Strong words. How should we understand them?
The Highest Good always remains true to Itself —
One should not harden oneself in I-and-world.

What we love lies in Pure Being;
What is not worthy of love, is nothing,
And cannot have a lasting effect. In any case,
The world-wheel turns; it is not thy fault.

CII

Canonical prayer — it should come
From within; what thou must say —
What Heaven has prescribed for thee —
Thou must say it out of the joy of thy heart.

For this discourse is like Moses' rod;
So pray with the words God has given,
For He knows man's deepest needs.
Then open thy heart to God, committing to Him
The supplication that burns in thy soul.

CIII

Even if thou art ill and canst scarcely think,
God is thy helper and He thinks for thee;
Patience is everything. God be thy sufficiency —
Even when it seems that the whole world has faded away.

Songs without Names V

CIV

Who may be the origin of a trial?
The Creator; nature; the evil enemy.
It is God Who permits providence;
The evil one gives nothing, because he always denies.

If God wills suffering — think well on this —
It is because He wishes to bestow on thee thy real Self.

CV

He is the Truth, the whole Truth and nothing but the Truth —
He Who Is, is never sectarianism.
How ye clothe the naked Truth —
This is indifferent to the Most High.

CVI

The meadows are strewn with flowers —
God speaks to us through loving signs;
Just as the songs that a maiden sings
Touch the depths of our soul.

Like flowers are the countless ways
Of love that reveal Divinity;
May our path be like the flowers.

CVII

The thinking of Germanic people is concrete —
The power of the imagination is strongly developed;
Less so with Latins, whose minds
Readily turn to the play of the reason.

Slavs are close to Germans. Semites
Are a priori moralists,
Who delight in the Law day and night —
Their path to God is the effort to obey.

Who are the better men? Gently! Gently!
God willed us, and He knows what He created.

Whatever our origin in the world may be —
Man, as the image of God, is free.

CVIII

The German ambience — this was my earliest world;
Very soon France was added to it.

I also became an Arab and a Red Indian —
True to myself, and according to the way of wise men.

In the present age I felt homeless —
Driven around as on a raft.

The Eternal-Feminine saw me from afar;
The Holy Virgin became my morning star.

CIX

A white man lectured
 a black man saying: "Listen,
You people don't have a Shakespeare;
 so, which of us is greater?
What you Africans lack
 is creative light."
The black man's answer:
 "Are you Shakespeare — or not?"

CX

O man, remain what thou art; do not seek,
Against nature, to become something better.
Women should not be similar to men —
There is enough ugliness on earth.

Ambition and cold reasoning are a curse —
Woman wants to free herself from her lot
And becomes a ghost; but she has no choice:
Only if she is woman can she be a goddess.

Now there are women who are slightly masculine
By nature; those I do not seek to blame;
The world is rich in its play of forms —
Woman should ennoble herself through her mission.

CXI

Youthful beauty is a two-edged sword;
It is decried as vanity or a mere nothing.
It is true that man is not the master of his beauty —
The fact is that beauty is but a loan.

Noblesse oblige. What God has given us,
We must live anew in the Spirit;
The Good from Above must draw us Above —

Imperishable is the blossoming of virtue.

CXII

I know a man who is ninety years old.
His body is as if he had drunk nectar —
It is almost young; with new black hairs in his beard,
With a sharp glance and a strong voice,
He comes forth, immersed in the Eternal Now.

CXIII

“The dogs bark and the caravan passes” —
So said a sage.
If thou standest on firm ground, be confident —
Truth conquers, the dogs bark till they are hoarse.

CXIV

The soul needs light from above,
And also the ability to receive it;
For the God-given light of the Spirit
Wishes to reach an unblemished heart.

From Heaven come God's rays of Light —
So let our breast be the lotus flower.

CXV

A stern angel and a gentle angel may
Stand by thy cradle. The stern one
Is what the Hindus call karma, the obligations
Of destiny — the narrowness of predestination.

The gentle angel is providence, which changes
Everything for the better; and lead is turned to gold.
If thy free soul is directed towards God,
Then the gentle angel will be well-disposed toward thee.

CXVI

Brahma is real, and the world is appearance,
The soul cannot be other than Brahma.
You cannot ask the Primordial Spirit for anything better —
You cannot express the True in a better way.

Then why the doctrinal systems that follow one another,
The Primordial Ideas, and their modalities,
Since the Truth knows no change?
Why is the Unique Word divided?

There are the possibilities of thinking and feeling —
You cannot deny the soul its rights.
Man always wishes to try new ways —
The world-wheel wants the changing play of the times.

CXVII

If thou thinkest of God, thou canst never regret it —
Many another thought will make the soul ill.
Do not forget: everything is in God's Hands —
This world cannot only give good things.

Only the essential counts —
So choose it in thy life's course.
Ephemeral things, as such, are indifferent —
Whenever thou thinkest of God, the Kingdom of Heaven is there.

If thou feelest no happiness in prayer,
It is because thou hast no consciousness
Of God's Nature, which liberates of Itself;
Thou remainest a fool under the weight of the human state.

If the Truth of Itself does not delight thee,
It is because thou wishest to be that which oppresses thy heart.

CXVIII

No man is saved without the Mercy
Of the Lord — so said the Prophet. Someone asked:
Thou too, O Prophet? He replied: Yes, I too —
Only he who, before God, has lamented about himself
Attains to Mercy and salvation —
God is ready to forgive the pious.

Are all human beings bad? No, but learn:
We are born into God-remote existence.
In other words: all beings are included
In the sin of earthly existence.

CXIX

Man's happiness is his peace of soul.
What brings this about? The Truth of the Lord;
And then the Beauty that the soul experiences
When it is at peace under the star
Of the True, and vibrant with love.
Truth and Beauty: keys to peace of heart;
There is nothing better here below.

CXX

The wise man does not need to choose *Advaita* —
It is the primordial fabric of all souls.

In the substance of my heart, Shankar and Krishna
Are deeply and eternally combined.

There is no need to think about merit —
For it pleases the Lord to give Himself freely.

CXXI

The Lord is my sufficiency, it is written,
And His power is of a wondrous kind.
Full of grace is the thought that, already here
In the naught, God has offered me His All.

CXXII

To God belong the most beautiful Names,
Call Him by them — this has been said.
For to God belong the highest qualities;
However ye may call Him — it leads to the One.

And whatever be my way of faith—
The many religions are but one.

CXXIII

Shri Ramakrishna sought to emphasize
The unity, truth, and beauty of the different religions;
He wished to experience every form of faith,
And, through each, to strive towards ecstasy.

CXXIV

Look not, dreaming, into the past
Nor, full of desire, into the question of the future;
What is past, thou canst not change,
And what is to come, God will bring to light.

Be not concerned over joy or sorrow;
Necessity and Freedom — God is both.

CXXV

Bitterness can threaten anyone,
And so can melancholy; both are desired by the evil one,
They are defeat, contrary to salvation,
And incompatible with the nature of the Spirit.

It is as if the psyche were everything.
Take thy refuge in the doctrine of God —
Truth and humility shall deliver thee.

CXXVI

In Japan, *táriki* is the way of
Reliance on the Highest Other.
Jíriki is the way of trust in oneself:
The heart's own-power suffices for the path.

One should not quarrel over this, for what is possible,
Has the right to be, and must be. And each side
Has something of the other: *yin* and *yang*;
Understand the wondrous breadth of the Spirit.

CXXVII

In the West, one calls "philosopher"
The one who trusts in the power of knowledge;
One calls "mystical theologian" the one who
Relies only on love and God's grace.

The philosopher — in Plato's sense — is
The man in whose heart the Godhead thinks.
The mystic — in the sense of Theresa —
Is he whom burning love leads to the Most High.

CXXVIII

The Supreme Name brings the Truth
Of God, and with It, God's Presence.
Man's answer, prayer, is faith,
Coupled with an intention directed towards the Lord.

If thou walkest before God — there are different steps
With which to find the way to the sacred Center.

CXXIX

Fray Gerónimo de la Madre de Dios
Chanted the word "Dios" — it was almost his only prayer.
And it is true that worship in its essence
Consists of the Name of the Most High alone.

Do not forget: in order to tread this path
Thou needest the grace to pray together with God.

CXXX

The realm of gnosis is like the starry heavens —
The realm of love of God is like the song of flowers.
The rigid splendor of the stars affirms the Eternal —
The shining blossoms tell of sweet Graces.

The Way of Knowledge is like the silent night,
For it is mystery and secret depth;
The Way of Love is radiant like the day,
Because it kindles the song-world of our soul.

Gnosis and Love — silence and music;
Yet both bestow the one divine Beatitude.

CXXXI

Thou art Benares, said Shri Shankara —
Thou, cessation of all mental agitation,
Ultimate Peace, and Meaning of all things —
Vairâgya, without burden and without limit —

O heavenly Benares, that I am!

CXXXII

Vairâgya — equanimity. Because what is, must be,
Just as it flows out of All-possibility.
Thou must persevere in God's Eternal Present —
Let the fountain of the world's turmoil gush;
Ultimate Being in its depth is silent.

CXXXIII

“In the early morning” — sang Shankara —
“I thought of *Sat*, *Chit*, and *Ananda*;
Of Being, Consciousness, and Bliss — the Three
That transcend the duality of simple thought.”

“I am not this body, not this soul —
I am the *Atman* in the cavern of my heart.”
That which the Veda calls *Neti-Neti* —
And which the Vedantist knows as “not-this.”

“Without birth, without change — eternally
One's Self, Light of the Light — that I am.”

Notes

Notes to Songs without Names III

- 1 ...a meadow of fresh verdure;
People were there with solemn eyes and slow,
Of great authority in their countenance;
They spoke seldom, and with gentle voices.
—Dante, *Inferno* IV.112-114

Notes to Songs without Names V

- 1 Gottfried = Peace of God
Gottlob = Praise of God
Gotthold = Favored by God
Gottlieb = Love of God
Fürchtegott = Fear God

The Poems
of
Frithjof Schuon
(1995-1998)

The Poems
of
Frithjof Schuon
(1995-1998)

Volume 3

The World Wheel I
Songs without Names: Sixth Collection
Songs without Names: Seventh Collection
Songs without Names: Eighth Collection

Translated from the German by William Stoddart

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This private edition of the poetry of Frithjof Schuon represents a first translation of the poems written during the last years of his life, as they were created in twenty-three separate volumes. For purposes of economy and space, it comprises the English translation only, without the original German. This translation is the work of William Stoddart, and is largely based on the author's dictated translations, as revised by Catherine Schuon. The order of the books follows the chronology in which they were created, rather than a grouping by collection.

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The World Wheel I

I

The world-wheel turns, and thou art the center,
Because thou art the bearer of the Spirit, which contains the
universe,
And which is divine — without beginning and without end;
Where the point is, there is the whole world.

II

The first thing is
Piously to remember the Real; then, to accept
Whatever happens to thee as coming from God;
And then to know that thy destiny blossoms in God's hands.

III

The inward and the outward.
Creator and Creation, garment of our Lord.
Soul and body; Spirit and Word;
The world-wheel's center and rotation's rim.

Think not that the outward is small and insignificant —
The form must be the expression of its content.

IV

Content, container: the latter is sacred
Through the former. So despise not
What is mere vehicle. Whatever expresses
The Divine is God's Countenance.

The soul should thus become what the Spirit
Has received from God. Everything
Which, through its form, manifests God's Nature, is divine.

V

What justifies the repetition of things
Already said? Not the new form,
But the deep richness of the Mystery;
Hence a new accentuation throwing new light —

The True shifts its emphasis.
In a new garment, one loves, with the same heart
But in a new way, what one previously loved.

VI

Firstly: Truth is Peace —
This is what every heart must carry within itself.
Secondly: God's wise providence is here —
Thou shouldst trust and shouldst not ask.

VII

“The Lord made women dear to me,” Mohammed said.
Ibn ‘Arabî explains:
This is because the whole loves its half;
And because in loving wisdom turns to beauty.

As Plato said: “The beautiful is the splendor
Of the true” — the two mysteries have gone hand in hand
Ever since world and life began.

VIII

In India some say that men of genius,
If they are good, are *jivan-muktas* —
“Delivered in this life.” One should not take
This literally; but one can easily see
That great creators, such as Beethoven,
In their art often walk with the angels.

IX

I heard it preached that faith
Is unnecessary, if we are good people.
What does one call goodness? If a man boasts,
All his good actions are lost in the wind.

X

Heresy is a fluctuating concept —
It is heretical is to deny what saves us.
Also heretical is a limited viewpoint,
That is suitable only for some souls;
And so is the opinion that only one color is light:
That only one form of faith can be the Truth.

But if one measures with the measure of Truth,
Only Primordial Wisdom is orthodox.

XI

Everything on earth has an end.
When a poem comes, I think it is the last;
Maybe it would be better if, before God, —
I replaced it — with some other good deed.

I have often thought I would lay down my pen,
As I have already said everything.
But I am not the Master of my songs;
I cannot withhold God's gift.

Certainly, whatever is useful should reach the world —
And may it be received with an open mind.

XII

Every woman who is beautiful and noble
Brings something of Shrî Lakshmî to this earth —
Something that blesses it; so that the world,
Through Heaven's nearness, becomes purer and better.

XIII

What reminds us of God? Not beauty alone,
But also greatness: majesty, dignity, strength.
And great deeds; greatness bears witness to the Lord,
As do all the wonders the Most High creates —
As does also love, our life's star.

XIV

The basilica in Rome was magnificent.
The Renaissance destroyed this splendor,
And replaced it with a piece of oppressive ostentation;
It stabbed the Church in the heart,
And unleashed the whole illusion and lie of modern times.
It thus made the whole world sick.

The Renaissance — it is sometimes called “neo-Antiquity”;
A better expression would be “neo-paganism.”

XV

The wooden buildings of Japan. How wonderful is the idea
Of ceaselessly rebuilding the same buildings —
And entrusting the indestructibility of the shrines of the gods
To the priests and faithful people.

XVI

Shrî Râdhâ, lonely in Vrindâvan's forest:
"Divine Flute Player, come soon —
I thirst after Heaven's songs."

For beauty tells us that God has forgiven us.

XVII

Let no one say that man does not need
The beautiful; for all the religions
Lived in beauty, while they still blossomed freely —
Something they no longer do in this time of sick epigones;
Rome was falsified from the Cinquecento onwards —
The "greatness" of the art-destroyers was a fantasy.

In our age of ugliness we more than ever
Need the beautiful in order to live
As men should live.

In order, from the din of the world,
To lift up the soul to Heaven.

XVIII

Pleasure has two aspects:
One that is harmful, and another that is uplifting;
Mysticism sees only the harmful side;
Gnosis sees that in which Divinity lives.

XIX

God-remembrance — the Prophet said —
Is not only that one should think of the Most High;
It is also all noble things that lead the soul
To that remembrance, and to salvation.

XX

Some do what they read in the Law;
For others the law is the nature of things.
The pious call good what the Most High loves;
The wise call good what derives from Being.

Not everyone is an ascetic in the desert,
Nor a Krishna who kissed the gopis.
There are diverse viewpoints in the Spirit's realm —
The paths that God blesses are of equal value.

XXI

Someone asked an Australian aboriginal:
“Why do you shut your ears to what is new,
To our progress, and to our religion?”
He replied: “You ought not to disturb our peace —
What alone counts for us is That which is, and never was not;
It is invisible, and it is Wondrous.”

XXII

God is not man; thou art not only an I;
The will is not everything, nor is sentiment.
Within thee is the pure Intellect; in it dwells God.
Whoever loves the Truth is in God's Will.

XXIII

God deep in the heart — chatter all around;
Blessèd repose in the midst of human agitation.
The fate of man, and also the life of the wise —
Nothing other could destiny weave for thee.

XXIV

A monk from Mount Athos once told me
That God is only understandable as Trinity.
I say: God possesses Trinity; Trinity does not
Possess God; the Most High is infinite.

XXV

Shankarâchârya called that man blessed
Who, as an ascetic, sings: *Tat-tvam-asi*;
But he also praised the jivan-mukta — the one delivered in
this life —
Who takes delight in a child or a woman,
Who mourns with him who is sad,
And rejoices with him who vibrates with love.

Whatever be the joys or sorrows,
The freedom of the delivered one dwells in his heart.

XXVI

Beauty of the Void: it sounds like a contradiction,
Yet is understandable; for Heaven's vault
Is beautiful in its silence; as is also the snow
When, as if in blessing, it falls on the land.

And likewise the soul, when it has forgotten
All triviality, because God's fullness has come.

XXVII

To live means to take many burdens upon oneself
But only for a time — a consolation is always there:
There is the Most High, the Immovable —
Even when happiness seems far from you, God is near!

This is the argument, the absolute argument,
That always lies in your hand.
Be content — God is. “I am That I am.”
There is nothing truer or better here below.

XXVIII

Pettiness is part of life — it shames
The soul that loves truth, greatness, beauty.
There is no bridge from the petty to the great,
Which alone gives life its meaning.

Thou canst not philosophize away
The noise that is unworthy of life.
Truth’s greatness makes existence luminous —
The Real which is here, which awaits thee, and
To which thou belong’st — and which belongs to thy spirit.

XXIX

That we take pleasure in little earthly things
Does not have as consequence that we rejoice in the Spirit;
On the other hand, when we are happy in the Spirit,
This means that God may grant us other joys,

And more besides. The Most High does not bargain,
But readily gives more than one expects —
So that we may consecrate earthly things to Heaven.

XXX

There is a loving that wants to possess —
And another that rejoices in loving,
In the nature of things: in the unborn
Glory of the man or woman friend.

Dante and Petrarch; Beatrice and Laura —
Singing of longing, but with a noble sentiment,
Under the sign of heavenly contemplativity.

Fideistic mysticism, the poems of St. Teresa;
Saint Bernard said: "I love because I love."

XXXI

When something — good or bad — is of importance,
It has an emanation that proclaims it;
Otherwise, it is of no importance —
It has nothing to do with fundamental matters.
Where there is a cause, there must also be an effect,
Be this great or small;
It is said that we should name a child by its name —
“By their fruits ye shall know them.”

XXXII

It is a fact that every religion
Has two dimensions: one that it proclaims,
Namely, the Idea, Word, or Mythos; and one that it possesses,
But does not dare to proclaim outwardly.

And then there is a third: the intermingling of the two,
The formal and the supra-formal from Above;
Different psychic worlds, different levels of Truth —

Three spiritual languages that call to the One.

XXXIII

Different spiritual paths. One must know:
That in principle one leads farther, higher,
Than the other. But in fact,
God alone knows where He will lead someone;
For He is the Seer of all of destiny's goals.

XXXIV

Fall of the titans. It may happen that, when making an effort,
Someone falls from a height; but know:
This would not be possible without an opening —
The evil one takes advantage of the soul's fissures.
The calamity is great, even if the door is small;
Without humility, the heart cannot be secure.

XXXV

“Brahma is real; the world is but appearance;
The human soul is a ray from Brahma.”
Thus speaks the Revelation —
The *Sophia* that I choose.

Love God with all thy strength,
I was told when I was young.
Thou must never forget prayer —
More I did not ask.

XXXVI

“Grandfather, Great Spirit, have pity,
So that I and mine may live.”
Such was the prayer of the Lakota warrior —
He wanted Heaven’s blessing for his tribe.

This is the nature of prayer: thy praying
Also helps others in their difficulties.

XXXVII

With the true sage there is always holiness;
But the holy man is not always a sage.
Noble character they have in common;
But different is the spirit’s journey.

The saint is rooted in will and love;
The sage, in knowledge and intelligence.
Certainly, the saint also can have wisdom —
There are many paths in the Spirit’s land.

XXXVIII

A need for explanation is natural —
But not so curiosity, which is baseless;
Seek not to know what is not worth knowing —
Something that would not enrich you, if ye knew it.

XXXIX

In worship, endless prolongation
And complication — whether in small things or in great —
Are the fault of pedants. Simplicity
Is not inappropriate for sacred things.
Certainly one must entertain the masses —
But one can also manifest the sacred in a simple way.
Unless it be that richness and length are
Necessary to convey the music of Heaven;
And unless it be that what one would rightly criticize in other
circumstances,
Lies in the very nature of things.

XL

Man is often tired of himself —
The devil seeks to meddle in his plight.
So know, O man: in God's golden "now"
Thou wilt always be renewed and refreshed.

For the one who remembers the Lord, is chosen —
In each call, thou art born anew.

XL I

Ask me, what is object?
It is what distracts us from outside;
Whereas consciousness of God
dwells within us —
But the Object is first and foremost
the Most High, the Real,
Which encompasses the consciousness of living creatures
within the framework of existence.

Ask, what then is subject?
It is groping, fallible thought;
Whereas the outwardly Real
is what it is and what it must be —
But a priori the Subject is
the Deep and Divine Self,
Which essentially contains
manifesting, infinite Reality.

XL II

“There is no Highest Reality, if not
The One Real.” This means first:
There is only One God, who created you,
To Whom ye pray — your consolation and light.

Then it means: apart from the Absolute
Everything is imprisoned in relativity.
Whatever is not Being, call it nothingness.

Glory belongs to the Great All.

XLIII

Certainty of God, then peace of the soul —
How canst thou, man, despair over earthly matters?
Certainty contains trust, peace brings joy —
And God will carry thy burdens with thee.

XLIV

If thou saw'st a tree bearing fruit
In winter, thou couldst not understand it;
Be not astonished, O man, beyond all measure —
God sees in any case what we see not.

XLV

“Tell me whom thou frequentest, and I will tell thee who
thou art.”
Frequent people who honor the sacred;
Sat-Sangha — the “company of the pure” —
Will increase the purity of thy soul.

Purity: humility before God and humility before the one
Who speaks in the name of the Most High.
To see things as they truly are —
Whoever overestimates himself, does not please God.

XLVI

“I will do this tomorrow, if God wills” —
In shâ'a 'Llâh — so say the Moslems.
Without consciousness of our dependence on God,
The Moslem will undertake nothing.

It is praiseworthy to cast such a glance toward
The Most High — for it is God-remembrance.

XLVII

Outside, by the gate,
I love to be alone,
And listen to the birds
In the rays of the evening sun.

I have become lost to myself,
And no longer know who I am;
For the Great One alone
I carry in my mind.

Yet many things exist
That are worthy of my love;
God turned my heart to the One
Through the image of Himself.

XLVIII

St. Nonnos had to baptize Pelagia —
Naked the beauty entered the pool;
And Nonnos exclaimed: praised be our Creator
Who made what leads some to perdition,
To be for others a sign of God's Kingdom.

XLIX

One asks the question, why is there existence —
Could there not just as well be emptiness?
What caused Reality to clothe itself
In the appearance of so many things?

Ye may ask me: what is Reality? —
What is real, is Necessity:
What exists must be, and ask not for the reason —
The Great One wills the play of multiplicity.

L

To see things in God,
To see God in things;
To see things in themselves,
To stand with God above them —

This is the book of the world,
There is no other;
The reader is thy heart —
There is no other light.

LI

The great peace of the soul is not thinking;
It comes from Being, and like it, is absolute;
Ask not how or why — for God is God;
May He give the soul the grace of Peace,

So that it may open itself. — May it,
Filled with certainty and without concern,
Rejoice within its deepest core in Pure Being.

LII

I knew, very early, the Bhagavad Gita;
And before that, the Psalms and the Sermon on the Mount;
And then the core saying of Islam, the *Shahâdah*;
Each came at its proper time and place.

God has sown many seeds for salvation in this world —
Blessèd are those into whose hearts the seeds fall.

LIII

A woman from Senegal could hardly pray,
Arabic was too difficult for her. People thought
She was too stupid even for religion;
No wonder people laughed at her.

But one day — who could accompany her?
She was seen singing and walking on the water.

ℒIV

The murder of Hypatia: the hatred of blind faith
For gnosis, the wine of knowledge;
Did not Christ himself say to the people:
“Let him who is without sin cast the first stone.”

ℒV

One wants to pull the mote out of one's brother's eye,
But in one's own eye one does not see not the beam.
Thus it is when they flourish in stupid pride,
As if the Most High's Judgement did not exist.

Only he who knows himself thoroughly
Has the right to give counsel to his neighbor;
Only he who has abolished his own illusion,
Can strive with good conscience towards the Most High.

ℒVI

Everyone carries the saint within himself,
And with this the luminous primordial powers of the Spirit.
However, one forsakes one's better self —
And thus the saint can never unfold.

In the first instance, O man, God was thy Creator;
But for thy renewed self thou art the potter.

LVII

To understand metaphysical theories
Is not yet wisdom; and it will be of no avail
If those who have read about them
Walk not the paths of true wisdom,
However much they seek to rely on their literal expression.

Be noble in thy dealings with noble things —
Thou canst not obtain by force the fruits of the spirit.
Many a fool who lifted a veil
Deceived and poisoned his soul —
Think of the cymbals that tinkle without love.

LVIII

Thou askest what is Being. Being is possibility —
Were there no possibility, there would be no Being.
Being or nothingness; which does Reality wish?
That which is not nothing, is Infinity.

The Real wished to give Itself —
It wished to give existence even to nothingness.

LIX

I praise the eagle and the swan,
Lightning from Heaven and peace on the pond;
By night, the owl, in early morn, the cock —
The Creator has given us rich teachings here below.
The peacock and the pheasant — blue-green splendor
And gold, God's fairy art has made;
The little song birds — see what a world
The Lord unfolds beneath the vault of Heaven;
I mention the lark and the nightingale —
In field and wood thou hearest their sweet song.

Heaven saw that it was not well with me —
In the book of nature it permitted me to read.

LX

Certainly, the arguments of the Spirit —
Against an evil that weighs down the soul —
Are swiftly victorious; yet when destiny's sting
Is fresh, God's Mercy is worth the grief.

The arguments: the perfection of Being;
And God's goodness, and eternity.

Saints too have ridden into battle;
Think not that prophets never had to suffer.

ℒXI

In Rome, Christians were severely persecuted;
But the Romans were not fanatical;
It was only because the Christians threatened the Roman world,
That they were dragged without pity before the court.

In the Christian realm Plato's world was crushed;
So one scarcely has the right to complain.

ℒXII

Japanese music — the melancholy sounds
Of strings flow from the koto like tears;
Ephemerality — the deep meaning of the song;
A butterfly's dream in tender tones.

But beyond the dreaming: here is the wild warrior,
And there the monk, who vanquishes existence.

ℒXIII

Human nature wishes to be happy—
And even so: it must strive towards the Truth,
For otherwise it would not be not human.
Happiness must flow from the highest Truth.

ℒXIV

Outside, in the forest,
The nightingale sings;
It sings of what is beautiful,
It praises the divine All.

It sings of the lovely flowers
That God has strewn on the meadows;
And of the twinkling stars,
That are beyond our time.

The flowers wither away,
They are not like the stars.
But they will not perish
In God's eternal Kingdom.

ℒXV

They think of God and they count
Their prayers in the flickering light;
Devotedly they turn their holy beads,
Until the thread breaks.

High above a lark is singing,
Full of joy before God's Face;
It trills as it rises in the sky,
And counts not its jubilations.

Did not St. Bernard say:
Love is, because love is?
And blessèd the one who when loving,
Forgets counting — and forgets himself.

ℒXVI

Prayers with a rosary:
I do not criticize the counting;
But I love the jubilant lark
That counts not when speaking to God.

Each thing in its place:
Strict forms there must be.
With oft-repeated words
Thou canst sow graces in existence.

Ye think that with prayer-wheels
One can liberate nothing;
But one can consecrate one's soul
To pious love of one's neighbor.

ℒXVII

Essential and inessential;
Whoever does not see or know the difference is a fool.
Then there is good and bad, higher and lower;
Whoever does not distinguish between the two levels,
And too late remembers the Real, is blind.
It is true that satan disguises himself;
But the mind that unmask him and annihilates illusion,
Is so made that it can truly gauge the whole world.

ℒXVIII

Simplicity and multiformity:
Two dimensions of All-Possibility;
Being is simple — Its qualities
Are without number, everything must cling to them.

Or again: God is Unity, and the world
Is projected into nothingness as multiplicity.
All-Possibility means: to everyone his due —
What liberates thee is the Great One.

ℒXIX

The circle, the sphere, both are round;
Wherein lies the difference? Roundness is absolute —
No “more,” no “less”; the sphere is not
More round than the circle, which contains everything.

Thus it is with the theory of Truth:
The theory is absolute, but it lacks
Gnosis, wisdom, sanctity; take care
That thy soul choose the Spirit — the whole.

LXX

In the beginning was the Logos. This means,
In the deepest sense: in the beginning was Being;
For God is pure “Yes” — no thing determines His Essence.
Thy heart should also be a “Yes.”

A “Yes” from out of the Divine. Let not thyself be enslaved
By clutter in thy soul; be thou the one who decides
What resounds within thee.

Prayer is free,
Because it avoids the illusion of the soul’s desires.

LXXI

The line; then the cross that means four;
Then the cross that radiates as a triad;
And then the spiral that transforms the straight line
Into a rotating dynamic.

Then comes the static: firstly the point;
Then the triangle and the square; finally
The circle, primordial image of perfection,
Which brings to an end all play of lines.

All these are symbols that weave the universe,
And signs for the deep life of the spirit.

ℒXXII

Forgetfulness. Often the evil one wants us
To think of a thing
That is not worthwhile. God grant
That we only heed those things that are of use.

When we bear in mind the Highest Worth,
Then shall the path be free for other gifts.

ℒXXIII

Vacare Deo: to resign oneself to nothingness,
To emptiness, for the Presence of the All.
Though seemingly pure nothingness,
It is accompanied by the Highest Fullness.

Be thou with God, pure of created things,
Then, in things, He will be with thee.

ℒXXIV

The prayer-wheels of the Himalayas —
It is not meaningless thus to turn one's prayers,
Nor to paint the *Mani* on stones,
Nor to have flags that flutter in the wind —

"May all creatures be happy."
Thus spake Shakya-Muni. — Let the soul
Radiate all its power of benediction,
So that humanity will not be lacking in love.

ℒXXV

Two things are inexhaustible —
Firstly: the phenomena of this wide world;
Secondly: our relationship with the One,
With the Divinity, who holds the universe together.

Even if I gave up describing the world —
I could still speak endlessly of God and me.

ℒXXVI

I have spoken to you much
About things of this world, great and small;
And, with God's help, the spirit has composed much
Concerning the path from nothingness to the All.

ℒXXVII

Hope and fear — contradictory feelings,
Which should not dominate our soul;
Being must be, God is the Highest Good;
In His Peace should our will repose —

Unconditionally. For we and the whole world
Are what God holds in His Hands.

ℒXXVIII

Vairagyānanda is a lofty name;
“The one who is blessed through equanimity of spirit” —
Behold how the Highest Truth confers peace,
Something that the turmoil of the world never gives to the heart.

The jīvan-mukta, to whom things are indifferent,
Is like the swan on a lotus-pond.

ℒXXIX

The pious must distinguish between two kinds of sin —
One is more outward, the other more inward;
The first sin violates a Scriptural law;
The second seeks pridefully to conquer God’s Throne.

Either one violates a formal rule,
Or one sins against God’s eternal Norm,
The weak human being can regret every sin;
But not every sin will the Most High forgive.

Remember that in Holy Scripture it is said:
The sin against the Holy Ghost will not be forgiven.

LXXX

Earth, Heaven and hell;
Purgatory and transmigration. Do not rack
Your brain over these.
The good go to Heaven and the wicked go to hell.

Ye would like to know what no eye can see;
God knows best what will happen with you —
What lies in the destiny of creatures,
In Eternity. And that He knows, suffices.

LXXXI

The sage can understand what happens,
Not only because he is informed of the facts,
But also thanks to his insight into the nature of things,
Which pierces the wall of appearances.

For all things have their radiation,
And all kinds of criteria tell us
How things really are; thinking can often
Dispense with the what and the why.

LXXXII

Joseph in the Bible is an image
That is oft-repeated in history:
At first mistreated by his own people,
He finally sits in judgement over them.

The beginning of a reign has often been
A darkness of hatred and mockery;
Just as a thornbush, grey and misshapen,
Finally becomes the magnificence of a rose.

LXXXIII

What can a child do who has a sense of greatness?
Thou art a dreamer, his elders say.
The child can do nothing, but he can suffer —
He is determined to retain that which is his all;

The great and the sacred are his dream.
Time passes, and life's green phase fades,
But the mature tree brings forth noble fruit —
Blessèd the man who finds himself in God.

The World Wheel I

LXXXIV

God is the Creator of the Universe. Therefore man,
His image, is an artist. Art is good in itself;
But since the nature of weak earthly man
Falters and degenerates, his art is often bad.

Art exists to rejoice the soul —
And above all to sow in our world seeds of the Divine.

LXXXV

Divinity; world, soul, Spirit. Domains which
Teach us all the branches of our wisdom.
Firstly metaphysics, then cosmology;
And then psychological experience.
Alongside *Sophia* blossoms the revelation
Of the most Inward — so let us honor the mystical life,

The Way to the True in the night of existence.
In the turmoil of the world, the heart had been lost;
In the realm of the mystical it was born anew —

God brought Selfhood to light.

LXXXVI

“If God did not exist, one would have to invent Him” —
So said a philosopher, otherwise not enlightened;
For sometimes a fool speaks a true word —
A fool, on whom people have conferred the laurel of fame.

What is right with this idea is that God's Being
Is manifested not only by the religious form
And by the Intellect, but also — from without —
By human need; by the Norm

Of the human state. Whoever will not believe in the Lord,
Belongs to the abnormal, the deaf.

LXXXVII

There is a space, through which thou must pass;
It is thy destiny. Its narrow walls
Thou canst not break down. So see
If there is not another way out.

The way out exists, but it is upwards;
If thou findest it, thou mayst praise the Lord.
Will this be the end of destiny's space?
The answer is: yes and no.

LXXXVIII

The hero, the saint; what they meant for me
I had to hide from people;
The Truth was too profound, even if it were a dream —
My elders told me: dreams are froth.

At school I lived among the Bible's palm trees —
With David's harp and his Psalms.
What I received there, is almost beyond measure;
What I was given, I shall never forget.

LXXXIX

Shankara: That which is the cessation of agitation,
In a deep and self-forgetting Peace
Wherein is neither loss nor gain —
That is Benares, and that is what I am.

Who wove the *jîvan-mukta's* soul?
Shankarâchârya was the lotus-chalice
That opened itself to the Light from Above.

XC

Al-Qutb — the “Pole” — he is called in Arabic,
And *Jagadguru* is the Sanskrit word:
“Master-Teacher for the whole earth” —
And not only for this or that place.
Ye may tend towards a narrow credo —
But the voice from out of primordial time must be.
Who is this Master? Someone who can be named;
Or perhaps — if God so wills — someone unknown.

XCI

Plato’s thought looked towards Heaven,
Aristotle’s thought looked towards the earth;
Similar is the relationship
that we find between Shankara
And Ramanuja in India;
both spiritual edifices
Had to be built,
each one to shape a specific world.
Greece and India
are not on the same level;
Hellas cannot be
the *Sanâtana Dharma*.

XCII

Man, as image of God, has something divine in him:
Namely the Spirit, which is both sharply discerning and
contemplative;
God made the soul's substance a servant —
But also a friend, wherefore we pray trustingly.

The soul fell into matter,
And because of this, we are burdened by our animal nature,
With all its joys and pains —

To God be the glory, we are only men.

XCIII

Earthly man is a knot of experience,
And these knots interact during life;
It is wisdom that can undo the knots —
We must not, defenseless, cling to our ego.

You have heard of the Gordian knot —
It was cleft by Alexander's sword.
And so it is with wisdom, for it can
Cut through the net of foolishness with one stroke.

XCIV

Truth and consciousness of Truth;
Doctrine and way — an absolute with two aspects.
Likewise, beauty and love are
An absolute with two splendors.
Then there is the realm of virtue and greatness:
Humility before God and love of one's neighbor;
Might with magnanimity, this adorns the noble man —
For we are small before the face of the Most High.

XCV

Our feet were made for moving forwards,
So it is with man: whoever plows, should not look back,
Otherwise what is sown is of no value. What lies before us
Is God; the last word of the good path is bliss.

Yet it is not enough to look ahead while walking —
The viaticum is trust in God.

XCVI

On a ship on the boundless sea —
India and Africa, from world to world;
The keel cuts boldly through the ocean
Beneath the limitless sky.

Such is the ego as it traverses the universe
On the path prescribed by the Most High.
There is the Self and there is Pure Being — the most profound
of pairs —
But both are subject to the One.

XCVII

In Basel, where the Red Cathedral stands,
The Rhine bends and flows towards the north —
And there it loses itself in the vast sea,
As if it wished to find its final rest.

Thus does the grace of illumination change the course
Of earthly life. Let us flow upwards,
Toward the spiritual north and the Eternal Sea —
And may God's Peace take us unto itself.

XCVIII

Thou canst not prevent people
From having opinions; these cannot
Change Reality, nor trouble
The God-given Light of the Pure Spirit.

One can always say something, though it often does no good —
But the deaf will hear on Judgement Day.
God grant that they will understand what they should —
In the meanwhile, let them think what they will.

XCIX

Long live intelligence! You Sufis and *bhaktas*
Dream about love, and seem not to know
That love of God can also be present in words;
That drunkenness is no cushion on which to rest;
That it is written: In the beginning was the Word;
That thought brings many blossoms to the heart;
And that the love-wine of doctrine
Is the nectar in which illusion vanishes.

C

Do not confuse pedantic reason,
Hair-splitting, endless vacillation
And brooding alien to the heart,
With thoughts given by God —

Thoughts that lead you to the non-duality of Gnosis
And to the beatitudes of naked Truth.

CI

Certainty and Peace; then resignation
And trust in God. More we cannot want
Alongside the graces that Heaven bestows —
In the circle of duties that we must perform.

CII

Thou art my God, and I seek Thee
In hours light and dark.

Be still, my heart, be not concerned —
For thy Lord hath found thee.

CIII

What is God-remembrance? Abstention
From any manifestation in the space of the soul;
Then pure activity, from God to God;
Then inward peace, far from earthly dream;
To understand that God is unique. Therefrom
Follows the awakening of thy Self —
To be united with Him, who always has been Unity.
Thus is completed the bouquet of the Spirit.

The human soul is healed in God.

CIV

A symbol is not only a sign, it is the thing itself:
It is an aspect of what it means;
In water, the humid element
Is profoundly united with what it signifies.
In fire, lies not only what thou seest,
It is the universal power of Wrath, that glows and burns.
God dwells in all the powers of Nature —
In every sign, revere the trace of God.

CV

O song of lute in a mild summer night —
Why dost thou come to mind, O sweetness?
I wish not to drive thee from the world,
Be what thou art. And I am what I am.

CVI

Ye sons of the desert! Why do ye stress
That God is One? Are there no other treasures
In the Divine? A thousandfold is the splendor
Of the All! But God is the One Protector.

CVII

The Highest Truth is a strong wine;
I want to live in peace with all believers;
What the good-willed majority can understand,
However weak it may be, one should let live.
It is difficult to pour out all of wisdom —
One should not drown the half in wine.

CVIII

To be a human being would have no meaning,
If there were not the capacity to know and desire
That which is pure and invisible Reality —
The capacity to turn the soul from the animal to the Divine.

That a creature should love the Most High
Demonstrates why man exists.

CIX

Man's reason for existence is to be a mirror
Of the Real, the Divine. Nothing takes
Precedence before this; all things are ennobled
By the thought that loves the Most High.

In this thinking find thy rest —
Thine invocation of God is better than thou.

CX

Thy Name, O Lord, is Presence of God —
And my invocation, before Thee,
Is my consciousness that Thou to me art near.

Grace makes the meeting deeper, dearer —
Because this encounter is Life,
It is the way to rise above our nothingness.

CXI

In principle, man is intelligent; he is not an animal.
But in fact, he is stupid — the proof:
Human history. If one seeks to understand it,
One understands nothing — one walks on ice.

But we do not have the right to regret our humanity —
Because we have the choice to be truly man.

CXII

When I was a child, they wanted to make me
Something very fine: a lawyer,
A doctor or a chemist — a gentleman for whom
The whole city would have the highest esteem.

Yet, I envied the man
In a poor cobbler's shop, who, all day long,
Could think of whatever he wanted,
Free from all learned lumber, and wholly unhampered —

He could dream he was a yogi,
Free from every delusion of society.

CXIII

My father was a violinist; he traveled
To Norway and Russia; he taught me
Many things; and there was many a song
That would not leave my mind

But wove itself into the veil of my soul.
For the wise spirit loves the aura
That points the way to the blissful land of Beauty.

CXIV

My parents wanted me to be a painter;
But I read poets and wished to be like them,
And lived until my twelfth summer
In the somber melody of romanticism.

But then came India, early enough; the poet
Still wrote poetry, but this was never in the foreground;
Then he kept silent for many years.

But in old age
The poet awoke again — not in order to dream —
But to sing new songs sprung from the Spirit.

CXV

In life, something must happen,
Otherwise we could not call time life;
But there is God; and all that ever was
Is nothing, if we know it not in God.

In God-remembrance everything is near us,
Both the inward and the outward. And so already
On earth, God willing, we are remote from time —
The Kingdom is nigh, and Eternity is here.

CXVI

O mighty Time — let us see the Good,
And let what is not good vanish in the wind.
For thou bringest everything — certainly death,
And the judgement, and finally God.

But think not that thou art divine — be silent.
Thou hast power only because the Most High wills it.

CXVII

Evil is not a matter for wonder; it is here,
Thou see'st it every day; it is bad enough.
Look toward the good — it is wonderful,
And bears witness to the Creator, against all illusion.

In the good radiates the Absolute, the One,
Which cannot not be, and which vanquishes nothingness;
So be patient, and also grateful. Thou knowest
That everything lies in the hands of the Most High.

CXVIII

The wicked one desires two evils:
Despair, and lack of faith in the Absolute,
The great Invisible. Follow not
The foolishness which accosts thee in the garment of intelligence.

Right belief is salvation as such —
Believe first in God, and then in thyself.

CXLX

What from the enemy is a temptation,
Is from God a trial.
What the devil wants is a fall,
What the Lord wants is a deepening of the heart.

Thou, O man, who art every day in battle,
Underestimate not life's experience —
In the tracks of absurdity and sorrow,
The revelation of the Spirit follows.

CXX

Existence is both Being and nothingness —
The Lord has willed me, so I must will myself.
He is the Creator, so I must be creation;
I have no right to bear a grudge against Being.

All-Possibility wishes to mirror Itself in souls —
Thou canst not close thy heart to love.

CXXI

His Name is emptiness, because of
Vacare Deo. And emptiness amounts to
The same thing as the Name; for when there is emptiness,
There is room for that which benefits our heart.

The earth's fullness may — or may not — bear witness
To the Most High. It can either contradict God
Or praise Him. Where there is emptiness,
Thou needst not break through a false fullness.

Where there is earthly fullness, there also is pain —
Not so in Pure Being. Be still, my heart.

CXXII

The Most High became, as it were, fullness
Through His creation; and creation,
For its part, had to become holy emptiness,
Through the God-willed call of the heart.

Ye are above illusion if ye know
That God's emptiness is the highest Fullness.

CXXIII

In every fullness there must also be emptiness;
The highest emptiness is the fullness of God.
For God's emptiness is pure "Yes" —
Self-affirmation is God's Will.

Before all creation, there was the One.

CXXIV

Blessèd are the poor in spirit;
The spiritual man is often said to be a child.
Whoever seeks to gain his life — will perish;
Whoever denies himself, is he who wins.

The world fades away — but the Truth remains.

CXXV

One would like to see the world in beauty;
But one must be resigned to the fact that the world
Is woven of oppositions:
That the sublime is situated on the rim of nothingness.

CXXXVI

Earthly consolation — it is allowed us
By Heaven, otherwise we could not live;
Yet our refuge must at all times
Be the Most High; otherwise we would make no effort.

The Virgin spake: “They have no wine” —
For even the ascetic has the right to live.
Penance is made in order to save us —
But if it is bitter, it comes from the evil one.

CXXXVII

Guardian angels are said to be good spirits
Who watch over us. Why do they not
Help us in every case? Firstly, because God
Wishes to try us; otherwise we would never learn the Good.
And then: stubbornness surely harms the Spirit;
And so It too will close its door on us.

CXXXVIII

Benares: where Hindus wish to die,
Because Ganga’s water takes away all sin.
Therefore Shankara sings: I am Benares —
For his soul floats on the waters;

His soul, free from burden, reposes in the True —
In *Atmâ*’s all-purifying flood.

CXXXIX

Earth is the symbol of fullness;
Whereas air, water, fire, and ether are the emptiness
That purifies from the heaviness of existence.
To the Ganga river the honor of purity is due,
As to every symbol, that betokens the Most High.

Nothing purifies like Knowledge, the Light of God.

CXXX

The Presence of God in the form of woman
Is Laila — the Shaikh Al-'Alâwî could see her,
And speaks of her in a love-song;
His heart could understand the light of her beauty.

Woman, like music, is a Heavenly sign —
Made to transmit a word from God.

CXXXI

To be man is to dream; to be wise is to be awake —
The wise man is a dreamer who awakes;
Who vanquishes his dream, who, with the grace
Of the Most High, shines in the night of existence —

And who, with a ray of Eternity,
Turns darkness into day.

CXXXII

Thou wishest to be logical, and indeed thou art;
But being realistic is also a part of it.
Thou canst not make the crooked world logical —
Think not that fools will leave thee in peace.
If everything happened as thou wouldst like,
This world would not be this world.

CXXXIII

Logic is one thing; quite other
Is psychology. But people replace
Clear thinking with psychological nonsense
That insults God's Being as well as our Intellect.

They give precedence to supposition
And ambiguity, but not to knowledge.

CXXXIV

Certainly man should think logically;
Above all he should think realistically!
Only when he sees things as they really are,
Can he apply the laws of thought.

For a conclusion can only be right
If the point of departure is just and pure;
And so it is with man's soul, which only prospers
If its first step is consecrated to the True.

CXXXV

To err is human; firstly, because man
Does not know everything; and also because our senses can err.
We cannot understand why the stars
Rise and set, and we are confused
By many contradictions in Nature
And in ourselves.

Stubbornly to remain in error,
When we know the Truth, comes from the evil one,
It is pride and bitterness.
God-created primordial man was not proud.

CXXXVI

Grieve not if thou hast thoughts
Thou wishest not to have; they are woven
Into the fabric of our soul, but far more often
They are whispered by the enemy, to place on us burden
And pain. Say: God! and all is gone.

CXXXVII

Logic is not without value for the mind,
But intuition is the light of wisdom.
Cause and effect are meaningful for gnosis;
Wisdom does not need syllogisms.

Atmâ and *Mâyâ*: causality
Is the philosophical garment of Knowledge.

CXXXVIII

God calls us to account for the smallest things,
Yet His forgiveness know no limits.
A contradiction? No, because the Lord erases
What we regret with a wise and noble heart —

No water purifies as thoroughly
As the knowledge that unites with God.

CXXXIX

Eckhart: a mortal sin thou shouldst not regret,
If thou canst now rejoice in the Grace of God. —
Here the Master speaks of Providence,
Not of sin as such.

May the Lord,
Who foresees everything, weave our destiny
Till the moment of Grace and all sin is forgiven.

CXL

God is the Weaver. Horizontal is the thread
Of necessary destiny; vertical the thread of Grace —
Of the freedom that pierces the tyranny of destiny;
God rules, but His Love never constricts.

CXLI

Existence, which must be, is mathematics;
Within it, Mercy — which may be — is music.
If thou feelest at ease in the bonds of Truth,
Then God will also grant thee His grace.

CXLII

Regarding the Lord: there is anthropomorphism —
One thinks that God feels and acts like a man;
And then regarding God and man: there is voluntarism —
As if it were only a question of will.
Simple faith may be founded on this —
But it has nothing to do with pure Truth.

CXLIII

Islam teaches that the Koran
Should not be translated, for Arabic brings with it
Something of the Divine; it teaches that it is of great value
That God's breath should enter our soul.

It is said that the Word became flesh;
And also that the Buddhas deliver, not only by their words,
But also by the language of their form;
So may God make us a loan of His Beauty.

The language of Revelation is a space
Through which the Holy Ghost has walked;
And may the man who drinks the sounds of Heaven,
Reach the Music of the Divine.

CXLIV

The right of the stronger exists in Nature;
Someone must survive, and it must be the better.
The law of earthly existence wills it so;
But there is not only the hard law of struggle —

To say struggle is to say generosity: for goodness
Is written into the nature of the noble warrior.
The strong man who has no sense of nobility —
One can say that he has remained in the realm of the beasts.

CXLV

Where Light shines, there stands also the traitor —
Judas, Abu Lahab, Devadatta.
But when the hero of Light appears in a dream,
Thou seest only him, and no evil-doer —
For if thou saw'st an evil-doer it would not be true light,
But deceit. The evil one cannot
Show himself as good without betraying himself —
There is always a sign that unmask the malefactor.

Mary has appeared a number of times; but never
Together with a being coming from the kingdom of the evil one.

CXLVI

The Stella Matutina is the star
Which, with its golden glow, promises a good day,
And, to the sailor who looks heavenwards,
Shows the right direction on the sea.

The Star of Truth: if thou hast awoken,
Thou wilt remember the Great One
Who is all, who enlightens and delivers thee;
God grant that He may shine within thy heart.

CXLVII

Meeting the Lord — it may bring either effort
Or ease: act and hope; or
Renunciation and peace. Whatever be my prayer,
I am the Lord's, and the Most High is mine.

CXLVIII

Firstly, discernment between *Atmâ* and *Mâyâ*;
Then concentration on *Atmâ* — often, indeed without ceasing.
These are the two poles of Vedanta;
They keep alive thy thinking and thy being.

Each one is the quintessence of the Love of God.
The religious denomination can be what it will,
As long as these two things be present.

CXLIX

God is the Unconditioned. Then, through Him,
Comes the conditioned: the Prophet;
And then the pure Intellect within us— and also the Master;
God will forgive the one who honors all of these.

CL

Truth and Devotion. Truth is the light
That descends from God to Earth;
And Devotion is the incense, that rises
From us to the Highest Good.

Devotion — a melody, a wonderful word,
Having the fragrance of love and holy silence;
A magic word, whose beauty suffices
To convince us of the power of Truth.

The Most High knows what thy soul needs
Here below, where thou hast to cope with the world —
So be thou the incense that ascends towards God.

CL I

Dream not, O soul — be awake in the Sublime,
Who watches over everything. Dreaming is illusion
And leads to nothing. Waking is reality —
Therein are beauty and happiness enough.

Thy heart is awake in God. So be content
In the Lord; no greater Heaven hast thou here on earth.

CL II

Whoever, with faith and humility, calls on God,
Is saved. But whoever does so with doubt,
Or leaves the Path, or tarnishes his calling
With pride, bitterness, or wrath —
This person sins against the Holy Ghost;
Woe unto him, whose letter to Heaven the Lord tears up.

CL III

Every word, even the best, can be falsified —
Woe unto him who misunderstands Truth and good advice,
Who interprets Wisdom as he pleases;
It is certain that his Path does not go upwards.

One would prefer always to speak mildly —
But one must think of the welfare of men.

CLIV

Twofold is the danger that befalls those
Who seek to serve God beyond their strength;
Either they lose their mind,
Or the Lord will be angry at their pride.

Pretenders, hypocrites — they are without number.
There are also good fools everywhere —
The fools of God — what can one do? One lets them be;
Faith will procure salvation for the fool.

CLV

In the forest where I dwell, lives the stag —
A holy animal, whose priestly antlers
Tend upwards like a king's crown;
To the stag the melody of legends bears witness.

The priest-king David sings in a psalm:
“As the hart panteth after the waterbrooks,
So panteth my soul after thee, O God” —

And so do I thirst for Thine Eternity.

CLVI

Initiation is a pact with God
With a view to the highest Reality: a promise
That the initiate be faithful unto death,
And betray not his word to the Most High —

Nor his word to himself. God never says “no” to a soul,
Except when this soul itself chooses to break its word.

CLVII

Synthesis and analysis. Synthesis looks
Firmly at the essence of things;
The analytical mind looks with amazement
At the inexhaustible, and wonders if he can fathom it —
Just as a child looks at a Christmas tree.
For the synthetic mind, multiplicity is froth.

However: one must measure with both measures —
One must not forget the totality of the Spirit.

CLVIII

We are at the end of the twentieth century —
This age is indeed apocalyptic.
I do not wish to think of the unthinkable —
My heart dwells deep within Infinity.

The World Wheel I

CLIX

Purification. Thou wishest to be purified
Of all the foolishness, that distorts thy thinking;
May God purify us from the illusion of activity,
For all too often man loves what is wrong.

Yet foolishness can also lie in our acceptance
Of the illusion that is caused by bad surroundings;
May thou with a pure hand arrive at the goal —

With God's grace, which sees into our hearts.

CLX

The autumn wind blows through the field and wood
Like a song accompanied by a lute.
As I gazed into the dusk,
I pleaded: O spring, come soon again.

Golden is the raiment of the trees;
It seeks to beautify their coming death,
Everything sings of a holy longing
For the Kingdom of Eternity.

CLXI

Let us trust in God
Anew from day to day.
Here are Heaven's meadows
Where the Lord may bless us.

Here below, and deeply in our hearts,
Resounds the song of love —
A song that was, before my life
Resounded in this world.

CLXII

A flock of birds flies towards the south —
For it is autumn. The birds glisten in the sun,
And soar aloft, rejoicing in the cool, pure air.
In their homeland, the flowers have faded away.

So collect yourselves, ye souls; and blessèd be the heart
That finds its way to the eternal summer.

CLXIII

Amongst the first words that I learnt
Were: "the Lord is my shepherd,"
And "I shall not want." — For a rich harvest
Is his who forgets world and I in God,
And overcomes all the illusions of selfishness —

And finds himself anew in the Most High.

Songs without Names

Sixth Collection

She, who silences the river of thoughts,
Divinely soothing mind and soul —
She is Benares, the holy city;
It is she whom I love — and who I am.

Songs without Names

Sixth Collection

I

Fanâ and *Baqâ* — Extinction and Permanence —
Thus do the Sufis describe our spiritual state
With regard to God; firstly *vacare Deo* —
And then the jewel attained by gnosis.

II

If thou standest before God, then do not rebel,
Even if thy cause be completely just.
In the presence of God,
Let earthly things take their course.

The evil one wishes to unhinge us —
He is not interested in our rights.

III

In my childhood I prayed:
I am small, my heart is pure —
And I wanted always to be
In the garden of the little angels.

Then came hard life,
Things became difficult;
The happiness so near to God —
I no longer found.

But later, Paradise
Opened again —
God finally willed
That my heart be in Heaven.

IV

Somehow nature works better
Than what the hand of man can achieve;
See how the lily in the field
Sings of God, His splendor and His beauty!

The Creator put something of His nature
Into the play of creation:
He gave to flowers something that the world
Of proud human art could never produce.

Sacred art indeed shows evidence of inspiration —
But in nature lies a divine favor
That deeply moves the human soul.

V

In Pure Being there was a possibility
That said: Give me existence in time.
Existence came about, and there was my "I";
I said: Thou art my God, now guide me.
God said to me: thou art my image,
And thou art free; be thou prepared for the Way —
The Way to Me; this is the meaning of existence.
I saw that I was the mirror of the Divinity.

Beyond-Being, Being, Existence, I — facing the Most High;
Facing my innermost heart, beyond I and thou.

VI

If one wishes to walk happily on the straight path,
One should perceive the beauty of the True and the Good —
Never forget Plato's words, that the True
Radiates the beautiful, the luminous, the wonderful.

Songs without Names VI

VII

Categories: space and time; form and number;
Cause and effect; substance and energy;
And also quality and quantity. Unnecessary are
The many other things that our mind can conjure up.

A true category is a Sacrament —
Thou canst see in it the pillars of Wisdom;
And, on the basis of the transparency of existence,
Thou canst build a bridge to God's Truth —
And to thy Self — to thine Eternity.

VIII

Life is not like a picture book
That one can leaf through, back and forth.
The past is not in thy hands;
Happiness lies in That which is and ever shall be.

The future is that which no thought can measure.
The meaning of these words is that God is infinite.

IX

There are three kinds of attraction: upward, horizontal, downward —
In India these are called *sattva*, *rajas*, and *tamas*;
The horizontal one contains the other two within it,
And thus the way divides into two.

Thou seest it in art: horizontal in itself,
It attracts toward both the good and the bad;
In itself art is ordained to deliver the human soul
From the misery of this world.

X

Space and time: ether and energy;
These are not empty, and cannot be so.
Ether contains and energy renews;
In this way the world extends, even though it is only appearance.

Thou art a part of it — and God knows how.

XI

Man is half animal, half angel; something of earth,
And something of the divine. He is pushed to and fro,
But he is one in the Lord, in the silence of prayer.
The soul hears God, and Grace comes from above.

So lead us on the straight path,
Ambiguous as we are. Ambiguity must be,
But also liberation. For God willed us —
As earthly beings that He could liberate.

Useless wavering has affected thy heart;
Flee to God — the door is always open.

XII

If thou speakest with God, and if thine intention is pure —
When thou drest not, and thinkest not of this and that —
Then it is God who pronounces His Name,
And makes you direct thine inmost core toward Him.

XIII

Our life is filled with events,
Which seem great, and which one never forgets —
But which are nothing when we have found the Lord,
When the Lord found us, He who is All and One.

XIV

Man can perceive the whole world,
The farthest stars, even the galaxies —
But these measureless immensities
Do not see us; they are but blind numbers.

Man cannot only see the universe,
He is a glance from God, that transpierces it —
His Intellect can even understand the meaning of existence.

XV

Cause and effect. Take note! The effect is
Contained in the cause like a seed;
In the cause there is a power
That enables the effect to unfold.

In the effect is the substance of the cause,
Good or otherwise.
“By their fruits ye shall know them.”
Causality is a mystery that never errs.

Thou seest two kinds of causality in the world:
Firstly, God — and then the possibility
Of darkness or evil, which the Lord allows;
For both act in the ray of the finite,
A ray which, on the one hand, lets the Good shine,
But, on the other, moves away from the Highest Good.

XVI

Form and substance. The substance can be precious through its form,
And the form can be precious through its substance.
Form and number: number adds nothing
To noble form; unless number
Be the meaning of the form — in which case number represents
The value of the thing. Substance and number: Substance
Can be noble, in which case number has worth.

All this is the science of values. And in the
Spiritual life, there are values of this kind —
The One, the Good, the Many. Truth is never new;
Whoever loves God is faithful to all values.

XVII

I have lived through a whole century
And feel as if I am a piece of history —
I have little faith in the majority of men,
But I do not like to sit in judgement.

Because there always are good people in the world.
Whoever loves the Most High respects his neighbor!

XVIII

Firstly, discrimination between *Atmâ* and *Mâyâ* —
Then concentration on the divine nature of *Atmâ*.
Humility and Faith — then the love-dance of Laila;
Through these the ailing heart can, and must, recover.

XIX

Humility is self-knowledge — objectivity
Regarding oneself. He who knows himself,
Say the Arabs, also knows his Lord —
Such a one separates himself from the illusion of pride.

Humility and Faith go hand in hand —
Faith is to live from the bread of Truth;
It is related to love and happiness,
And frees us from the burden of our weakness.

Know thyself — this is written on Delphi's door;
And have faith, so that thy heart may not be lost.

XX

An event — and not only words —
Is often the speech of the Lord. In order to raise us up,
The Most High tries us with the taste of experience —
What one has to understand, one must experience.

XXI

Whether one be eight or eighty —
Joy remains joy and sorrow remains sorrow;
The experience of life changes nothing in this —
Our existence is a contest between these two.

Nevertheless — something can change:
In old age one is no longer entirely on earth.

XXII

Someone saw the Name of God a thousand times
At the same moment — how is this possible, given that God is one?
It is like when early sunlight falls
On the rippling surface of a lake.

There is no multiplicity in God — there is Infinity,
Which, in *Mâyâ*, is refracted a thousandfold;
The soul has consecrated its all to the Lord.

XXIII

Human language is a kind of miracle —
The fact that one can express ideas with sounds;
From the trivial to the sublime;
From the severe and hard to the sweet and mild.

In words there can be curse, but also blessing;
There is human conversation with its to and fro;
And there is the speech of God, which creates faith.

XXIV

God is Truth, hence consequentiality:
He created His image — so He gave it
Reason and liberty. It is often said that
The Most High owes nothing to the finite —
That it is not right for the earth to complain;
This is true and not true — it goes too far.

Understand: one must not always do what one wants;
And one does not always want to do what one must.
It is not so with God. So be silent.

What is right in itself, the Most High must will —
In other words, He wills to be obligated.

XXV

Asharî teaches that, if God wills,
He can put bad people in Heaven
And good people in hell; that, since God is free,
Nothing can compel Him to do anything;
That good is only good because God wills it thus;
And that bad is only bad because the Lord condemns it.

Not so! — God is Himself the Highest Good;
And the good is what reposes in His Nature.

XXVI

Divine wisdom, poetry, music,
And feminine beauty are profoundly linked.
Their essence is Truth and Love;
They are nourishment for the Spirit and joy for the soul.

Wisdom blossoms in a wondrous way;
Precious is poetry that points to the Truth;
Noble music is a journey to Heaven;
And beauty is a symbol that leads us to God.

XXVII

How is it possible, that, in the midst of life,
Man can feel sad, even though he is happy?
This can happen because, without knowing it,
He misses Paradise in his everyday happiness.

Man is not made for this world;
Be not astonished thereat, and be on guard!

XXVIII

The Sufis distinguish between *jadh*, attraction,
And *'irfân*, knowledge;
In the first case, the pious man is pulled upwards;
In the second, God allows him to discern things.
The *majdhûb* lives from lofty heavenly signs —
The *'ârif* reaches God through his Intellect.

XXIX

Certainty of God's Truth; and
Resignation to His Holy Will;
These are the graces and also the duties
That fulfill the meaning of our life's path.

XXX

Credo in Deum Unum — is the highest;
Blessèd is he who honors God's Truth.
Fiat Voluntas Tua — this comes next;
In this, our soul's striving finds nourishment.

Believing and being resigned: the heart's weapons.
They are our viaticum on the way to God — what more
couldst thou want?

XXXI

O beata Solitudo, O sola Beatitudo —
The words of St. Bernard. One could also say,
If one may dare to paraphrase:
O beata Certitudo, O certa Beatitudo!

XXXII

David, who danced before the Ark of the Covenant,
And played the harp, and sang the psalms;

Krishna, who played his magic flute,
And, as a god, embraced the gopis;

Shankarâcharya, who taught Vedanta,
And whose teaching deeply penetrated India's soul;

These are three names that are infinitely important —
They sow light and warmth in the world.

XXXIII

In this life, unjust opinions
On the part of wisdom-companions are hard to suffer.
Thou askest thyself who they are and who thou art —
Faith in so many things is gone.

What can one do? Alongside the fools there are also the wise —
All-Possibility needs no proofs.

XXXIV

The worst man is not the *shudra*,
Who clings to earthly things, without a heavenward glance —
The worst man is the *pariah*, whose soul
Combines the lowest with an upward ambition.

XXXV

Remembrance of God has two dimensions:
The Intellect can contemplate the highest Reality,
And the soul can call for Compassion —
To this the Holy Virgin will readily give heed;
Timeless grace will shine into time.

XXXVI

Beyond-Being, Being, and Existence are
An awesome reality: they are a powerful breathing,
With becoming and unbecoming, with Days and Nights —
Luminous and immutable is the one Eternal.

This thine Intellect can grasp — but thy soul stands
Before Him who created thee; and thou art that
Which will indeed be extinguished — and yet will not pass away.

XXXVII

Sensible consolation is valuable for faith;
But the ascetic would rob us of this solace —
For he is blind to the power of Beauty;
In Beauty he sees not grace — only sin.

We do what the essence of things allows;
What counts is what we love and what we are.
Only the wise man can find light in the realm of forms,
And link earthly things with pure Spirit.

XXXVIII

Why did Shankara, the sage, like to compare
Himself with Benares, the city of Shiva?
The older name of Benares is Kâshî, which means:
The radiant one — the place of bliss.
There the Hindu pilgrim sees the flowing Ganges;
Its origin is at the feet of Mahâdeva —
Shankara carries all this in his nature.
Like Shiva's city, he wishes to deliver from illusion.

XXXIX

One may sometimes wonder why God
Grants evil a free play
That goes far beyond the bounds of what one might,
With ordinary reason, understand.

But God enlightens us. The spite of the evil one
Is often a building block for the golden bridge,
Across which the soul returns to her home.

XL

The pariah — an unhappy mixture
Of discordant souls — can be dangerous;
Or he can be harmless, without perfidious intent,
A poor fool — one need not fear him.

Those in India who are “without caste” constitute a whole people;
Many of them, in the terms of the caste system itself, are pure.
The differences are relative —
But absolute is God’s eternal Peace.

XL I

O Nightingale, what sings thy flute,
On the edge of the cool night?
The golden light of eve sank down —
The night brought me peace.

I give thanks to the Most High —
For He forgets me not.
He, who created day and night,
Is the light of my soul.

XLII

Earthly man has the right to experience many beautiful things,
It is true that he should be above them;
Nevertheless, in beautiful temporal things,
He should be able to enjoy the Eternal.

XLIII

When an intelligent man
speaks with a sharp voice,
This does not necessarily mean
that he is angry;
Logic and justice
can sharpen the tone of his speech;
The play of feelings
is immaterial;

Nobility and Truth
do not require
That one always behave
in a gentle way;
Truth is hard —
one and one are two;
This remains true
even without a smiling face.

There is a just anger
that admonishes fools —
No anger is as terrible
as the rebuke of brahmins.

XLIV

The saving Name, invocation and faith:
This mystery was the heavenly grape
That Hōnen's doctrine pressed; and the juice
Was the wondrous power of salvation.

The Name, resounding from a golden height,
Is what brings the grace of salvation;
Invocation, which seemingly is our action,
Means that we repose in Amitābha's grace.

Faith is everything. Our effort
Is not a merit — it too is God-given.
The message is: we must move upwards
Without thinking that it is we who act.

Tariki, power of the Other;
Jiriki, Self-power. They work in a complementary fashion —
This is the rule that makes the Way perfect.

XLV

What makes man happy? Prayer;
In it lies silence above the world —
Prayer manifests what the ultimate cause is,
And overcomes the weaknesses of our soul.

Contentment in God is a happiness
That places our soul at the Center;
And the intuition of our salvation
That is contained in ceaseless prayer gives us happiness.

So does the knowledge that God is one;
And that in Him thou art thy real self.
The enemy's envy must not sadden thee —
Thy heart, O man, is thy beatitude.

XLVI

With David, Krishna and Shankara, we are familiar —
As a fourth name, I could mention Hōnen.
Shinran had more success in Japan,
But there is a hole in the veil of his teaching:
One cannot repose motionless in grace —
The man who wants something, must do something.
If I only see grace as coming from a Divinity,
All the rest will melt away like snow.

Shinran exaggerated his point —
But Hōnen, on the path of the golden mean,
Remained faithful to the principle of yin-yang.

XLVII

Monks in West and East
Sing Psalms in order to fill their souls with God.
David could contemplate the Most High in his heart,
And yet he had hundreds of wives;
So everyone who reads the Holy Scriptures
Should see that asceticism is not everything.

XLVIII

Monks too know about matrimonial duties;
But their faith does not know the sentiment
Of beauty in chivalric love —
Hence the opinion that piety is cold.

XLIX

My late father, who played the violin in Oslo,
Had a friend, called Frithjof Thorsen,
A captain on the stormy fjords —
Which promised me a stormy destiny;
For I received a name from the North —
And also something of the northern urge for liberty
And its snow-covered paradise.

ℒ

The beginning of God-remembrance is silence
Of the soul, which awaits the Divinity's fullness —
It ends in the melody of consolation.

It ends? God's love never ends.

ℒI

Religion gives us happiness in life,
On the basis of the conviction that life is nothing.
One is happy because one has the right to think with hope
That on the Day of Judgement one will rejoice.

ℒII

Take thy refuge in the Lord;
 say not: when I understand everything;
Whether thou understandest or not,
 thy constant refuge is God.
For He knows thine affairs
 far better than thou knowest them;
He has all Wisdom
 and He alone is mighty.
Put what oppresses thee
 into His compassionate Hands;
Commend thy ways unto the Lord;
 He will surely take thee under His care.

ℒIII

Refuge in God may lie in thy will;
If thou speakest to God, know that thou art little.
Seek not in the far off what is quite near —
Refuge in God is already in thy being.

ℒIV

In the noble man there is always an element of renunciation,
And this on the basis of God-fulfilled duty;
There is also contentment in God;
And then the profound “yes” of faith.
All this on the basis of the truth that thou thinkest —
And to which, God willing, thou wilt also give thy heart.

ℒV

The six essential themes of meditation,
I brought into the world many years ago;
But on the other hand — and this I must confess —
The themes of meditation are what made me.

LVII

The men of olden times were wonderful —
So think many admirers of antiquity;
But to the unprejudiced it is clear
That in the domain of sentiments and morals
The men of olden times were scarcely the best teachers.
One must indeed see, if one thinks coolly,
That naïvety often restricted their intelligence.

LVIII

I knew a man — wrote Muhyiddîn —
Who wept every night over the sins of the day;
His tears flowed over the threshold —
A saint, as people around him thought.
He must have loved his tears immensely,
Otherwise he would not have committed his sins.

LVIII

The penguin wanted to have a flying contest with the eagle,
And the penguin asked the eagle: "What will thou give me if I win?"
But the eagle cares not about things that are small —
I think I heard him laugh from afar.

"Bird of prey, thou heedest not my proposal.
Very well, proud one, I will teach thee how to dive!"
This is not merely one of La Fontaine's fables —
I have myself seen the like in the world of men.

When one loses, one tries to avoid being shamed —
It is not difficult, when trying to outdo someone,
To score with a cheap boast.

LIX

Semites greet with: Peace be with thee!
And in fact, peace is essential:
It is repose in God; and it vanquishes
The separation between worlds: between "thou" and "I."

LX

In earthly happenings there are oscillations;
But man is free, and possibility has gradations.
The sage knows what is certainly possible;
But he does not have the vocation of prophecy.

ℒXI

God repented that He had made man;
A strange word — but one sees it in the Bible.
Does it mean that God made a mistake?
Quod absit! But the world contained evil.

ℒXII

All-Possibility — a word that explains the all,
But not the particular.
The primordial problem is not *Atmâ* but *Mâyâ*,
Without the play of *Mâyâ*, there would be no problems at all.

ℒXIII

If thou believest in God, thou must believe also in thyself—
Which means: thou must believe in thy faith in the Lord.
If God hears me, in a certain way He believes in me —
And this belief of God in me is my good star.

ℒXIV

Serenity — but without petty conditions;
Majesty and Beauty are unconditional.
Extinction in the Truth of the Most High;
Only therein is the human soul great.

There may indeed be greatness in human acts —
But without God's help man cannot succeed.

ℒXV

There are many things which are indifferent —
One should not be concerned with them;
But if nevertheless one takes them too seriously,
One should be ashamed before one's Creator.

For these things pass away like dead leaves in the wind —
Thou wilt not take them with thee to the Most High.

ℒXVI

Vacare Deo — then involvement with things:
This constitutes our earthly life.
And then the combination of both possibilities —
This fabric must also exist.
To see in God and to see God in our seeing;
And so build for oneself a better soul.

ℒXVII

Time, people say, becomes ever shorter
When one nears the end of one's earthly life;
But, now in old age, I have never felt that
The fates weave their veil more quickly.
For God is always the Most High, and the world is always
the world —
So is it also with our soul;
The question is not what destiny weaves —
But on what spiritual ground one stands.

ℒXVIII

To exist is to be such and such. If thou existest, thou must be
This one and not someone else: this particular duty
And this particular destiny. But to realize Pure Being —
Thou canst not do this in terms of existence.

The small man, who treats the Spirit as if it were an artistic
pursuit,
Should know that there is nothing else available for him.

ℒXIX

From my father came a mystical disposition,
That lived on music, romanticism, and beauty;
And from my mother came an energetic nature,
That vibrated for the Real and the True.
Directly from God came an element
That knows a Way to Spirit and God.

Not without trials is the holy Path;
The wheel of destiny is in God's Hands.

Songs without Names VI

ℒXX

Stillness in God — I could endlessly
Sing of thee within me. Just as beauty gives rise to love,
So thou bring'st me the bliss of love —
Even if no other joy remain to me.

Stillness in God — ever anew dost thou approach me;
And so my heart never tires to sing of thee.
Just as the graces granted me by God
Resound day after day in my soul.

ℒXXI

How can one feel joy when one knows
What *Apocatástasis* is —
And *Mahâ-Pralaya*? Compared with these,
Our earth is neither hot nor cold.

Mahâ-Pralaya — the end of all worlds!
Rejoice nevertheless — for this too is nothing
Compared with Beatitude in Pure Being —

Rejoice in the Ray of God's Countenance.

ℒXXII

There are many people who praise the Most High,
But do not know who the evil one is;
If one neither knows this, nor wishes to know it,
One is not armed against satan's ruses.

If, trusting in thyself, thou turnest thy back on him,
Then know: he will certainly look towards thee —
To see to what extent thou art capable, intelligent and strong.

An overweening self-confidence
Is not what God asks of us.

ℒXXIII

What we are, we are through God's Will;
So thou must not desire to be another,
As regards race, caste, people, descent —
Whoever denies his origins is base.

How society measures is immaterial;
What counts is what thou art before the Most High.

ℒXXIV

A Sufi wrote: if one wishes to be alone with God,
Invoking Him alone in a dark cell,
One should first learn to despise everything;
As if the world of pious citizens were hell!

The Sufi wished that one be perfect
Before becoming holy in the *khalwah* —
A pleonasm. The beginning is not the end —
One has the right to be a man made of earth.

It is true that Jesus said: Give not
What is holy unto dogs,
But this does not mean that out of every dog
Thou shouldst studiously make a lion.

ℒXXV

“What is exaggerated is meaningless” —
By exaggerating one harms the sacred, which one seeks to honor;
The words of earlier men are often misleading —
And yet their intention is praiseworthy.

“The unreasonable is never law” —
A sage in the East said this to me.
And if human zeal falsifies many things,
One should not blame the sacred rules.

ℒXXVI

It seems contradictory, that a man
Who, on the basis of Pure Being, loves peace
And the universe's harmony, should also respect
The warrior spirit, the wild melody
Of existential tragedy with all its cruelty,
Which derides so many values in the world;
This is certainly a contradiction; but this world,
And man in it, have been made as problems.

ℒXXVII

Priest and warrior. The priest is also
A warrior, if he fights against falsehood;
And the warrior is also a priest,
If, in the world, he spreads the blessing of peace.

Peasant, craftsman, merchant; they are not
Nobility, but they are not insignificant;
The honor of work is the adornment of the citizen;
The peasant is king of our native soil.

ℒXXVIII

Abstract and concrete: the first is clear to us —
Principles can be grasped by the Intellect;
But the concrete causes us difficulties —
One would often like to escape from its plane.
Certainly, one can understand the essence of things —
But it is difficult to pursue their traces.

What we call abstract becomes concrete,
When our spirit stands on God's ground.

ℒXXIX

People with the following prejudices
Should never speak of gnosis:
The Most High is similar to man;
One can speak positively only about the will;
There is nothing higher than the law,
So one should torment oneself endlessly with scruples;
One should see in man only the moral element;
The ego is the center in every situation;
One can reduce everything to sentiment;
One should bewail only one's sins.

Gnosis is the vision of That which is —
The vision of the heart, wherein God Himself is the measure.

LXXX

One should not confuse true virtue
With morality — purely outward acts
That change with land and custom,
And do not transform the substance of the soul.

Virtue is inward — it resides in the nature
Of things; its values are the same
From people to people, and in every religion;
Humility, magnanimity and devotion are the paths

That lead from the earthly world to Heaven.

LXXXI

Something that did not exist in earlier times,
Is the overestimation of reason:
It was the wish of the Western world
That practical reason become a divinity;
And so the world of artificiality arose
From a fissure in the cosmic garment —
A latter-day play of All-Possibility.

ℒXXXII

Existence in itself is completely unstained;
And so is Consciousness. Both will finally
Be freed from the illusion that covers them;
They will be freed from what was alien to them —
And will awaken in the Godhead's radiance.

Thou, earthly creature, let worldly things vanish —
What is divine in thee will not pass away.

ℒXXXIII

When thou callest upon the Lord, thoughts come to thee
That prove that thou wishest for something else —
But thou shouldst wish for nothing; for it suffices that,
With the Lord's Name, thou callest thy tendency to desire.

LXXXIV

Early in my life there came the Psalms, the Bhagavad Gita,
The Upanishads, and Shankara's Vedanta;
Sacred books, my first nourishment —
Then came the free revelation of the Spirit.
A holy shaikh spoke to me about the prayer of the heart —
The profound meaning was the same as Vedanta.
Later life taught me many things —
But everything was given me by the One God.

The spirit that struggles for the True is severe;
But holy wrath is accompanied by music.
Be grateful, pay the Most High thy due —
With devotion, humility, generosity and patience.

LXXXV

The soul of a Sufi came to God;
"What bringest thou with thee?" the Most High asked.
The soul replied: "There is but One God —
And this is all I bear with me."

One God alone — rich is the *shahâdah*'s meaning.
Abraham's complete message is contained therein.

LXXXVI

When looking at something, what counts first is “what” one
looks at;
Then there is the question of “who” is looking;
For instance, in the contemplation of beautiful women,
The looking must be noble and profound.

Likewise: drinking strong old wine
Pertains to the Intellect — the sense of Pure Being.
To perceive means: to know what is worthwhile in itself;
Then, to be worthy of the object — and to know oneself!

LXXXVII

Breathing is a symbol: just as, in breathing, the air
Moves inward, so art thou — if nothing in thee resists —
Pulled inward by the Most High;
Thy soul is breathed in by Heaven.

Be conscious of this in every situation —
So that thy soul say “yes” to Heaven.

LXXXVIII

In the idea that God is one
Is contained the thought that the world will vanish —
Then there is the duty of resignation to God’s will,
And trust in Him; on these our happiness is founded.

LXXXIX

The oneness of the Most High resounds in the forehead —
But the idea “man” is not contained therein.
Man with God — man’s God-experience —
This resounds in the breast, independently of thinking.

The third eye bears witness to the eternal Now;
The eye of the heart raises us up to God —
In it we are true to the purpose of man.

XC

To know that, whatever happens,
Refuge is with the Most High — this belongs to faith;
Nothing has the right, either in the outer world
Or in thyself, to rob thee of thy trust in God.

XCI

There is an ocean of *Mâyâ* surrounding us —
And another roaring within us.
The Presence of the Most High is a center —
And so is our heart, which hearkens to His word.

XCII

Whoever says *Atmâ*, must think of *Mâyâ*;
Whoever says *Mâyâ*, must think of fear and love;
Of duty and grace-given joy — so that nothing
Will diminish the soul's longing for the Most High.

XCIII

There is the treacherous certainty
Which the evil one perfidiously puts into the soul;
Trust it not — and recognize the absurdity
On which the trick of the evil enemy is based.

Absurd, calumniating and stubborn
Is the certainty that the devil spits.
Regarding this San Juan de la Cruz wrote:
Be ever ready for humility and for God.

XCIV

Certainty of God is unconditional;
And with it, the peace of soul that it produces.
Certainty of salvation — this is conditional;
And so is its peace, when idle doubt keeps silent;
The condition is the Way to the Most High,
And then noble sentiment for one's neighbor —

The love for God that tends towards the other.

XCIV

To err is human, but to persevere in error
Because of passion is the diabolic attitude of the fool —
This is an old saying. Stubbornness is vicious —

But so also is cowardly lack of strength.
To yield is not always a virtue —
Understand: the weakness of the all-too-good availeth naught.

Only what produces good fruits is good.

XCVI

To light pertains warmth; to knowledge
Pertains love; for if knowledge
Have not love, it lacks humanity —
The thinker must not separate himself from the human.

And conversely: if love excludes truth,
It becomes foolish and passionately blind —
Love too needs light: it is true to itself
Only when light and warmth become One Love.

XCVII

Man lives because he has been born —
And to live, means to journey towards death.
Why does this dream of life fade away?
Because tired man lives himself to death.

Immortality — a wondrous word:
The flow of life becomes an eternal place
That raises us above the illusion of becoming.

XCVIII

It is not true that old people are spiritually helpless —
Even in the most advanced age one can breathe a prayer.
It is true that everything fades away and becomes more distant —
One has experience; but one cannot make use of it.

XCIX

I was born by a river —
The green Rhine.
There, every day, I saw becoming and vanishing,
And I knew that the river strove toward the ocean —
Just as my soul strives toward limitless Being.

C

Among hard substances thou findest
Raw rock and precious stones;
Likewise with metal: here thou findest lead and gold —
Darkness and light, the coarse and the refined.

So it is in the soul: let the Most High work
In thy spirit — for He can change lead into gold.
Open thyself to God — He will reign in thy heart,
And transmute thine earthly heaviness.

CI

Evolution is nonsense, because the greater
Cannot come from the lesser;
The Real — the uniquely possible —
Is emanation, conceived by God.

Firstly, one must understand primordial substance —
God wished to sow it on the earthly field.
Will science understand this?
Many things are true which people have never seen.

CII

The earthly acre is a poor domain.
One after the other — not one out of the other —
The Lord radiated Ideas into the naught of existence —
The possibility of man
Did not emerge from the animal.

For the good reason that the Creator — note this well —
Made human beings according to His image:
Before the All-One, no other one was there —
Being did not arise from anything else.

CIII

“There are more things in Heaven and on earth
Than are dreamt of in your philosophy” —
Said Shakespeare. But who wants to become a sage?

Too many things seem self-evident to man —
He was born in them, grew up in them,
And thinks his poor day-to-day existence has to be.

Divine possibility is infinite;
And out of it our world was made.

Man kindled his own dream —
The foundation of existence can be only grasped by the Intellect.

CIV

“Say: God — and leave them to their idle prattle” —
A verse from the Koran. Thou shouldst strive
Toward the Great One — who is the meaning of thine existence
And thy happiness. And life is simple.

CV

For some, the cause of spiritual happiness
Is a sacred idea, in primordial thought;
For others, it is in experience and sentiment —
So let us thank God for both light and love.
The paths are diverse, but the goal is one.

CVI

Truth is not always what one wishes.
When one is stubborn in one’s opinion,
One must die before Reality,
Just as the soul ripens towards salvation.

Our desire waits — and Truth also waits
For man to respect its holy rights;
As thou treatest the truth,
So shall God — the Good Shepherd — treat thee.

CVII

Character and technical skill:
It is the first that makes the man — not the second.
Inventive genius does not constitute nobility of soul;
The best people are not always the white people.

Technocracy ruins the human soul —
I do not give this opinion lightly.
There were many noble people amongst the barbarians,
As they still were fifty summers ago.

CVIII

The master of ceremonies of a prince told me:
Many guests once came to a festival,
People of princely lineage,
From many countries, gentlemen with their ladies.
Two women amongst them talked together in a low voice —
The master of ceremonies ran, pale-faced,
And whispered into the ear of one of them:
In the presence of the prince, we are as nothing.

If this is so in the world of men —
It is immeasurably more so in the presence of God.

CIX

A Red Indian chief said to a missionary:
We have prepared our souls with our tobacco;
And the smoke of our Pipe carries our prayers up to Heaven.

The White man knows not the Red Man's tradition:
That one never disputes about the Great Spirit.

CX

Hope for salvation — its symbol is the future,
Because ahead of us lies what has still to come;
On the other hand, hope for salvation is a "yes" to God,
If our heart is full of profound faith.

The future, which draws our soul Heavenwards;
The same hope, but otherwise experienced,
Is inwardness, which sees God in the heart.

CXI

Man does not belong entirely to this earth;
He was expelled from Eden's gate;
He fought hard to be pardoned —
Nevertheless he is condemned to live as an earthly animal.

But faith dispels all guilt.
Do not forget that, in Heaven's heights,
The pure and blessed are also men.

CXII

Necessity and accident: these are
The two levels on which people walk;
This makes them what they are:
It shapes their willing, their feeling, their experience, and their deeds.

Each of the two levels has degrees:
Necessity and possibility can show themselves
In things both great and small; the small must
Be what it is ordained to be, but before the great it must be silent.

So put everything in its proper place —
This is the first sentence of the wisdom of life.

CXIII

Man is a mixture of luminosity and heaviness —
“Of earth thou art and unto earth thou wilt return,”
Thus spake God to man. He spoke of life’s garment,
And not of the spirit or immortality —
From God’s light, no earth can arise.

CXIV

The youth who loves a noble maiden
Wants endlessly to praise her charms;
He never tires to sing of Laila,
And asks not what this means to others.

Likewise the mystic, who repeats
The things that give joy to his soul:
No wonder, that in his love of God,
He repeats life-long the self-same words —

Just as the circle — never tired of its rotation —
Has no beginning and no end.

CXV

One should not praise the day before the evening —
So goes a popular saying. And rightly so;
But there is one exception — when the day's activity
Has one intention only: our way towards the Above.

CXVI

Thou shouldst not blame the evening in the morning —
This also is true. Live in the eternal now —
In God's presence. Thou hast the day
In which to plow the field of thy salvation.

One also says: all's well that ends well;
For all things finally repose in the Divinity.

CXVII

There are two things no one can take from us:
The now in God — already in this earthly time;
And then the All-Merciful's last word,
From which we are created — but in eternity.

CXVIII

Do not forget that the Now does not belong to thee —
Only God is worthy of this miracle of the One.
And yet He has also given it to thee —
He who leads the soul toward His very Being.

CXIX

In the word dwells something of the thing said,
If it is a primordial word in a noble language;
The Most High's Presence in His Name —
The human word is a framework for this power.

The uncorrupted Word is Revelation,
It is not a human creation; it is given by God for the preservation
Of the Divine Truth. If thou holdest It in honor,
The sacred sound will convert thy heart.

CXX

One was afraid of something without reason —
But what came to pass was good — and one is ashamed
Before the Creator, who directs everything.
He is the fashioner of destiny, from our first breath to our last hour.

To think of that which may or may not be is useless,
It is contrary to faith.
Thou shouldst not put thy trust in dreams —
Close thine eyes and trust in God.

CXXI

God says “yes” — the yes of His Reality and Presence.
And I say “yes” to God —
The yes of submission and security;

No sooner have I awoken than the Lord is there.

CXXII

Desiring pulls the soul hither and thither —
In God alone can it find repose.
Desiring has indeed a certain natural right
To action — but worldliness
Cannot link us to Paradise.

So desire nothing when God beats in thy heart —
Then desire's energy will not become that for which it longs,
But that which it contains in its primordial substance.

Blessèd the man who turns to pure Love.

CXXIII

Sunrise: the sun rises in the sky —
This is how our eye sees it, but not science.
For science, the sun does not rise,
Because the light of the heavens is motionless.

But what we see — God wanted us to see
And believe. Because God alone —
In the All-Possibility that belongs to Him —
Is the eternally and divinely Immovable.

What science, for its part, sees and measures
Is true, and so it bears witness,
In its own way, to the absolutely Real.
As does also the rotation of the earthly ball,
Image of the relativity of outward seeing —
Image of the relativity of the created universe.

CXXIV

It is said: the morning hour has gold in its mouth;
And this is true, not only because of our work,
But above all if, with the first ray of sun,
Our thoughts are directed toward Heaven.

CXXV

Lower *mâyâ* is materiality:
It is only of earth, and not of the Spirit;
Higher *Mâyâ* is supra-materiality —
Primordial and universal Substance, which shows the way upward.

Evolutionist foolishness: the root of the error is
That it measures with the measures of matter;
That it seeks the cause of things on the earthly plane,
And thereby overlooks the extensiveness of the Cause.

CXXVI

Dawn breaks and the sun rises
In a rosy light;
Thus does the Lord, veiled and from afar,
Show His Face;
And thou rememberest in thy heart
The Light of God;
And whatever be thy neighbor's destiny, joy or grief —
Forget it not.

CXXVII

Appearance and reality
In nature
Are in fact not contradictions —
It only seems so;
So doubt not God's work — blessed is he
Who forgets not
That everything in the earthly and heavenly worlds
Is a symbol.

CXXVIII

Some think that the one who strives for personal salvation is selfish
And that one should also obtain salvation for one's neighbor.
This one cannot and need not do; saving oneself
Has a radiation that gives life to others —

On their way to inheriting the Highest Good.

CXXIX

If something petty annoys and troubles thee,
Thou wilt hear in thy heart: Hold fast to Me!
Because what for Me does not exist at all —
A speck of dust in the world — should also for thee be a naught.

CXXX

Hinduism is a whole world;
In it thou canst find everything that may please — or not please
Thy spirit. But Vedanta teaches
The Absolute, the One — it knows no idols.

Then came Islam, which knows only Unity,
And which calls only the One its Divinity;
No wonder that in the land of Vedanta,
So many found pleasure in the Koran.

CXXXI

Logic is right thinking. But not only this —
Because, before mental concepts, comes right being;
Truth is not merely what we want to think —
Clear thinking must be the trace of the things themselves.

The prototype for our consciousness is the nature of things;
One cannot separate mental forms from primordial Being.

CXXXII

Hinduism — a spiritual world
That contains everything, and shimmers in all colors;
It offers us Vedanta, the doctrine of the great Shankara:
And also gods without number,
In whose cult our heart has no interest.

Islam wants first and foremost to be Unity,
And life-wisdom. It also knows the wine
Of the heart, that turns the soul inwards.
Islam is revelation's last sanctuary.

In whichever language one honors truth:
God is reality — the world is appearance.

CXXXIII

It is often said that the joy of love
Is but a fleeting dream: this is true and not true.
Whatever is in time rushes past like time itself;
But whatever therein is eternal remains as a miracle —
Deeply embedded in the melody of Being,
The melody that was before the earthly dream.

CXXXIV

The tree grew up from root to crown;
It was made for someone to dwell in:
And indeed, Heaven's nightingale
Crowns its crown with its sweet sounds.

The human soul is like a tree,
That unfolds through the Will of the Most High.
May something from Heaven
Crown the tree of the soul, and fulfill the meaning of its existence.

CXXXV

Beauty is timeless, eternal, said Rumi wisely;
For beauty belongs to the Lord, it is not of this earth.
And Beauty herself testifies
To her divine nature — but she says it gently.

CXXXVI

God does not need us — we men need Him,
So that the power of evil overcome us not.
But God cannot be without creation,
For radiation lies in the nature of God.

So one can say: God could not not create,
For where there is sun, there must be radiation —
But only within the world-dream, home of duality,

For God alone is Pure Reality.

CXXXVII

It is strange that we must plod through life —
Could we not, like flowers, just look upwards?
All-Possibility wanted us as human beings —
So we must greet God in our own way,

And trust in the Lord's blessing.

CXXXVIII

Pandora's box is the potentiality
Of evil. Whose was the wicked deed?
The box was opened, in order to show
What deluded man has spoiled —
Only vain hope remained hidden therein.

God gave us true hope — His morning.

CXXXIX

"Sculptor God, strike me, I am the stone" —
Thus spoke Michelangelo as poet.
He knew well that in life trials must be,
And that the Most High is the Judge.
"If only Dante's lofty soul had been bestowed on me" —
Trials lead to ultimate peace.

CXL

God's morning: when the sun rises
You know that the day will unfold.
So it is with the hope of salvation,
When the earth bows down before the light —

God wants to shape anew the soul of man.

CXLI

There is the drunkenness of the noble and the beautiful —
Nature and poetry; wine, woman and song.
Then there is the drunkenness of the pure void —
Blessèd art thou if thou hast found the way thereto:
If, beyond thine earthly experience,
Deep in thy heart, God's sound has reached thee;
If, by God's grace, thy spirit's strength
Has wrested from thine I its sacred Content.

CXLII

Men who are but accidents are false paradises;
They have their experiences and dreams. The play of possibility
On the edge of nothingness; half grace, half childishness —
Dream on, O men; thus does time pass:
Years, months, days, hours.

But there are many for whom the Lord has shattered illusion,
In the light of Ultimate Reality.
The path to the meaning of life's dream is long —
And yet perhaps not; nothing better has there ever been.

CXLIII

It is remarkable how many animals are sensitive
To spiritual ambience, and love the sacred;
For instance, Rumi's cat, which, it is said,
Went to Heaven; God wished to manifest a grace.

This is so, because animals of all kinds
Carry within them something of the nobility,
Childlikeness, and even piety, of man;
And so the Lord, who knows all hearts,
Is ready to perform an unusual act of grace.

So shouldst thou too respect modest creatures,
Which — without knowing it — tend towards the Most High.

CXLIV

Sattva, rajas, tamas: light, heat, heaviness;
Gold, copper, lead; and, in man,
The upward tendency, then passion,
Then baseness, wherein no pity is.
Heat has a double face:
Either it comes from the evil one, or it is light.

All this thou must carefully discern,
Both in creatures and things —
And react to every aspect appropriately.

The three *gunas*, which manifest the play of Being —
In the economy of *Mâyâ*, they are always in combination.

CXLV

Men have difficulty in understanding
That God's door is always open;
They live carelessly — which means they stand
On the shaky framework of their existence,
And know not where to turn.

I want to say it time and time again:
It is not difficult to venture into the presence of the Lord.

CXLVI

Devotion — hast thou understood this word aright?
Devoted is the lotus on the pond,
And the swan that swims thereon in circles —
Many primordial symbols bear witness to the kingdom of Heaven;
See also the weeping willow, which bends towards
The surface of the water — which in devotion remains silent.

Devotion means: to think on — but with the inmost self;
For it is with the Heart, that sees the Most High,
That you must remember Pure Being.

CXLVII

One could talk endlessly of beauty,
For in its holy nature it is infinite;
As is also knowledge. And blessed is the heart
That does not forget Plato's ray of Beauty in the True.

CXLVIII

What is the I — who has woven this dream,
Which belongs to me and no one else?
And which nevertheless longs for the other,
In whom, in love, it may forget its misery.

Am I a veil of memories —
A being senselessly seeking distraction —
Who is helplessly dragged through time,
And wishes to miss and to regret nothing?

Am I one who wishes only to preserve himself,
And does not wish to understand that everything is appearance?

I am myself only in the Word of God —
Which causes me to awake in Pure Being.

CXLIX

All too often psychology replaces logic —
And even Truth itself —
And thereby, in our decadent age,
Has robbed many people of all support.

If one had remained with Aristotle,
One would not have swallowed every false idea —
But psychomania twists everything according to its wishful thinking.

CL

One should not fear what the damned one whispers —
Which, though it is but miserable absurdity,
Can darken man's soul —
The perfidy of the evil one passes away.
No matter how odiously he behaves —
Afflicting the pious never brings him profit.

God wishes to keep the good man in humility;
And therefore — whether one understand it or not —
He allows a certain play to hellish powers.

CLI

It is taught that sociology is everything —
But one barely knows what one is talking about.
Society has meaning only when it corresponds
To the image of the chivalrous friend of God.

CLII

“There is no duty higher than the Truth” —
This is the maxim of the Maharaja of Benares.
It is a principle that contains the whole world —
For without Truth, the human state is worth nothing.

CLIII

In the world, the bearer of the Absolute
Is relative like the world itself;
But his Divine Word, which is absolute,
Causes the Absolute to descend upon him:
“Guru is Brahma” — this is because the bearer of Divinity,
Through Brahma, illumines all darkness.

CLIV

The Master, a voice from the Absolute,
Dwells, as do others, and the whole world,
In relativity; but his vocation
Causes the Absolute to enlighten him,
To give him graces, and to clothe him in wisdom.

Thus Shankara could be Benares.
“Guru is Brahma” — guru is the miracle
Which, in the world, separates light from darkness.

CLV

Wisdom and faith are considered opposites —
But not always. Knowledge of the sacred
Requires faith; for man’s soul
Must participate deeply in the light of the Spirit.

To the discernment between *Atmâ* and *Mâyâ*
Pertains realizatory faith — *shraddha*;
The soul must bring holiness to knowledge.

CLVI

A good man did something inept —
Some said that his intention was wicked.
And this opinion, that chooses the bad,
Is a thousand times worse than the deed
That one slanderously calls in question.

CLVII

The fool holds the science of *Atmâ* in his hand —
But to the wise man, *Atmâ* is unknown.
The fool may call the Most High whatever he wants —
But only the Most High can know Himself.

Thou must not take this too literally; it is clear
That every wise man knows *Atmâ*.
In this case, why the contradiction? It is to show
That the truest word about the True is silence.

Why then say that *Atmâ* is infinite?
That one must say it, is self-evident.

CLVIII

Everything which, in the customs of many peoples,
Constitutes a cruel Absolute means
That, both in one's actions and in one's soul,
One should carry the greatness of noble ancestors.
It is believed that man is what he strives towards;
And also that the community will degenerate quickly
If it does not walk in the steps of the ancients —
If it does not live in the Absolute.

CLIX

Thinking lives from what is real;
No man is inclined to think of pure nothingness.
Given that your guiding star is the Real,
Why wilt thou not commit thy thinking
To That which signifies the Highest Reality?
For God's Light is an easy burden.

CLX

Bhagavad Gita, the Song of the Exalted One —
Even as a child I loved it, because it meant India,
And because it sounded well in my own language;
It is no wonder that I was reading in it
When the greatest spiritual grace in my life entered into me.

CLXI

In this world, there is always something to ponder —
The question is whether it is worthwhile
For the human spirit, which is made for God,
To be consumed with foolish adiáphora.

Thou shouldst know: when thy soul reposes in the Most High,
He will be with thee, and will tell thee
What is worth thinking about and what is not;
What is useful in thy life's path, what is vain and what is good.

CLXII

One should distinguish between a defect
And a weakness; I call the latter harmless,
And the former harmful, an offense to God.
Weaknesses there may also be in Paradise —

For man has the right to enter Heaven;
God allows His children to be human.

CLXIII

A sense for greatness is an ideal —
But be careful lest everything become false and artificial.
In the courts of princes there are exaggerations —
The mania for greatness can only make men petty.

Pride and stubbornness make great things small —
One can be noble without committing suicide.

CLXIV

The world is full of injustices
That bring sorrow to body and soul.
But if everything rested in the Will of the Most High,
St. Michael would not have much to do.

It is said that everything is in God's will —
But the word "will" has different meanings.
If everything that happens were agreeable to the Lord,
He would never have to be wrathful with man.

CLXV

Holiness — this is the first greatness;
But greatness is not always holiness.
A sense for the sacred is the first step —
The goal is near, but the way is far.

CLXVI

Trust in thy good star —
The Way may be short, even if thou see not the goal,
And imagine it to be infinitely far.

It may happen that a miracle will triumph:
If this lies in thy very substance,
And is thy destiny — and if it please the Lord.

CLXVII

The world is a play of enigmas. One must understand
The ambiguity of people —
In thy God thou shouldst always trust,
And know that He is unambiguous.
In the human drama, He will accompany thee
On all thy paths. Under His protection
Thou canst rest peacefully and without sorrow.

CLXVIII

That earthly people are what they are,
Not more, not less, every child knows.
The evil one, who makes people worse,
Has brought many a one into the net of absurdity.
Thou must never be subjective;
Reason and trust in God will liberate thee —

This is the grace that keeps watch in thy heart.

CLXIX

The Lord certainly does not demand
That we call not a scoundrel by his name.
But He does require us to see
The attenuating circumstances and limits
In the sin of a good man.
For, as we measure here on earth,
It will be measured unto us in the hereafter.

CLXX

Love, indifference, scorn, hatred —
The last is utterly against God's Will;
The first thou findest in the Lord Himself:
In love thou wilt fulfill His commandment.

Indifferent to the soul is all that has no meaning;
Scorn is rejection, it is not hatred.
All this lies on the plane of feeling —
Thou must apply the criteria of the Spirit.

CLXXI

It is very difficult to suffer absurdity;
But one must become accustomed to the senseless —
The human soul should not groan throughout life
Simply because of the ugliness of nonsense.

Nor should it long in vain for a paradise.
The remedy is never to forget
That God is the rock of pure Truth —

And thus the quintessence of the good and the beautiful.

CLXXII

Amongst wise men there are some
Who were scorned in their youth;
What does this contradiction mean?
It is the play of destiny's alchemy,
Which espouses this or that form;
Out of a misunderstood duckling there arose
A proud swan, as Andersen relates.

God wishes to unfold many possibilities —
A deep meaning is contained in the form that our destiny takes.

CLXXIII

Life — a mixture of good and bad;
Evil cannot be ignored.
From whatever direction the winds may blow —
Man cannot dispute with his destiny.

To see the good means gratitude;
When the bad depresses thee too much,
First think of God — then of the mercy
That makes thee happy midst life's dream.

Songs without Names VI

CLXXXIV

Say nothing false, hide nothing true —
Said Cicero. Which strictly speaking means:
The truth, the whole truth, and nothing but the truth —
It also means whatever points to the essence of things.

It is not facts as such that are important —
More important is what they mean.

CLXXXV

Man is not only thinking, he is also willing,
And what he thinks, must have willing as a consequence;
Otherwise thinking is mere play,

And an attempt to flee from the Real.
Where there is Truth, there is also Reality —
One should see the True as Real.

To know is also to love — to love whatever
Bears witness to Divinity. Whoever loves God,
Will not be abandoned by the All-Merciful.

CLXXVI

Human language? Words are too narrow;
A word often contains a whole sermon,
But it remains unnoticed. Sages make
Heavenly wine out of pale earthly water —
When they explain, with a discursive commentary,
What wills to be expressed in a single word.

CLXXVII

The Name “All-Merciful” must be understood aright —
It does not mean that there is no burning hell,
It means that God forgives the one who has found Him
For everything that people call “sin.”

Blessèd the man who has overcome a difficulty —
A trial, which often knows no pity,
Is the holy price of our highest path.

CLXXVIII

Flowers on the ground and stars in the sky —
Flowers shine by day and stars by night;
Flowers fade away, whereas stars are everlasting —
From a human point of view — and shine from afar.

Spirit, soul — songs in time;
Above there is silence — the song of eternity.

CLXXIX

I often think of how
Tiruválluvar gazed at the temple
From afar; as a pariah, he did not have the right to enter —
He heard the distant sounds of worship.

The slightest sign that reminds us of God
Is immensely more than our soul can imagine.

CLXXX

What this earthly life is,
 one only knows at the end.
If one lives this life until death,
 it is because one must.
Man has no right to be ungrateful —
 so many things were beautiful.
But one who has been totally happy —
 thou hast never seen.

CLXXXI

To the extent that thou believest that earthly things,
Good and bad, are in God's hands,
To that degree, sorrow will be far from thee;
God can change life's way for the best.

If thou thinkest of God, think of nothing else;
Only God's Being and Truth are of importance —
God will send thee solace out of His very Nature.

CLXXXII

At every moment, direct the steps of thy soul
Towards thinking of the Lord.
If thy soul tires of this,
Then what thou doest is not God-remembrance.

Have I not often said that during prayer
Of the heart, God's door is open?
So let us steep our heart in God's Word.

Songs without Names

Seventh Collection

Certitudo, Serenitas: Certainty, Serenity.
With Certainty comes trust in God;
Serenity brings patience
And resignation.

Songs without Names

Seventh Collection

I

Heaven and earth will pass away,
But my words will not pass away,
Said Jesus. Therefore know: every wise word
Has its eternal place in the Godhead.

II

Whoever, from the starting-point of earthly existence,
Seeks to know the Lord, will see Him
As the quintessence of things which transcends everything
That surrounds us in the outer world,
And which, at the same time, reveals itself in the Intellect.

God knows Himself in His Being —
But how does He manifest Himself?
In Revelation, in the Pure Intellect,
And in the outward beauty and inward harmony of creatures.
In every noble thing, thou wilt find the trace of God.

III

There are points of view — thou see'st a tree
From where thou standest, and canst not do otherwise;
And there are aspects — form is not color;
The existential dream of things is multiform.

Likewise in the spiritual realm:
There is the nature of Being, and the gaze of the Intellect.
Blessèd the man who sees not merely the play of diversity,
But sees the One with his Heart.

IV

Sometimes one would like to re-live something that one
previously did —
And improve on one's deed;
But it is not worthwhile; one should not attempt
To dilute the soul's burden with dreams.

As Eckhart said: If thy state before God is good,
Then let past things rest.
As sins, thou may'st regret them —
But as destiny, they had to be.

V

For the sage, this earthly life is both
Harder and easier than it is for others:
Harder, because he has a celestial nature;
Easier, precisely because of the consolation this affords —
And because he sees that all things praise the Creator.
Blessèd be he who honors God in the sage.

VI

The Ten Commandments and the Psalms of David —
Therein lies the Old Testament.
And then Jesus' Sermon on the Mount —
This is one of the most beautiful things known to mankind.
And then the Purification sura
In the Koran, and the attestation of faith —
Thus has the one God recurrently brought,
For different branches of humanity, salvation for souls.

VII

Certitudo; serenitas: certainty; serenity.
With certainty comes
Trust in God; serenity
Brings patience and resignation —
This is thy presence before God.

I must also mention fervor and devotion;
Two candles burning before the altar —
Two flames, but, before God, one single light.

VIII

Last autumn, the tree beside my house
Was fiery-red; now it is bright gold.
This is the play of nature's angels;
Be ye all welcome — play as ye will.

Red is love, gold is joy —
In each of its garments, the forest gladdens the soul.
So also in winter: its garment is snow —
A white paradise as far as I can see.

In Heaven there are hardly seasons
In our sense; but in Heaven, all possibilities of beauty
Are united in light of the All-One's majesty.

IX

The meeting with God is certainty and peace;
The themes of meditation are the keys.
If thou hast the right key, thou art happy —
The Most High will manifest His goodness to thee.

X

Only God is good, said Jesus. This means
That the worth of the saint and the sage belongs to the Lord.
“Guru is Brahma” does not mean that the man is God —
It means that, from afar, God gives Himself to man.

Only God is good — this is true and also not true;
But the emphasis is on the Divinity.

XI

The Scripture has but little praise for Mary —
For her, whom God placed on the throne of Heaven.
Certainly, if one links Mary with *Mâyâ*,
It is obvious that she does not reach *Atmâ*.
Nevertheless: if one looks at *Atmâ* in *Mâyâ*,
Then she is the shining bride of the Sovereign Good.

The ray that refracts on the water’s surface
Creates an image, but it is the same light.

XII

Space is infinite insofar as it has
No known limits; but it is round,
Insofar as it is not within God's Being;
Roundness manifests the highest origin.

If space is an image of the Godhead,
Then the sphere is like existence,
Which is perfect, but inevitably has limits;
Roundness is the divine measure of the universe.

So it is with the messenger of God;
He is like the orb of the sun.

But infinite is
He who created the sun — infinite is the Lord.

XIII

A word from Black Elk, the Red sage:
The Great Spirit always works in circles.
Look around thee — see how the horizon is round;
Thou canst never reach to its end.

XIV

In life one should gain experience —
Experience is the best medicine.
If one only wants to live and not to learn anything,
Then the dignity of existence disappears.
I say this because learning may be difficult —
But compared to wisdom, the price to pay is small.

XV

Point, straight line, curved line, circle, spiral —
These are symbols of our world
And its becoming; symbols also of the total operation,
Which contains the possibility of all existing things.

The circle means the world in itself;
The spiral means the world proceeding forward —
Its movement towards its principle within time,
Or, alternatively, the world that flees from its own illusion

In its dream of infinity.

XVI

The triangle is an image of the ability
To return to a point of departure:
The direction changes, as if it would
Respect only that which it was at the beginning.

Thus too may be the life of a man:
Truth, error; then the desire to be liberated.

But the triangle also has a totally different meaning —
Every ternary lies within it:
The triangle is one that wishes to repeat itself in two;
And it is two, striving towards the One.

XVII

The silent dreaming of our earthly soul
Is like a lyre that sings of longing —
Who knows why, by night and day,
This longing sings in our breast.

It is not because of the perfidy of evil powers,
But because even the wise man has a burden to bear
And, in this world, longs for the Kingdom of God —

Which nevertheless enters deeply into his soul.

XVIII

Fray Gerónimo de la Madre de Dios understood
That the Name of the Lord is the garment of His nearness.
So he called on the Most High with a thirsty soul —
The presence of God lies within our hand,

Because He wills it thus. He looks towards us,
And in our prayer is His Kingdom.

XIX

San Bernardino of Siena taught the people
What the Name of the Lord should mean for them:
It is what ye can read in Holy Scripture —
So gaze on its sign, for it can save you.

Life rushes past, one image after another —
But the sign of the Lord is your sword and your shield.

XX

Life is a path, not a standing still:
Life means always to write something new and better.
Take care that thy soul lose nothing —
And that the Most High guide thy quill.

XXI

In principle, God's door is open;
It can be closed, when we are closed
To His will and do not know ourselves —
When we separate ourselves from the Sovereign Good.

Blessèd the man who knows his own weakness,
And with complete trust flees to the All-Merciful.

XXII

Only one human being stands before God and invokes Him,
And all humanity is contained within this one;
Thou canst contain all the prayers of this world
In thy heart's invocation.

All in one — likewise with time;
What is a day, what is one's whole life?
If thou standest before God with all thy strength,
Then thy poor now becomes eternity.

XXIII

Outside by the forest
A waterfall rushes;
The birds in the sky are singing,
Lark and nightingale.

The cascading water tells us:
Thus it is with God's power;
The Lord always remains the same,
Yet He ever creates anew.

The birds in the sky sing —
For where the circle
Of God's miracle closes,
Thou hearest praise of God.

The water always renews itself,
While remaining the same element —
This is what a sage
Would call a miracle of God.

What is the enigma of becoming?
It is that a thing in its suchness
Can, without changing,
Escape from its own being.

XXIV

If the Lord God shines into the naught,
Then there must also be broken things;
God gives the naught an existence, and this means:
Existing things must live deep in darkness

For a brief moment of time — like empty froth
In the limitless space of the blissful Light.

XXV

“Verily, My mercy precedeth
My wrath.” It cannot be otherwise:
Without the world, Allah’s wrath would not be;
Without the wrath, what would there be to pardon?

XXVI

What is the naught? It has reality only
As a tendency to corrupt the Good;
There is no naught in itself; what does not exist
Cannot have a consequence, and cannot inherit anything.

The tendency to corrupt can be defined:
You can see inward nothingness in the form of pride.
Where there are good qualities, there is Being —
On a shining ray from Being, the soul can be happy.

XXVII

The Absolute — what a magical word:
A word that could kill a soul
And resurrect it. It is God's nearness and power —
Within thy depths and in all thy needs.

XXVIII

The most beautiful things that the Most High created
Are nature, poetry, music, and woman;
Then also the sanctuary — made by human hands —
Where the happiness of the Spirit blossoms.

Music, poetry and woman; according to Plato,
They are the most noble things that thou canst see or hear;
Half earth, half heaven.
Woman is the God-created body of beatitude.

XXIX

Reality, Truth; Beauty and Love:
If nothing else remained to me,
I would still be happy, great or small,
To be safe in God's Hands.

Songs without Names VII

XXX

Just as a mill wheel turns by day,
And after work is done keeps still,
So it is with the play of thoughts —
Be silent at the right moment in order to thank God.

XXXI

It may happen that thou art tired,
Because the world has stolen thy whole day.
Strive not to understand the absurd —
God knows best what has tired thee.

XXXII

Every kind of consolation is unworthy weakness,
A philosopher told me, who was angry about the psyche.
The fool, who places himself above everything, does not know
That consciousness of God contains every consolation.

XXXIII

In Vrindâvan — Krishna and Radha's swing,
Decorated with flowers, dances up and down —
A movement half earthly and half heavenly,
Which gave Krishna's gopis a sweet blessing.

What can be the meaning of this play?
That the wondrous nearness of God
Is eternally linked with childlikeness of soul —
And with God's gracious smile of grace.

Atmâ and *Mâyâ* — *Atmâ* is *Mâyâ*'s goal;
Truth lives in the eternal play of love.

XXXIV

There is a naught that is all —
This is the death of the soul in the Lord.
And there is an all that is a naught — this is what I call
The universe woven of dreams.

A old wisdom-saying tell us:
"Blessèd the man who dies before he dies,
For he dies not when he dies";
He receives his true self
From the fountain of immortality.

XXXV

“A mighty fortress is our God” —
So be thou strong in the power of faith.
Faith knocks on God’s door —
And faith will open it.

For if there were no longing,
There could not be a “yes” from God.
Man lives not by bread alone,
But by every Word proceeding from God’s Being.

XXXVI

Vacare Deo — austere or sweet —
The soul’s attitude before the Lord can be one or the other:
It is *vairâgya*, when it is austere;
But if it is sweet, it is a blessed wine.

Vairâgya — holy equanimity, motionless —
And beatitude, fostered by love.

XXXVII

I take refuge in God
From the world and from the soul;
For what I should be, I cannot be —
Only the Self is without flaw.

When God created us human beings,
It was as if He said:
Be what ye are; for what I want
Is to hear your call.

Two things man must be at once:
Great in spirit and small in earthly play.

XXXVIII

God's Truth and God's Presence.
To these man's answer is certainty
And peace of soul; and also resignation
Combined with trust in God's Goodness.

Thou knowest that the door is open to thee,
Even if the whole world were to collapse —
Do not say that the duties of life are too difficult.
Thou knowest the way to God; what more couldst thou desire?

XXXIX

*“Pues tanto a mi Amado quiero,
que muero porque no muero.”*
Thus spoke Teresa: I die because,
For my beloved, I cannot die.

And so the Madre loved death,
Which gives us eternity and life.

XL

In the early morning, in the clear sky,
The Stella Matutina shines. This reminds me
Of the encounter that my heart experienced;
I had never dreamt of such a miracle —

Heaven’s Goodness brought me, on the sea,
A draft that opened up a world.

XLI

The pious man, it is said, is always in a good state —
There is the Truth, which shines from above;
Also, he knows himself to be under God’s protection,
In this world woven of pleasure and pain.

Twofold is the consolation given by God:
In time, and also for eternal life.

XLII

The point of departure is pure metaphysics,
In the manner in which it is understood by the Vedantic
doctrine of Shankara;
But do not think that every other school
That teaches something similar is on the same level.

Thou canst read the Truth in several Scriptures,
But thy heart also contains the deepest essence of Truth.

XLIII

(Eliminated poem)

XLIV

Unity has two sides: one-and-onliness
In the unlimited space of possibility;
And union, identity — the most profoundly inward,
Where possibilities merge into the One.

XLV

When a messiah comes, one needs the theory
That the human world is hopelessly corrupted.

But where pure Truth shines, it is clear
That the heart has reached that which deeply dwells within it.

XLVI

If people say false and bad things about thee,
And underestimate thee, be not concerned —
Let them be what they are — if they hurt thee,
They cannot bring it with them into God's House.

When people say true and good things about thee,
Then it is true, despite thy humility.
God will reward them for their action;
Thy heart should be what it was before their praise.

For God's approbation thou shouldst strive —
Without scorning the judgement of good people.

XLVII

Even if the Master commits a sin,
The disciple does not have the right to criticize him.
The disciple must be in submission as before —
The magical power of faith must suffice him.
It may be that the act done by the Master
Has nothing to do with the sin of the ignorant.

A great Sufi shaikh wrote:
One should love the divine within the sage.

XLVIII

Let us be on Jacob's shining ladder,
That leads from earthly night to Heaven;
High in the sunshine of God's Truth,
Far from the folly that freezes the heart.

XLIX

Passion that glows like a fire
Is often accompanied by the frost of selfishness;
The soul needs self-domination,
And the noble fare of magnanimity.

Hell burns, but its deepest circle —
Dante said — is solid ice.

Where there is love, there must also be wisdom;
Where there is strength, the victor must often forgive.

L

Peasants write above their door:
"Everything is dependent on God's blessing."
And: "Blessèd be those
Who come in and out of this house."

The blessing is the sacred air
That brings to life the fragrance of Heaven.
God has painted an image of this for us
In the rainbow that shines in the sky.

Songs without Names VII

LI

“Great God, we praise Thee” —
What does it mean to praise God?
That everything good that thou knowest
In existence, comes from above.

The Lord, in whose Goodness thou trustest,
Will prepare for thee a bed of grace;
And when thou devoutly lookest toward Him,
Thy faith will save thee.

LII

The prohibition of images by Jews and Moslems means:
The Lord alone is Creator.
But others think: man is made in the image of God,
So man too must be a creator of images.

Man's art is either a symbol
That brings us something of the heavenly worlds;
Or a consolation, which, in the earthly world,
Sings a song of Truth and Beauty.

ℒIII

With the Most High I wish to be; in my soul
It is almost dark; I have a longing
Like the thirsting hart in David's psalm.
Be still, my heart: God will also be with me.

Man and God: the reciprocity
Between the wheel of time and eternity.

ℒIV

Thou art born from the breath of the Lord;
This is man's meaning and essential destiny.
The star of the Spirit leads thee towards the Most High —
Go thy way, O heart, do not look back.

Thou art indeed conscious of the past —
But thy breast shows thee the path to God.
In knowledge the circle closes —
Blessèd is he who knows this in his heart.

That thou art born from the breath of the Most High
Means that thou art free, and of the chosen.

Songs without Names VII

LV

What is man? Firstly, he is knowledge:
The light of the Spirit rends *mâyâ*'s illusion.

Then the nature of man is action —
Blessèd the man who has found God's Word.

And then man's nature is faith —
The soul presses the grapes of salvation.

Finally I would mention Identity:
Man must recognize Divine Being in his heart.

LVl

There are two possibilities when a man experiences
Within himself something of creative value:
Either he is inflated with a vain self-satisfaction,
Or his heart is turned towards God.

Man must flee from the euphoria of the ego:
Either outwardly, or deeply within oneself.

LVII

Be very careful, when thou complainest —
For, in God's eyes, it could be a lack of gratitude.
He hears thee, so ponder what thou sayest —
The soul should be free from bitterness.

If injustice or foolishness wounds thee —
Do not forget all that God has given thee.

LVIII

When the Indian speaks of the Great Spirit
In sign-language, his hand describes a
Spiral that winds upward —
The image replaces discursive reason.

The fundamental relationship between God and the world
Is not a straight line, it is a play —
Rising from the to-and-fro of things
To the Absolute, which is the goal of all existence.

LIX

Christian sensitivity is ascetic,
With Hindus, it is esthetic, and even erotic.
Yin-Yang: there are also intermediary possibilities,
But they do not lessen the contradictions.

Christian sentiment readily sees sin
Where there is simply beauty and love;
The Hindu feels that, where the symbol speaks,
The world will forgive the one who understands it.

LX

Truth and beauty go together:
What is divinely true, radiates beauty;
The beautiful and the noble bear witness to the truth;
The sacred is God's bouquet of flowers.

Only the fool sees not the beauty of doctrine
And gives not to beauty the honor of wisdom.
One could exaggerate the rights of beauty —
But one should not call it an empty illusion.

ℒXI

How canst thou avoid pettiness entirely
In a world that forces thee towards small things?
Take care that, when faced by trivialities, thou remainest strong,
Until the Most High grants thee something better —

Until He reminds thee of the greatness
Of the God-consciousness that resounds in thy heart,
And releases thee from the empty turmoil of everyday.

ℒXII

Smallness in greatness means: when a great man
Shows himself to have been petty in a certain action;
Greatness in smallness means: when an average man,
In a fate that is his, inclines toward greatness.

Caesar was great, yet he was small in his behavior
When Vercingetorix surrendered;
A nameless nobody is small and gray,
But in warfare, he can reach the heroic.

ℒXIII

Tantric dance — you think it is merely sensuous and earthly,
And not spiritual and heavenly; but the two are woven together.
The naked dancers express thanks to their God —
And likewise the witnesses, who praise the Creator of beauty
As they contemplate this splendor made by God.

The power of beauty interiorizes.

ℒXIV

I am the great peace after the storm,
After the wild melody of the world-sea —
Say: peace, peace; O heart, thou art the Self —

Om, shanti, shanti; aham Brahmâsmi.

ℒXV

Differences of opinion among the doctors of the law,
Are a blessing from God, it is said in Islam.
Why? Because the light of the spiritual miracles
That move the heart is inexhaustible.

Our soul too is multiform
In its simplicity. God is One;
And every truth that comes from above,
Whatever be its form, belongs to God.

If God did not wish to dwell in a variety of hearts
Here below, there would be no religions.

ℒXVI

For Hindus, he is the Jagadguru;
For Moslems, he is the *Qutb*, the Pole.
Many a seeker would like to find his way
To this Master of Masters.
His lofty words are heavenly in nature;
His trace shines forth in many expositions of the truth.

Where does he live, this sage of all the world?
He lives in the Spirit that the Lord hath chosen.

ℒXVII

God is the Outward and the Inward —
Thus it is said in the Koran. Likewise the soul
Must combine within itself a mountain top
And a deep, invisible cavern.

In the Outward, where the beautiful is visible —
Thou must devoutly see thy Creator;
In the deeply Inward, where the Divine Intellect reigns,
Thine illumined heart must understand the Self.

For in Heaven too, where the blessed dwell,
There must be an Outward and an Inward.
But finally duality will be unity,
Without any loss — how this may be is known by God alone.

The thousand Names that are the Lord's —
They remain as Being, within the silence of His Beyond-Being.

ℒXVIII

God is the First and the Last;
This is taught in the Koran: for God, the Creator,
Was there before the world was. He is the Lord,
Even if the whole world fall into nothingness.

An even deeper truth: Beyond-Being is
Prior to Being. Being is God the Creator,
With Whom we men can speak.
For *Atmâ* is real, and *Mâyâ* is but appearance.

ℒXIX

Why art thou the happiest of men?
Forget not to think of this:
Thou hast the Truth, and the Way of Truth —
Be grateful; thou canst have nothing better.

ℒXX

The bliss of trust: a priori, mistrust is
Foreign to the good man —
And to the childlike soul that is readily ashamed
Of every temptation to bad will,

Experience helps, but so does sharp discrimination;
May the Most High grant us His support.

ℒXXI

Calumny by definition always goes too far;
Too far? It can, it seems to me, go much further
Than merely too far. What can the will of Heaven be?
One would like to know the profound reason.
Patience, O my heart, be grateful; be at peace.

Let the universe have its possibilities —
And may God direct the poor soul.

ℒXXII

Many of the charms of the bodies of beautiful women —
Given life by nobility of soul —
Are like consolations from Heaven;
Beauty can build for us a bridge to the Most High.

Thus can our soul look inward,
And free itself from the domain of desire.

ℒXXIII

It is so hard that thou must be a rock
For all others,
And that nonetheless thou must sometimes suffer
In thy life's journey —

Thou art like all men, yet must not be
Like all the weak ones.
Be thou then a rock, for thou art not alone —
The Lord will watch over thee.

ℒXXIV

The Name Allâh is sometimes prolonged
In *Allâhumma* — it is as if one wanted to combine
The Name Allâh with Om;
Two spiritual worlds on the same track.

Om is like *Shûnyamûrti*, it is the form
Of the Formelss — it is the norm of all Divine Names;
Beyond-Being has entered into the realm of words.

ℒXXV

Priest, warrior, merchant, servant —
Far below these four comes the one without caste;
Everyone is confined within his station —
Thus does the goddess of destiny cast her lots.

Over them all is the man who is above caste,
Paramahansa, who is bound by no duty of station —
And who, from his God-willed height,
Proclaims the limitless ray of Truth.

ℒXXVI

In a world where, for the first time in history,
Everything is ugly, one cannot ask a wise man to renounce
The consolation of recreation.

All the sages of the past
Lived in beauty; for there was nothing else
In lands where revelation dominated —
And with this, the sense of God and beatitude.

ℒXXVII

Truth and patience; the Koran links
These two treasures, when it says:
Lost is he who does not possess them in his heart;
For only through them are souls reborn.

Hold fast patiently to the truth —
This is the way that cancels the debt of existence.

ℒXXVIII

What separates us from the Most High is like a mountain
That we have to overcome with our hands.
So we start digging; but the task is too great.
We are faced by heavy and gigantic walls.

We continue digging, for we must,
In order to be free. Until we see:
The mountain is only a dream. The truth is
That only illusion separates us from the Sovereign Good.

LXXIX

Moses crossed the Red Sea
With his children of Israel. In like manner
The souls of the pious cross the flood of existence,
From the one shore to the blissful other.

Pharaoh, who drowned in the flood,
Is the one who is sunk in earthly illusion;
Blessèd is he who escapes this baleful illusion.

Mount Sinai: this is the gratitude of the free heart
Which, following trials, attains to God's Word.

LXXX

Daily meditation is a must,
Otherwise we will end up knowing nothing.
Whoever gains not, loses; whoever has seed,
Must sow it — the seed will be grateful.

LXXXI

According to some theologians,
A conversion resulting from the threat of hell is worthless;
But others say that conversion is conversion —
Heaven never betrays hope.

This has been applied to the case of Pharaoh,
Who, on Moses' track, converted at the last moment;
No unyielding theologian was there
To deprive the poor sinner of this final consolation.

LXXXII

A sin against the Holy Spirit, said Jesus,
Will never be forgiven. This is the sin
That knows no conversion, for it surrounds
The heart with a layer of ice.

In this state, one wishes to know nothing of the naked Truth,
And one tramples under foot whatever Truth may say.
Compassion awaits behind closed doors —
But God does not save those who wish to lose themselves.

Blessèd the man who understands the nature of the Holy
Spirit Who separates the core of his soul from pride.

LXXXIII

What Paul taught about love
In his epistle to the Corinthians: this is the Holy Spirit —
This is the mind of God, which, with shining hand,
Shows mankind the way to Heaven.

LXXXIV

The soul's peace in God is unconditional —
It does not depend upon life's moods.
When Primal Truth resounds in our consciousness,
God's blessing descends into the heart.

The guests of existence come in and out,
But Pure Being remains faithful to Itself —

The nature of God, that sings of Peace.

LXXXV

How can human beings live together for so long
Without noticing what it is to be a human being:
There is an I, a thou; the environment: space and time —
The I cannot rise above itself,

Above the illusion of its uniqueness.
Most people are blinded by everyday life and do not see
That we are mirrors of the All-One.

LXXXVI

The greatest vice that corrupts the soul
Is pride, as every religion teaches.

The fatal illusion in the human mind
Is to despair of the Mercy of the Most High.

LXXXVII

When my late father lay dying,
He looked unwaveringly
At a passage from holy Scripture
On the wall facing him;
“The Lord is my shepherd” — David’s psalm.
Painful is earthly death;
But celestial was my father’s end —
He met his God.

LXXXVIII

In my youth, I wandered over fields,
And liked to withdraw into silent forests —
I knew nothing of my future,
But I felt that something had to come.

In the wheel of time, there was no profit —
In my heart, I sought the meaning of my human state.

LXXXIX

The avatara, the prophet, the master —
God has given a Word to different human manifestations
To distribute according to people’s needs;
Without the bread of God, no humanity can live.

It is distributed according to earthly need —
The bread of Heaven ripens in the one who spreads the Word.

XC

The pilgrim makes his way faithfully towards his goal —
He already rejoices in the distant sanctuary.
He is not daunted by the arduousness of the path —
He travels on and does not look back;
He clammers patiently over many hills —
His joy in the sacred gives him wings.

Be thou the pilgrim who makes his way through life,
And yet stands motionless before the Most High.
Movement is the way of earthly life;
But immutable is God with His grace.

XCI

The consolation that makes life easier
Is that we walk in God, and are able to do so;
The goal is already present in the “now” — illusion vanishes.

Faith is: to recognize that the light that may escape us
Is nevertheless the radiation of God —
When our earthly soul cannot see,
Nevertheless to have faith in the Holy Spirit within us.

XCII

Life is a garment, and every man
Has only his own. But his deep being
Stands naked before God, ready for eternity —
God says to this inner being: thou art mine.

Life is man's free will;
But what the Creator's profound intention made
Is the eternal vocation of man —
Whatever be the meaning of his earthly husk.

XCIII

The mystery of disappointment. Dost thou not feel
That thy soul lacks insight?
Many things may be worse than thou didst expect —
Think not of this; let thy heart be pure.

The world must be — earth is earth;
So dream not that it should be otherwise.

XCIV

If God is purity, then I am sobriety;
If God is power, then I will cultivate the best of acts;
If God is a treasure, then I am contentment;
If God is salvation, then I will trust in Him.

If God alone is real, then the world cannot be;
If God is Identity, then He is mine.

XCIV

Stern man is strength and knowledge;
Sweet woman is beauty and love.
The radiance of man is in his intellect;
The archetype of femininity is a beautiful body —
To which noble sentiment shows the highest respect.

The masculine and the feminine: each is a human being.
As friends, they are on the same level; as sexes, they are
Lord and helper, two modes of duty.
Then again, there is adoration from one pole to another —
God and goddess; each reigns in his own way.

XCVI

He brought light from Heaven; but also faced difficulties
In the realm of everyday life. Light, because the Word of the
Most High
Filled his heart; but it was nevertheless in this world.
He was indeed radiation, but he was also earth.

XCVII

There is perfection in this world;
But remember: this perfection is not the same
As that of the Most High, for: "Only God is good."
An earthly value does not belong to Heaven's realm.

In this world, one can say many things,
But often wonders if one should dare to speak.

XCVIII

“Blessings and peace”: the Moslems’ greeting.
I think of the Tree of Paradise:
Certainty in the depths of the heart,
And serenity in the realm of thought.

The root and the crown of the Tree of the Spirit;
Thus can the soul dwell in the inmost Self, near the Most High.

XCIX

Ingratitude: the world’s reward, according to an old proverb.
One gives the best one has, and gives it willingly.
But who would not be glad to receive a good answer?

The best answer is thanks from the Lord.

C

The core of primordial prayer: God’s Name
Is the guarantee of certain salvation,
If thou art patient in faith. As seen by God,
The way is easy, but human effort is hard.

CI

Wisdom regarding phenomena
Is the perception — by the Intellect — of the essences
Or archetypes. But only what is good allows us
To break through the walls of appearance.

In the case of the bad, there is no archetype;
Bad is merely privation, it is not manifestation of Being —
It only shows the traces of nothingness in the realm of existence.

So always maintain thy connection with the radiation of Being:
Be thou the archetype of thine own existence;
Before God thy husk is of no importance.

CII

Why is there existence? — that is the question.
Why is there not just nothing? Because Being
Is necessary Being: because one thing was created,
Then two things, yea, the whole expanse of the universe.

Possibility burst into nothingness:
This is the cause that we call Creator —
And someone had to be there, in order to know it.

CIII

In a world where there is beauty, there must
Also be ugliness; but with God
It is not so — there are no contradictions
In Heaven's realm; in the Divine Ipseity.

When God's radiation fills man's soul,
There is beauty in it without any opposite —
What is good in itself shines eternally.

CIV

It has been said that God's Spirit is beyond good and evil —
That in It there is neither good nor bad.
This is not so. God is indeed without contradiction;
But this means: He is everything that is positive.

“Yes” is not simply the opposite of “no” —
“Yes” in itself is Pure Being.

CV

A man loves this, but should love that;
He looks longingly on values that are doubtful.
He should, before God, banish his dreaming ego;
God knows what everyone, who knows himself, should love.

CVI

He who has important duties, also has the rights
That correspond to his responsibility;
Likewise, there are no rights without duties —
The nature of things proclaims this relationship.
Dreaming is of no use here, because the Lord will judge.

CVII

Artistic beauty is a cosmic power
That has often brought heaven to earth.
The man who serves it may not be spiritual —
In such a case, the interiorizing wine flows for others.
Here I think especially of music —
It can bring the wise back to their own hearts.

CVIII

The artist, it has been said, is like a spring
That gushes forth untroubled by reflection;
This is not so. For true art demands
Everything that pertains to man.

Ars sine scientia nihil. Human art
Is not simply an explosion of animal instinct;
If thou wishest only to create joyously and without thinking,
Thou hast nothing to give to others.

CIX

Old age is the winter of life;
It likes to re-awaken what once was,
But, on the other hand, it covers
All the past with the serenity of snow.
An image of Pure Being, as far as I can see —
But flowers are dreaming underneath deep snow.

CX

There is no time in the Divine Being;
Nor in our encounter with the Lord.
The moment of prayer is eternity —
It stands in the sky like the morning star;
In the now of the heart lies thy whole life.

CXI

The sage is more naïve than fools
Within the space of life, where everything is always changing —
Because he sees the things around him
As archetypes, and treats them as such.
That nevertheless, he is at the same time more intelligent —
The foolish world cannot easily understand.

CXII

The conqueror, proud with his courageous legions,
Comes home to Rome — center of the world —
On a chariot decorated for triumph;
But near him stands one, who bows to him and says:
“Forget not, O hero, that thou too art mortal.”

CXIII

When Alexander, master of the entire Greek world,
Asked Diogenes what favor the latter might wish from him,
Diogenes replied: “Get out of my light” —
He was not one who easily complained.

Selfhood in the Godhead is the beatitude of the wise.

CXIV

Hindus like to have in their names
The word *ânanda* — “highest bliss.”
Ananda is the quintessence of the soul
Which, through truth, has freed itself from illusion;
Through truth: for the deepest nature of happiness
Is *Brahma satyam*.
Many things may make us happy —
And give us joy — but only one thing can deliver us.

CXV

If thou sayest certainty, thou thinkest of the depth
Within thy breast; if thou sayest serenity,
Thou thinkest of the heavenly space within thy forehead —
Of silence, of soaring above snow-covered peaks.

The Absolute; the Infinite.

CXVI

Motion, motionlessness; and the passage from one to the other —
This last is something absolute, it is neither one nor the other;
So it is also with that which lies between mere earthly thought
And the remembrance of God, wherein is a discerning of spirits:
It is an entrance of God into the flow of the world —
It is an instant that contains eternity.

CXVII

With each of the poems, I think:
This one may be the last. Not because I will it,
But because God could will it. Mine is whatever comes to me;
And one day, my pen will be still.

It is strange that I should think of saying this;
On the one hand, it is obvious;
On the other hand, destiny brews what it can —
Ask me not what my own wish might be.

CXVIII

It is said that God created the vast world
Out of nothing; that it is His shadow —
Neither reality nor unreality;
Different from God — yet faithful to His nature.

The universe had to be, because, in God's silence,
The Good remained unknown —
And so creation's melody burst out.

CXIX

Worldly creativity — what is it? People flee
From God and from themselves. Give heed,
Stand still! And pay thy debt to the Most High —
Then He will watch over everything else.

CXX

For Jesus, the Divine Creator was the Father;
He himself, the avatara, was the Son —
And God within man was the Holy Ghost;
Salvation, Heaven, was the reward of faith.
What Jesus said was for him experience:
He himself was the Word, the Book, the Revelation.

What came after him, was not the "I" of a messiah;
Islam came as religion as such
And was the final form of the primordial *Dharma*.
Every Word of God is a norm of life.

CXXI

Bhakti and *jñāna*: mystical experience
Is like an image that enraptures our soul;
On the other hand, the idea of the gnostic
Is a consciousness that hearkens to the truth.
Ecstasy, which is overwhelming like wine,
Can, in the realm of gnosis, be sober.

CXXII

The angel called her “full of grace”;
“What manner of greeting — asked Mary — is this?”
And then she felt: “Be it done unto me according to thy word” —
And was filled with the Spirit, with the Kingdom of Heaven.
Humble she was, but not credulous —
And she was chosen before the Face of God.

CXXIII

Prudence is the mother of all intelligence,
This is often said, but rarely practiced.
So let prudence make our faith more wise —
Equilibrium is the way of all wisdom.

In every action and experience,
Respice finem — think of the result.

CXXXIV

You ask me about space and time,
Infinity and eternity —
Then formal limits and ephemerality;
Form and becoming; number —

The Lord is Beginning, Creator, and End;
You must understand well these categories of existence —
The way from God to God is long.

CXXXV

The “now” of the Spirit is escaping time
For God, through unceasing self-forgetfulness;
The “now” of the fool is enjoying the world,
At every moment, like an animal.

For every wise support, one can find
A foolishness that would bind us to nothingness.

It is the same with the “here” in the depth of the heart —
The “here” of the fool is inflaming the ego:
Whatever world and life have to offer belongs to me —
But the end of the story is a different matter.

Truth waits for the scales of the Most High.

CXXVI

With regard to the unknown, the Latin peoples are
More guarded than the Germanic peoples;
The Romans remained securely within the Roman domain;
Whereas the Germans readily dreamt of distant strands.

In this is neither blame nor praise;
In every people there are men that
Transcend sentimental limitations;
There never existed a people without doors.

CXXVII

They think this world is full of sweetness,
And that the sage groans and pines in renunciation and darkness,
In this, they say, one will not find
The golden paradise one longs for.
The worldly man does not understand the night of the Spirit —
Nor that Laila dances in a wreath of light.

Thy deepest heart contains the holy shrine,
The naked goddess, and the cup of wine.

Songs without Names VII

CXXVIII
(Eliminated poem)

CXXIX

Thou know'st thou canst not change the world;
Let things be what they must be.
It is true that there are things that we can change,
And others not. Stand thou on both thy feet.

Forget not that the grace of the Highest Good
Can pierce through senseless things;
For God is free, and manifests compassion —
Because the very essence of Being is felicity.

CXXX

Audiat et altera pars —
a saying that is all too often forgotten.
Even when thou knowest what thou knowest,
thou shouldst hear what the other has to say.
For it may be
that he will inform us of something new;
And the peace of justice —
no man of honor will disturb.

CXXXI

When lovers say sweet words to one another —
Think not these words will entirely pass away.
The words already were, in eternity,
And will remain in the Divine Essence.

Because everything good belongs to God;
If ye be good, ye will be eternally under His protection.

CXXXII

Logic can be petty — it is so when it pointlessly
Upholds unimportant things only out of a sense of duty;
“Let five be even,” says the proverb; thus rightly
Protecting the human tendency towards what is better and greater.

On cathedrals there are always small things that have been made
askew;
Eckhart said: in blasphemy there is hidden praise of God —
The imperfect cannot but praise the perfect.

CXXXIII

Poetry can have three origins:
Whatever God-given knowledge
The poet carries in his soul;
Then the spiritual state, placed in his heart
By the Most High.
And finally, some small event,
A nothing. But what counts here,
Is whatever helps — grace and the result.

CXXXIV

The outer man is both form and life:
Form is what contains the meaning of things;
Life is the dance of existence, the round of love.
Thus did God seek to manifest to men
The wonders of His own Being.

Existence and possibility; visual art and music.
The truth of the Intellect, and the happiness of the soul.

CXXXV

One of the most difficult problems in metaphysics
Is that of possibility; so said
An arch-pedant, who had dissected everything —
And for whom, it seems, there was nothing left to know.

Difficult metaphysical problems do not exist
When thou hast grasped the nature of things;
In pure contemplation there is no conflict.
The question of possibility is easy;
Difficult is only a cramped thinking, whose convulsions
Tear everything to pieces, and achieve nothing.

CXXXVI

There are truths so precious that
One wants to say them more than once.
Just as, from year to year, the flowers bloom,
So poetry too has a right to repetition.

CXXXVII

There is what we experience in the outward world;
And there is what we think within ourselves —
Each is a to-and-fro and an up-and-down;
And may God direct us to the meaning of life.

“Man proposes, God disposes” — man experiences freely,
But on paths that are woven by destiny.

CXXXVIII

It is said: *oportet haereses esse*;
And also: *felix culpa*. For evil is often
The cause of a good result;
And “one who errs without pride becomes better.”

It often seems that the world-wheel turns in a bad way.
But essentially its action is right.
The sun gives us the light we need;
Do not complain if it also casts shadows.

CXXXIX

Aglaia, Euphrosyne, and Thalia are
The Graces, that the Beatific Being sends to us —
“Resplendence,” “Happiness,” and “Blossoming”;
This is the heaven that turns towards us threefold

As beauty, joy and love —
So that the evil one darken not our days;
But only in the Spirit is happiness perfected.

CXL

I once met the archbishop of Venice.
I was happy to see and greet
The priestly prince. He said: *Benedico te* —
Long did I think of this, as I continued on my way.

CXLI

One would like everything to be logical
In our environment and in our life.
But this is too small a desire. There is nothing
Better than to soar spiritually above everything.

CXLII

Soundness of character and depth of soul,
Honesty, fidelity, and love of wisdom — hence
Also dreams; all in all,
The German is energetic, but also somewhat heavy.
The German character contains much that is good;
But one does not wish to praise one's own house.

People are too unforgiving towards the Germans —
One only thinks of what they should have been.

CXLIII

Venice and Florence; then Granada,
Seville and Córdoba; the beauty that is to be found
In cities. The melody in stone
Of the Old World. — Not so America,
Where everything beautiful blooms in the wilderness,
In forests and prairies, extending to the West —
In these vast spaces of the Great Spirit, one can imagine
Processions of Indians riding across the sky,
The like of which will never more be seen.

CXLIV

For many, it sounds like a mockery when one says
That the substance of man is beatitude;
People say there is all too much suffering in the world —

But all this is in the dream-world of time.
Beatitude is inward, only the husk
Of man suffers, until illusion is crushed
On the rock of the Highest Power — Eternity.

CXLV

The bright day greets us — shining sun,
Wandering clouds, and earthly things
Both still and moving — and all this on the edge
Of possibility.

Then comes the silent night:
An infinity with countless stars
In the blackness of space, in God's deep remoteness.

Sacred night, that covers the day like a veil —
Silence of the heart, that is filled with devotion.

CXLVI

Mâ shâ'a 'Llâh — “what God has willed”;
Are these words merely the expression of a lazy belief in fate?
Certainly not. They are rigorous, but also mild;
What is must be; but God is our protection.

Songs without Names

Eighth Collection

Thou art born from the breath of the Lord;
This is the meaning of man and his destiny.
The star of the Spirit leads thee to the Most High —
Go thy way, O heart, do not look back.

Songs without Names

Eighth Collection

I

The sun, a heavenly image made of gold and light,
A symbol of the Being that rules the world.
The silent moon, a silver shield —
But it possess no light of its own.

So it is also with existence:
Its face cannot but reflect the Unique.
It is the Unique that breaks through the naught.

II

Intellect, and also reason, are like the sun;
The psyche and sentiment are like the moon.
Intellect is day; in it everything is clear;
But the soul's play takes place in the dark.

A symbol is multivalent, and should be held in honor —
The sacred resounds in all spheres of existence.

III

The Great Absolute — I want
To say it a thousand times — is more powerful than
All the cares of the soul. In its ray
Illusion disappears, and the heart is safe.

IV

Birth and death: entering the earthly world
Is more painful than leaving the earth.
Understand: birth is also a kind of death;
But death in the Most High heals all suffering,

Because Heaven's light receives the soul. God-remembrance
Is also a death — but one in which God will give us His Life:
The Good Shepherd lets us graze in eternity.

V

A kernel of sweetness is to be found in asceticism;
A kernel of rigor is to be found in the noble love of earthly beauty.
The one who renounces, nevertheless lives in beauty;
The one who loves what earth's nature offers him,
Must earnestly dominate his heart,
As it strives toward Heaven.

VI

There is the difficult question of pleasure and pain —
Earthly man must bear them both:
Pain with patience, and pleasure with dignity;
Pleasure degrades, if it does not include an element of renunciation.

Pain imposes, but pleasure is free;
It is commanded: one must be up to the level of beauty.

VII

Man is a bundle of experiences, which,
Ever growing, flees down the alley of life.
Around him is a stream of things, creatures and dreams,
And this stream, without asking, pulls him along,
No one knows whither —
A path of destiny, at the Most High's behest.

One thing is necessary: we must understand
That there is a choice: we must not love illusion,
But, with God's help, move towards God —
In the manner that the Lord has written in our heart.

VIII

To give away — to sacrifice something
Belonging to the world of the I;
Instead of amassing things, to make oneself poorer;
To enrich, with joy, another, alien soul.

With all peoples and in all times,
There have been festivals at which one gave away possessions,
And drowned all avarice and egoism
In the noble pleasure of renunciation.

Thou canst not imagine a greater bliss,
Than giving thy whole heart to the Lord.

IX

The ego should know: what I am and what I have
Is not from myself, but is a gift from the Other.
This never occurs to the fool:
If there were no God, there would be no "I am."

X

The symbolism of the tree: it is a protection,
And also, in itself, a joyful sign of life;
An image of the soul, that grows upwards.

But a tree can reach only the height
Prescribed for it by God; after this it stops.

XI

Hindus, Celts, and Germans honored
The green tree at their great festivals;
They decorated it, and danced around it,
So that the gods would not withhold their favor.
Many appearances in the world of the Creator
Are shrines that contain God's ray.

But there is also degeneration: idols and golden calves;
One sinned against the Most High, and also against oneself.

XII

Tagore wanted the soul of India
To awaken to the dignity of free man.
The result was that one considered all that India was,
And ought to be, as a burden.

Man is only man. Only the light of wisdom is wonderful:
Vedanta, and with it Shankara,
Are the adornment of the true India.

XIII

Genius is a problem and not a problem;
For there are highly gifted people without greatness,
And great men without creative gifts.
What is falsely great, merely reveals the poverty of being small.

XIV

For the fool, things are made of stone;
For the spirit of the wise, they are transparent;
The wise spirit sees that everything points towards the One.

From Its light and love we are born.

XV

The earth: a sphere without life;
It turns, but its position is tilted;
It revolves round the sun, which also moves
In the miracle of space — the way is without limit.

This may sound like a fairy tale, miraculous;
But do not believe that all this was without forethought.
The world is an amazing existential poem —
Is it understandable? Ye do not even understand yourselves.

XVI

At an early age, as life's golden morning dawns,
Knowledge is hammered into children's heads;
The truth is that, when children are forced
To imbibe a mass of useless knowledge, their souls cannot grow.
In my early years I had friends —
It is no wonder that, because of schoolwork,
They did not grow in spirit; they could still think,
But only with difficulty could they steer the ship of life.

XVII

In compulsory education there is much with which to find fault.
Morocco's craftsmanship is dying:
The children go to school, and cannot inherit
Their fathers' crafts, which are rich in symbolism.
Such is progress — even though the people's heart is breaking.

I do not say that all children are the same;
One of them feels called to what is difficult,
Another does not, but is still of noble spirit —
Remain what ye were a thousand years ago!

XVIII

One of the most difficult things we must learn
Is to accept humiliations bravely:
It may happen that destiny forces us
To be patient and detached;
So let us say yes to the will of God,
And let us accept injustice for love of Him and of ourselves.

XIX

The Name of God; then resignation;
Then trust in God. There is no greater consolation
In earth's misery. May God
Raise us above the weakness of the human condition.

XX

Be not astonished because of a trial,
For without trials man cannot grow;
Human nature is such, that
God can entirely forgive only the one who has accepted trials.

XXI

Serenitas — soaring above the clouds;
The world is full of hither and thither — and so
Is the human soul. The world and the soul are small
Compared with the sky. If thou wouldst live like an eagle,
Never forget pure and luminous Being.

XXII

The Name is Truth, and Presence of God;
It brings certainty, and trust in God;
Serenity — its echo is resignation;
There is no other way to look on God or the world.

XXIII

What does the doctrine of purgatory tell us?
It means that heaven does not overlook every imperfection.
In this case, why does one say that God wishes to forgive us?
This means: if we consecrate ourselves entirely to His path.

The reason why God's doors are open
May seem small — no one can see it.

XXIV

Beethoven's religion was music,
It could be said; but he had faith.
He suffered much because of his deafness —
And so his art was his only happiness
Before his God — and no one could take it from him.

The Moonlight Sonata — a melody
That is much more than a mere display of genius.

XXV

Savonarola, preacher and ascetic,
Was right to castigate worldly art,
But not right to oppose good painting;
Art and asceticism are different worlds.
One can criticize many artists, but not those
Who ennoble their art through Spirit and Beauty,

XXVI

Petrarch loved his art more
Than his beloved Laura; for with his poetry
He wished to build a lasting monument to love.

More than at the to-and-fro of the censers,
The saint Tiruválluvar loved to look longingly
At the temple from afar.
As a pariah, he did not have the right to enter the temple.

Laura was the symbol of love. The distant temple
Was the symbol of the priestly religion.
But we can love God's grace in our heart
More than the symbol, for God's grace comes from within.

XXVII

Asceticism purifies, and so does the water of the Ganges —
But, the wise say, nothing purifies
Like Knowledge. Because nothing else so clearly
Testifies to the True, and vanquishes illusion.

XXVIII

Atmâ and *Mâyâ* — everything is said
In this exposition of the Highest Light;
What is, is, and cannot be otherwise.

Atmâ is the In-Itself, for Itself alone —
Atmâ is also the origin of all primordial powers;
Mâyâ is *Atmâ*'s ray; all else is nothing.

XXXIX

Not only renunciation, not only knowledge,
But also beauty, if one understands it aright,
Is a purification — if the gaze of our spirit
Penetrates appearances, and reaches the inward.

XXX

He who observes that another is a fool,
Is not obliged to be a fool himself
Out of some false notion of justice; one should
Not confuse objective thinking with self-praise.

XXXI

So many people walk on false paths,
And blindly hope that God will give them grace.
One should look honestly in the mirror of Truth,
And unsparingly take oneself in hand.

XXXII

One would like to know, who is “I am,”
Because it makes us sad to feel that our “I” is nothing.
Be still — thou wilt find thy soul’s repose,
If, instead of “I am,” thou keepest Pure Being in mind.

XXXIII

Who art thou to criticize Protagoras?
Someone could have asked of Plato;
If Plato had then said: I am Plato,
People would have laughed — they would not have recognized him.
Plato — and also Dante — knew who they were,
Just as later generations did.

XXXIV

Man must not presumptuously expect grace;
There is no place for blind pride in God's garden.
If thou lookest calmly in the mirror of Truth,
The bolts of Heaven's doors will open for thee.

XXXV

Thou shouldst plant the Good in thy soul
By ceaseless repetition of the remembrance
And experience of things that liberate —
By the repetition of self-illumination and self-giving.

XXXVI

Of course thou must think of earthly things,
Thou canst not do otherwise; but every day
The stuff of thinking must be swept away,
When the Peace of God lays itself on thy heart.

Some things are beautiful, but many make one tired;
The world is agitation — but God is Peace, Peace.

XXXVII

Krishna, in his human form,
Took part in the battle of Kurukshetra;
But suddenly, in the presence of Sanjâya, he showed
His divinity, powerful, radiating and overwhelming.
Thus does the Divine Nature wish to dwell within man;
It wishes to be enthroned in his heart as it is in Heaven —

In every man lies his way to salvation.

XXXVIII

On the one hand, the world is transience;
On the other, it is that which is: namely, pure content.
Earthly experiences pass away —
But the God-willed form is beyond time,
Because it bespeaks the underlying essence;
What is Divine in nature cannot disappear.

The Lord is absolute, existence is relative —
Existence is only half being — God is infinity:
Hence the starry-heaven of forms —
Hence the mystery of differentiation.

XXXIX

Is not the individual absolute in his own way?
Certainly; but the multiplicity of ego-consciousness
Is contradictory; how so?
Because everyone, just like thyself, wears the garment of
ego-consciousness.

The One Self sows its profound Being
In the God-willed space of the finite.

XL

Every soul is an astrological-cum-alchemical symbol;
This means
That man will either squander his salvation,
Or, by God's grace and light,
Attain the meaning of earthly life.

Be not concerned about the origin of this symbol —
Thou wast hidden within All-Possibility.

XL I

Man lives in the outward, motley world,
Confronted by things both great and small.
God-consciousness flows towards the deep Center —
In the inward thou wilt find love's peace.

XL II

Nothing can chain us to earthly dreams —
Because, like a ship, our way goes forward
On great waves — as though drawn by an invisible hand
Through the foam of this world.

XLIII

God-consciousness means removing oneself
From *mâyâ*'s play of worldly thoughts;
It is also a perpetual affirmation of That
Which is the goal of thy God-willed existence;
It is peace and joy in That which liberates,
And whose deepest being is beatitude;
Know that this One alone is real,
And that thou art not other than *Atmâ*.

XLIV

Atmâ alone: this is the primordial idea.
Atmâ and *Mâyâ*: it is good that thou shouldst know this.
Mâyâ in *Atmâ*: this is creative Being;
Atmâ in *Mâyâ*: this is thine own Spirit.

XLV

Three human types: firstly there is the one who only wants to
enjoy;
Then there is the austere ascetic, who despises the world;
Then there is the one who observes a wise equilibrium.
This last one and the ascetic can be saints;
But not the worldly man, who seeks only enjoyment.

The fool does not understand the meaning of pleasure;
The ascetics are those see through the world,
But mistrust their own nature.
Be thou conscious of the Divine content of those things
That God's grace has vouchsafed to thee.

XLVI

Morning, midday, evening, night —
Thus has the Lord made time.
Day followed by night: activity followed by
Respose in contemplativity.

Spring, summer, autumn and winter —
Life's spaces within time;
Childhood, youth, maturity, old age —
Open thyself, O eternity!

XLVII

Autumn — it slips downwards to the snow
And flees away; one could expect nothing else
After all these tired leaves blown about by the wind.
But that spring should come — this is the miracle;
The garden will bloom like a gift from heaven.

Thus it is with the soul that discovers God —
When God's grace awakens it to His light,
After all the hardships of the world.

XLVIII

On the day that my oldest friend passed away,
I received his last letter.
I have known this loyal friend since our schooldays,
And it is difficult to believe that he is no longer alive.
At his grave, in order to do something meaningful,
Four of my didactic poems were read.
An old proverb says: the beginning and the end —
By God's will — shake hands.

XLIX

Our Intellect must emphasize different things,
Depending on the moment; such is life.
Many doors open towards God;
So there must be more than one key —

There are the Ways of feeling and of understanding.
Let the high powers of Heaven weave
The wondrous work of our spiritual garment.

L

“Say: God, then leave them to their idle chatter” —
So says the Koran. A *hadith* of the Messenger:
“Believers are always in a good state” —
A saying that holy men know in their hearts.
“Is it not in the remembrance of God
That hearts find rest?”
“In the presence of God, there is no idle talk —
Only Peace, Peace is worthy of speech.”

LI

One should call a child by its right name:
What astonishes me is the incapacity of so many people
To think, or who think in an irresponsible way:
Be great, and thou wilt have a free hand in small things.
In reality, greatness also manifests itself
In little things being right and perfect.
What destroys the power of reflection
Is prejudice and passion.

ℒII

Earth, water, air and fire
Are contained deeply within ether;
At the same time, they are forms
That unfold ether's inner content.

The elements are primordial powers
That radiate out from the Divine Nature;
Thou canst also find traces of them
In thine own soul,

And in the Intellect that guides thee —
And, by the grace of God,
Gives thee the wondrous gifts of Primordial Being.

ℒIII

We met a group of young girl dancers
From the distant island of Bali;
One of them showed me a little book,
And wanted me to sign my name in it.
Magical beauty, enchanting temperament,
Such as bloom in the south-sea paradise;
Ye lotus blossoms from a far and blessed land —
From you, the soul can learn;
Be it only that, amongst the other gifts of God,
We can also have a sense of God's smile.

LV

Snowflakes — crystals silently floating down
From heaven: enchanting formations,
That lay themselves slowly on earth's face —
Like a cool, white veil, tender and mild.

Crystals — like different forms
Of spirit and faith; for the One,
Born of God, wishes to unfold
Inward Infinity in the direction of the outward.

LV

Justice is a wonderful word,
Full of truth and consolation; it is the right
That follows all wrongs. Let the demons rage —
Victory goes to God-willed equilibrium.

Justice in feeling and in thinking —
You should direct all that you are towards the Truth.

LV

Amongst the Avataras, there is a kind
That does not bring a message of peace,
But rather pertains to the world: Alexander,
Through whose sword the Greek kingdom awoke;
And Caesar, called divine — who was the instrument of destiny.
So that God's plan might unfold,
And turn much misfortune into something better.

LVII

The Lorelei who sang high up on a cliff;
This is a fairy tale that has resounded since olden times.
Whoever looked on her was doomed to destruction —
He had to die in the waters of the Rhine.

A martyr — it is said in Islam —
Is the man whose heart is broken by love;
Whoever must die from love's deep wounds —
The All-Merciful rejects him not.

Blessèd is he who dies the death of the spirit,
And earns the life of Eternity.
Far be it that wisdom should lose hope —
God-remembrance knows no complaint.

“Blessèd are they that mourn on earth,
For they shall be comforted.”

LVIII

“Whoso knoweth his soul,
Knoweth his Lord.”
“Love thy neighbor as thyself” —
This is the kernel of the message.

Two sayings, from two messengers of God —
Not everyone has understood them.
The I-consciousness of the neighbor is my own I:
The Self of the Most High is Being in Itself.

LIX

The *Christos Pantokrator* is an image
That ought not to exist in sacred art.
“Not made by human hand”?
One wonders what the artist meant.

This image is a testimony to sentiment and piety —
But not to the man Jesus. The image seeks to show
The human god; but in reality
One should keep silent before the mystery of Christ.

LX

Shri Shánkara and Shri Abhinávagupta:
Vedanta and Tantra. Both are paths
To salvation — one to the right, the other to the left,
But the two unite on Heaven’s shore,
Ending in the same grace of God.
Here, renunciation — there, contemplative experiencing:
Interiorization of what the world’s images offer.

LXI

Thou wast born a human being;
No better thing can a creature be.
Thou hast found the path to God,
Which is the best of all possible gifts.
So it should not trouble thee
If dark powers rage at thee;
Thou knowest what thou wantest — *Deo gratias* —
So let them think what they will.

ℒXII

The night has come — it has gently woven itself around thee
With a song that sings of love;
Be grateful, for consolation comes from Above,
For Râdhâ, with golden breasts and loving arms,
Brings thee a greeting from Heaven —
A greeting of Goodness and Mercy.
Access to God thou hast at every moment;
And angels also bring thee tidings from the Most High.

ℒXIII

Krishna is Vishnu, god of becoming and of life;
Râdhâ is Lakshmî, goddess of love and happiness.
The avataras bring to earth
What otherwise would remain hidden in the Divinity —

Mystery of the exteriorization of the Good;
For God is also present in the flood of *mâyâ*.

ℒXIV

Contentment accompanied by trust — ask not
What life's wayfarer should trust in.
Trust as such: faith in salvation
Is a God-submissive contemplation of the depths and the heights —
No "where" and "how." The All-Merciful will
Build the final bridge for the soul.

ℒXV

The night came with its magic flute;
In my dream, Lailâ sang her love-song from afar,
Until the blush of dawn,
When the veil of darkness disappeared.

Then came the day and brought its woes,
But also remembrance of essential things —
Above all, after the dream's sweetness and solace,
Wisdom shone, reminding and awakening.

There was the solace of beauty and music —
And then the luminous happiness of the pure Spirit.

ℒXVI

“O God, let us see things
As they really are” — a saying of God's Messenger.
Therein lies the quintessence of all wisdom —
The principle, which thinkers, imprisoned in their prejudices,
Have often failed to appreciate,
.
The kernel of Truth is as old as the world.

ℒXVII

About compassion thou shouldst have no doubts;
Thou knowest the parable of the prodigal son.
Whoever, after erring, finds his center,
The Most High gives him all the more beautiful reward.

Hold fast to God and let the world turn —
Then thou wilt find thy soul in the One.

ℒXVIII

The everyday state of the soul fluctuates,
Even if we do not suffer from a vice.
It is not easy to remain at the center;
The many things around us mock us —
The outer soul, but not its inner kernel.

The soul's kernel is a rock, when it gives itself to the Lord.

ℒXIX

Thou shouldst not strive to understand a problem,
When thou well knowest that God understands it,
And that, whatever be thy difficulty,
Pain disappears in a believing heart.

Hold fast to what is certainty for thee,
And be hopeful. The rest is indifferent.

LXX

It has often been said that it is a serious mistake
Not to listen to both sides —
And, in spite of manifest reality,
To swear by one's own one-sided opinion;

One-sidedness brings illusion and pain.
The sister of Truth is Justice —
Truth is worth more than all the treasures in the world.

LXXI

If something causes pain, man should always think
That he should have been grateful before, when nothing
 afflicted him —
He should have been grateful for the grace of living without pain.

Consider well: patience and resignation
Are intimately bound up with gratitude.

LXXII

Holy water and holy incense —
Purification and a striving upwards;
Water and fire. Firstly the death of illusion —
And then new birth in eternal life.

Songs without Names VIII

ℒXXIII

Remembrance of the One Reality
Dispels all dream and froth;
For God-remembrance, the Act of the Spirit,
Is invincible; and illusion vanishes.

The Act of the Spirit — in this God is content
As well as agent. Whereas thou, O man,
Art merely the support of His Being and His Willing.

ℒXXIV

Happiness resides in peace; hast thou ever known it here below?
Perfect peace thou findest only in God.
So seek thy peace in the Peace of the Divine;
In the Eternal — and thou wilt be in bliss.

ℒXXV

Dream-cities and dream-streets where I wandered —
City paradises; all this is past.
Destiny brought me to a vast forest —
Its deep silence is dearer to my heart.

LXXVI

Serenity is like the pure air
Of a high mountain peak;
Certainty is like the fragrance of the deep earth —
It is the happiness of the immutable center where I stand.

Resignation is the peace of my soul,
For what is written, let it come to pass;
Trust is moving towards a goal —
It is the happiness of confidence in God as we stride forwards.

LXXVII

Mohammed said: haste comes from the devil,
But slowness is pleasing to the Lord.
The bad person is always in flight from himself;
The good person walks like the evening star.

Haste may be useful; but slowness bears
God's peace, which descends upon the heart.

ℒXXVIII

Prudence is needful. *Quidquid agis, prudenter agas;*
Respice finem — and do so constantly.

Festina lente. Be not like the grass
That the wind blows back and forth.

Whatever thou doest, do it with prudence;
And from the beginning, think of the result.

Hasten slowly — the one who rushes
Knows not that in tranquility there is blessing.

ℒXXIX

Be surprised at nothing — *nihil mirari*;
So said Horace. For what is, cannot not be,
Whether we understand it or not.
If we commit it to God, our thinking is pure.

ℒXXX

Carpe diem does not mean that life is enjoyment —
It means that happiness only comes from moderation;
Whatever is governed by moderation is interiorizing;
Only in what is noble wilt thou experience God's open hand.

LXXXI

A special kind of beauty is dignity:
He who understands and loves dignity participates in the One
Within life's stream; nobility of comportment
Is to unite the human state with the Being of God —

It is participation in the Center, that never wavers,
It is God-remembrance, and gratitude for existence.

LXXXII

I live now, in this instant,
And in no other;
Along with all the creatures and things, which, with me,
Journey through the universe.

What for me is now, is also now for others,
Great and small;
There are no exceptions in the powerful stream of time —
None at all.

Every moment that flies from me
Is history;
Every moment annihilates the "now"
That immediately preceded it.

God grant that I find peace
In the eternal Now;
And that I understand in my heart
The meaning of the all that we are.

LXXXIII

For the Lord of the worlds, millennia are
As a flash of lightning, an instant;
In His “now,” He sees what happens —
All is one, He looks not backward.

Thou may’st be bewildered by space and time,
Thy feeble thinking cannot understand them —
To the Creator of the universe,
Thou must leave the mystery of infinity.

LXXXIV

Learned philosophers have disputed much
About questions of space and time;
It is amazing that people have endured so much hair-splitting
About something that everyone can see for himself.

Space is nothing other than expansion;
And, if nothing fills it, it is merely the emptiness of ether.
It is senseless that the flow of time —
Which does not exist when nothing happens —
Should trouble the head of him who seeks the In-Itself.

LXXXV

The One-and-Only is irresistible —
The whole world could be crushed by It.
May the One-and Only, which shines divinely —
Illumine the dark night of illusion.
Relative being is shattered against the wall of Pure Being —
What is not the Great One, is nothing.

Nevertheless: the relative, through grace,
May become Unity, on the best of all paths.

LXXXVI

Serenity is unconditional,
And so is resignation to the Will of God.
Certainty is obviousness itself;
May it, along with trust in God, fill thy soul.
I have said it before in other words —
Meet thyself thus wherever thou art.

LXXXVII

Interiorization is the great word
For the one who has not chosen the way of asceticism:
It is not pleasure that gives meaning to his life,
But moderation, which steels his will
And leads him back to the Inward.
Either man must leave beauty alone,
Or else he must look deeply into it —
In Beauty dwells the One — and the “I am.”

LXXXVIII

Music only occasionally; for music cannot be
The “always” of the soul — let the soul be silent in God.
For if thou desirest God’s presence,
Thou must also show Him thy heart and thy soul.

LXXXIX

Destiny wills that thou must walk on the highest peaks;
And so it may happen that thou wonderest:
Where is the homeland that my heart dreams of —
And thou may’st complain to the Most High.

But what thou art, thou must be and live;
And whatever thou bringest, it must be brought to the world.
Man must be resigned to the Path and to Duty —
After the night God lets the morning dawn.

XC

To lie down, and then to ruminare and dream,
Is not rest. Thoughts can always
Wander far and wide; thou findest peace
In God alone; what His nearness gives thee
Thou wilt never find in worldly tumult.

XC I

Religion seeks to speak to all;
For it, the interest of society takes precedence,
As also does the salvation of the least of men;
Religion saves from the misery of original sin.

Metaphysics looks at the nature of things,
Without opposing the religious forms,
Think not that it too is dogma and moralism —
It sees much more than the religious forms do.

XC II

Spiritual truths are beauties that enlighten;
If thou hast understood a truth,
It will give thee joy. Likewise,
The ship of beauty will reach the port of truth —
Every light has a melody.

XC III

Each virtue is a beautiful woman,
And so is every profound truth;
Whoever loves not truth and virtue,
Is like a man, who is asleep in the sun.

To love the true and the good means:
To live with them and to kindle their light;
It means: to cause one's soul to awake in them —
And, through them, to find the way to the God of love.

XCIV

Stand before God with a spiritual act that proclaims Him,
That shapes the soul and gives rise to hope.
Stand before Him with a silence
That removes all egoism from the soul.

Stand before God — do not wish for anything else;
Find joy in His compassion.
He alone is the One, the Most High;
And He dwells within thee — now and eternally.

XCV

Fasting is purification. He who cannot fast
Should fast in his soul. For the man who has been
Given much by Heaven should give back to the
One Creator something of his life.

XCVI

Chance does not exist; and yet there is
Something that one could call chance;
One should distinguish between a thing that only exists incidentally,
And something that has a definite meaning.

Nonetheless this distinction is relative.
This is not so with the distinction between God and the world:
Between the One that cannot not be,
And things which are, because it pleases the Lord.

XCVII

“They that are whole do not need a physician,”
Said Jesus; he came to deliver from sin
Only those who had gone astray;
And them he took unto himself.

But his saying has also a wider meaning:
Because he who is born for Wisdom
Carries a message in the depths of his heart —
And the words of this message are not lost.

XCVIII

Do not say to the world: How canst thou console me?
Come, help me, give me happiness.
Say rather to the world: I stand before my Lord;
He is the One. And I console thee.

XCIX

Beware of miserable and petty actions;
Justice and generosity characterize the noble man —
See how, for the fool, it may happen
That, for a small thing, he goes to hell.
I would not call hell eternal;
But the flames of purgatory also burn.
Many people who thought they were great,
Were pushed by devils into the furnace.

On the other hand, someone can go to Heaven
For a very small act, and God forgives him
Far graver things —
Therefore, O man, be careful over small things!
There was a woman, who, from a far-off fountain,
Brought water to a thirsty dog,
And God — because of her goodness and patience —
Forgave her all her sins.

C

There is Pure Being, which is Unity;
Then there are the things that constitute existence;
Serenity is to feel and think on the level of Pure Being;
It is to watch over the soul,
And not to be sick from a poison. Cast out the poison,
And with it, all triviality and all sin.

Look at the snow — it has no desires;
It lays its veil over all things.

CI

The eagle and the owl — two birds
That are sacred to peoples far and wide.
The first means: loftiness and sharp discernment,
The second means: profundity and contemplation.
The first rules by day, and the second by night;
Rich is their symbolism, made by the Lord.

CII

The rose and the water-lily —
The latter contemplative, the former glowing with love;
Both created for man's soul;
And each one blooming before the Face of God.

CIII

Many years ago, by the pyramids,
I rode on a high dromedary,
Over golden sands, in the southern heat —
And I no longer knew where I had been born.
The day was unusually beautiful.
Why should I recall all this?
I have mentioned so many other images,
I also wanted to speak of this one.

Days, like millennia, pass away —
The desert wind disperses them in the sand.

CIV

I have often sailed on the wide sea —
In other words: the sea has often been close to me.
For the sea came into my destiny
As an image of Pure Being — a wondrous We.

As an image of the Spirit that experiences Pure Being,
And reposes in the essence of things, beyond all time;
It is consciousness of Him who is because He is —
An experience of drunken Infinity.

CV

Atmâ and *Mâyâ* — a divine pair;
Then *Purusha* and *Prâkriti*: primordial Idea
And primordial matter. Likewise Spirit and soul —
Everywhere is the same pair, wherever one may look,
Ready for love and manifestation.

Within the One, duality is deeply contained;
The One wills to unfold its totality in a pair —
It is the limitlessness of the Absolute.

CVI

The tree of the soul: the root is the heart,
The trunk is the personality,
And each of the branches — in principle four —
Symbolizes a faculty of the Spirit:
Reason, sentiment, imagination and memory —
Both outwardly and inwardly.
The blossoms are our intentions, and the fruits
Are our deeds — in the light of Truth.

CVII

Contentment — be happy with the Path
That God has given thee;
And wish not for thyself another life
On the path of thy destiny.
Think not of a far-off time
That was more beautiful;
For what thou livest now in contentment
Is wonderful.

CVIII

The crows are flying —
Their shrill tones pierce the forest;
Autumn leaves spiral downwards —
O, time of white peace, come soon.

It is the same with the soul —
When the turmoil of the world disturbs its silence;
When no grace
Defends it from the restlessness of thought.

The quietness of purity
Penetrates our thinking.
In God's nearness,
The world may still be the world, but thou scarcely hearest it.

CIX

There are three substances in every man:
The first one is what makes him human;
The second makes the individual man;
And the third is engendered by the individual's spirit.

Responsibility thou hast for what thou art —
God created the human state.

CX

The God-willed beauty of this world:
One can either experience it in the manner of a sinner, a slave
of passion,
Or in the manner of a wise man,
Who penetrates what God's love and compassion created.

The ascetic may do penance for his weakness —
But for the strong, God may sweeten the struggle.

CXI

Pope Pius XII worked himself to death,
Because he thought that work was virtue —
For him, the accomplishment of duty was sanctity;
It was the pious "thou must," whose goal is the Most High.

But far more essential for a pontiff
Is contemplation. It is true that a priest has duties
To the outside world — but he should above all
Accomplish his inner vision of God.

This the holy pope did, many will say.
I say yes and no — but as to his place in Heaven,
No believing soul need ask.

CXII

Abraham Lincoln believed in the people,
Because he did not know how people are;
He believed that the majority were like himself,
Noble and pious — children of the same spirit.
The good man often confuses the ideal
With the appearance thereof — with the mere husk;
Not because he presumes to say wise words,
But out of humility, he wishes to believe the good.

CXIII

The good man longs for heavenly bliss —
Only he has a sense of the vision of God and of peace;
Most people feel happy
In the agitation that they themselves are here below.
But he who would attain what God offers us,
Must within himself resemble Heaven.
That someone has a sense of silence in God
Does not prevent him from conscientiously accomplishing
His earthly duty with gratitude.

CXIV

The Truth of God is absolute;
Absolute too should be the Joy
That springs from Truth;
For Truth and Joy both pertain to piety and wisdom.
Be thou a reflection of the reality
That radiates from Pure Being.

CXV

The name of man is merely a possibility.
The Name of God is Being, Spirit, Power, and Felicity;
From out of these shines Beauty,
And also the Compassion that watches over the world.

Be thou with Him, and He will be with thee;
And if thou callest His Name, He will enter into thee,
For He put Himself into His Word.

Powerful is His Name within time,
And mighty is the majesty of His holiness.

CXVI

Sadness is a kind of unconscious revolt,
It is a lack of resignation and trust;
The one who, without resistance, lets himself be seduced
By the soul's moods, lacks trust in the All-Merciful.

The root of every noble tendency is trust in God —
This is the meaning of earthly life.

CXVII

What is not nothing, must be the All;
Nothing does not exist, so there is only Being.
If there were no Being, things would not exist;
We living beings live on the razor's edge of existence.

And, if thou canst think, thou knowest that God was there
Before all things, before all living beings.
It is God who saw thee in Himself eternally;
Before thine earthly existence — thy spirit was there.

CXVIII

Say not that the wise man should not love beauty;
The ascetic cannot change the nature of things.
Think not that beauty is mere vanity and pastime;
Beauty is the wife of Divine Truth.

Whatever is beautiful, O Creator, belongs to Thee;
Because beauty is the True — it is Pure Being.

CXIX

Earthly life is an inn, and the innkeeper
Is God, who has prepared everything for the meal;
Everyone has his duty; and the Lord of life
Expects life's guest to pay.
If thou, O man, would'st obtain God's favor,
Be logical — and pay thy debt.

CXX

That thou remainest in peace, thou owest to God,
Even if the wickedness of the foolish threatens thee;
For God is always God, and thy soul
Has access to the Lord in all distress.

Thy soul is what it has chosen;
Be happy if a trial of this world —
Woven of illusion, but sent by God —
Makes thee better, and strengthens thy will.

Be what thou art, though the sea run dry —
For the last word belongs to the Lord of the universe.

CXXI

In my father's time: "Hear, O people, what I say:
The clock in the belfry has struck twelve;
And twelve, O people, is the number of the apostles."
Something like this was faithfully sung
Throughout the night, at every hour,
As our night-watchman made his round.

It is also thus in the soul of man —
It is as if his spiritual consciousness counted
His faithful meetings with the Lord —
Heartbeat after heartbeat, star after star.
Because it is in the nature of the wise man's spirit,
To remember his sacred duty hour by hour.

Songs without Names VIII

CXXII

The Inward and the Outward:
This means Truth, and then the Beauty of this world;
The First and the Last:
This means certainty, and, within it, peace of soul;
Truth and beauty, certainty and peace —
In God, and in our soul here below.

CXXIII

“Though this be madness, yet there’s method in it” —
Said Shakespeare. Intelligent madness is now the fashion —
There are more and more mentally deranged people:
This comes from the accursed emphasis on the ego
That prevails everywhere today —
Too many souls are the dwelling-place of the devil.
Each thinks he is the adornment of humanity,
Instead of understanding:
 Truth is more than we.

CXXIV

Beauty, and also intelligence, are a loan.
Only what we do for the Lord has merit.
One can squander the gifts of nature,
But whether we be strong or weak,
Let us repose in the Most High.

What nature has loaned us must be sanctified;
The one who appreciates the loan, walks in the tracks of God.

CXXXV

In old age, one begins to falter —
And to suffer from this or that woe;
It seems that the body is no longer really thine —
So may the Lord be thy health.

CXXXVI

Life is not a closed house;
Believer, thou livest not only in the here-below.
“Where thy treasure is, there will thy heart be also.”
The wise man and the pious man also live in the hereafter.

CXXXVII

In the spirit of man there is a kernel,
And it is infallible. In the language of Jesus,
This is the Holy Ghost. It cannot be forgiven if,
Out of passion, thou deniest what thou knowest.

CXXVIII

At one time, Truth manifests itself as a form in a particular religion;
At another, it manifests itself as the primordial content of knowledge,
The essence of which does not depend
On either condition or form.

Whatever thou receivest through God's will —
Be it a formal faith or an inner light —
Is the Holy Spirit; to resist it
Out of obstinacy, will not be forgiven by the Most High.

The Lord does not ask from thee more than thou canst give —
But what thou canst give is for thee is an absolute duty.

CXXIX

The doctrine of merit is to be found
In the parable of the talents.

Thou canst not give the Lord, or thyself, anything better
Than, within the nothingness of the world, to think of the All.

It is a sin not to perform
What the angels do when they sing of the Most High.

CXXX

Stillness of the mind has, as a corollary,
The affirmation of God — so be ready for the Word.

Contentment — it can build a castle for thee;
Following it comes fervor — a warm trust in God.

Discernment between God and the world —
And then the Selfhood, that contains thyself.

CXXXI

Thou who art All — Thou dwellest in the sound of Thy Name,
Presence of the Highest Truth.
The portrait of Thy nature is my consolation —
It is the Light of the Spirit, and also Thy Being.

Truth and Presence. Divine doctrine
Is the uncreated Word of the All-One.
Presence is the meeting with the Lord —
It is, in the world and in ourselves, the Highest Place.

CXXXII

Some scholars say
 That stories, plays and fables
Should be understood
 symbolically;
Nevertheless: what stories tell us
 must have a meaning on its own plane,
Otherwise symbolic interpretation
 is but jest and shimmering illusion.
One can never excuse stupid puzzles
 by spiritual interpretation;
Give us beauty and truth,
 not wild yarns and lies.
Because the purpose of tragedy,
 As Aristotle said, is catharsis;
If one is offered only chaotic action,
 the seeker after Wisdom will find nothing.
Mytho-poetical story-telling
 is a widespread human weakness —
The wise man, *Deo juvante*,
 is able to perceive the nature of things.

CXXXIII

Two things are of the essence: God and my Spirit;
God, the root of all Being; and my Spirit, which is
Conscious of Him who is All.

The He of the Creator, and the created I.

CXXXIV

In old age, one is wiser regarding the world
Than in youth. For one understands
Not only that this and that happened,
But also how the wheel of destiny turns.

Youth sees the content, image after image —
But it sees not whence or whither the world-wind blows.
In youth, one can imagine, but not experience,
The “how” of the world-web.

The way of things, one can already see as a child —
The enigmatic “how” reveals itself only later.

CXXXV

Two things make man happy within the framework of life:
Firstly, the beautiful,
Which man has the right to experience;
And secondly, what man creates: the meaning of which gives
him joy.

Above this shines, like the star of benediction,
The happiness of everything that brings us to the Lord.

CXXXVI

Father Julien Aymard wished always
To contemplate the sacred monstrance;
This was given to him; it was his spiritual way,
And his paradise in the world here below.
In this he was like the pariah Tiruválluvar,
Who sought to contemplate the temple roof from afar.

For there are saints, whose grace it is,
To build a way to Paradise
From outward things that manifest the Inward.

CXXXVII

The Curé d'Ars, people say, was not intelligent;
This is a superficial judgement, for, with a saint,
Mere thinking counts for little, because his heart —
By the grace of God — can confer Heaven itself.

The little child says the prayer: "I am small, my heart is pure" —
This should also be possible for adults.

CXXXVIII

In one of his hymns, Shankara says:
Even if thou canst perform miracles, what will this profit thee?
The ability to walk on air will not help thee
In thy liberation from *samsâra*.

This he often repeated.
Why? Not to teach the reader something —
But because his joy over
What Brahma had given him, urged him
To honor it through a profusion of words.

CXXXIX

The voice of man is itself a prayer;
But even animals do not wish to forego praying.
God gives them a spark of piety —
Animals pray without knowing it.

So animals' cries are not mere sounds —
God put something of Himself into animals;
The creatures pray in the way they must.

Man's call to God seeks to reveal
What all voices were before creation.

CXL

The spiritual message is multiform,
And one must understand it in all of its forms:
First, there is Truth, which becomes doctrine;
Then there is the tendency towards Truth's heights.
Then comes the message of the Master's personality,
And this brings a special blessing.
Then — in the world — there is God-given beauty,
In which the splendor of the Divine resounds.

CXLI

Esoterism is firstly a modality
Within a given religious form; it is religion at a deeper level.
But one must add, that esoterism transcends all forms;
It is more than a mere reward for religious virtue.
Assuredly the revealed form is true,
But Truth is not a narrow form;
For Pure Truth can only be One.

For the Intellect, the nature of things is the norm.

CXLII

The destiny that forms us is one thing —
We live it day by day.
Another thing is I-consciousness, which is the web of our soul
This is the long dream through which we journey.

And yet we are more than this:
God has given Himself to us in our soul;
Far beyond the things that surround us,
The eternal life of the spirit shines like a star.

The Poems
of
Frithjof Schuon
(1995-1998)

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Volume 4

Songs without Names: Ninth Collection
Songs without Names: Tenth Collection
Songs without Names: Eleventh Collection
Songs without Names: Twelfth Collection
The World Wheel II

Translated from the German by William Stoddart

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This private edition of the poetry of Frithjof Schuon represents a first translation of the poems written during the last years of his life, as they were created in twenty-three separate volumes. For purposes of economy and space, it comprises the English translation only, without the original German. This translation is the work of William Stoddart, and is largely based on the author's dictated translations, as revised by Catherine Schuon. The order of the books follows the chronology in which they were created, rather than a grouping by collection.

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Songs without Names

Ninth Collection

Prayer — the highest truth resounds
In thee, within thy deepest core.
Though the whole world may forget thee,
The All-Merciful will remember thee.
If the soul turns to God,
Imploring that He help it carry its burden,
God will take a hundred steps toward the soul.

Songs without Names

Ninth Collection

I

The contents of thy consciousness thou must choose;
Do not be dominated by images.
Think of That which is greater than all things —
May Eternity take possession of thy being.

II

Thou shouldst not fear the emptiness of God —
Know that, in its way, the world is
An emptiness; so let God fill it —
And let Him watch over thy heart with His Presence.

If God seems empty to thee, it is only because
Thou hast not found thy peace in Him.

III

The saint, the hero, the genius:
These are three summits in the world of man;
Each on its own, or all three in one —
A genius, who is a saint and a hero.

A genius can be either good or worldly,
And likewise the hero.

Linked to God
And totally happy is the saint alone.

IV

Genius and saint and hero; but what of the sage?
In true wisdom there is also sanctity.
On the other hand, not every saint is suited
For the lofty path of knowledge.

God knows best where the soul stands,
And where and how the wind of the Spirit blows.

V

There are mystics who, without any activity on their part,
Receive Heaven's nourishment through grace;
And there are others, in whom spirit and will combine,
In order actively to reach the Light.

Ecstasy, given by grace, is one thing;
Something other is gnosis, which dwells in the heart —
It is the power of the Most High and the kernel of beatitude.

VI

There are people, but they are rare, whose spirit,
From birth — along with other gifts —
Loves the essential; and who as a result
Have no home here on earth.

VII

There are fortunate — though tormented — people who,
Even as children, tend towards the One;
And who, from the very beginning, and without knowing it,
Are in God's loving hands.

VIII

Something that is not easy to understand
Is why humanity should think
That everything in the world is in order,
Despite the fact that what logically is one, appears as many.

Do not remain trapped in this naïve illusion;
Thou shouldst know that Selfhood by definition is unique.
The enigma of enigmas is that this One
Becomes many. There is no other enigma.

IX

It is strange how one who has joy in the Greatest Reality,
Should also find pleasure in the smallest of things;
This is because the spirit that strives towards the Inward
Unites the soul with Joy as such;
And because the sage — illumined by the Light of the Great One —
Can speak the language of the latter, even with the smallest
things.

X

The *jivan-mukta* — according to Shankara —
Is free from the world, even if he talks with a child,
Or a beautiful woman —
He is free from foolishness and sin.

He too is touched by pleasure and pain here below —
But his inner reality is free from both.
It is also said, that in the misery of this earth,
His nature shines, so that morning will come.

XI

Above: means That which is unique;
Deep down: means That which thou art through the One.
In front: is what thou graspest in deep hope;
Behind: is what thou abandonest on thy Path.
Right: is what I do to manifest the Most High;
Left: is that I find my peace in God.

XII

It is said that God dwells in the highest Heaven:
This means that honor is due to Him alone;
That He, the Lord, is on His throne above all creation —
For, compared with Him, even Heaven is emptiness.

God also dwells within creation, so to speak;
Otherwise it would collapse into nothingness.
He also dwells in the heart of those who are wise —
The wind of the Spirit blows where God wills.

XIII

Deep beneath the water sleeps an old castle,
Because, a thousand years ago,
A city sank into the sea; because a sinful people
Drowned overnight in the cold flood.

So it is related in the legend of Vineta.
It is a symbol of what can happen to
The soul that forgets the sacred,
And is swallowed up by Divine Wrath.

The sacred: that which manifests the Lord;
Wrath: the darksome ground of self-deception.
The souls of Vineta may be in Heaven —
Ye know not whom the Most High forgives.

XIV

People who have a narrow faith
Respect only what they believe;
If the wind of truth blows too high for them,
It is a case of sour grapes.

Other people are blind to faith,
They respect only the workings of the mind;
Any child is better than this —
But one cannot preach to the deaf.

XV

One must sometimes speak of unpleasant things;
What has to be said, must be said;
For the world is made of a to-and-fro.
But, one's duty done, consolation can again come to the fore.

Disagreeable things are also written in the stars;
But be not concerned — thou canst learn some good from this.

XVI

Lallâ was naked, because she had found the Self.
The peoples's astonishment could not hurt her;
For her charms — which did not fear the light —
Were a sermon for the people.

She wanted to rejoice in the Inward;
What she gave to her surroundings was her being.
The wind's caresses were to her a reminder
Of highest Truth — and deepest Inwardness.

XVII

The Name of God is the sound of thunder —
Yet it is also silence, deepest tranquillity.
It is the limitless power of the Creator —
But it is beyond all existential fullness.

Two things must be within thee: the power of the Spirit —
And also non-existence, beyond all works.

XVIII

“There is no god but the one God.”
“The remembrance of God is the greatest of things.”
Thus it is said in the Koran; and therein all has been said —
It only remains for thee to give thyself to the Lord.

XIX

The skeptic asks: why do ye believe in God?
We do not wish to plow through this theologically;
For what soul and spirit have understood —
Gives us life, and punishes lies.

XX

Juice becomes wine; thus is it willed by nature.
In Islam, drinking wine is forbidden;
But, should wine appear, hath not God willed it thus?
Let not man's weakness be blamed.

Shaikh Mulay 'Alī had a brother
In the mountains who pressed juice from grapes;
It seemed to the Shaikh that it was already wine —
But his brother said: God knows, and does, what is best.

XXI

The noble fool — a strange possibility;
Cervantes described it in a masterly way.
Don Quixote did not lack wisdom —
But he pushed his madness rather far.

When he — the author — invented characters,
Whose exaggerated nature permitted every kind of jest,
He did so in order to say what he thought himself,
But did not dare to say.

XXII

The *Kumbha Mela* is a Hindu festival
At which thousands of pilgrims meet;
From every sect, and every part of India,
From north to south, and east to west.

The water of the Ganges purifies from sins —
And so does the vision of naked sadhus
Thronging through the place. By gazing on their holy bodies,
Every soul can find a part of its salvation.

But the all-too-human is not absent: it has often happened
That sects have indulged in bloody fights;
Thereby straying far from the purpose of the thing —
And further still from holiness.

XXIII

The purely outward is dark space;
The purely inward is luminous spirit.
Space is boundless, spirit is center;
Between the two is what we call the universe.

Within space there are spheres, constantly in motion,
With light and warmth. Suns and their rays;
Also planets. Life and consciousness are
The containers of the Spirit that is linked to God.

XXIV

Space: limitless Being that contains everything.
Sphere: existence, form, perfection.
Light: the Spirit which is our illumination;
Warmth: love, goodness, bliss.

XXV

Let worldly things come as they will.
Think not in advance how things should be for thee —
Does not every hour have its own care or happiness?
All that counts is that the One be thine!

XXVI

Ephemerality and imperfection —
The latter in space and the former in time.
Yet, in the space-time of the world, thou findest
Traces of the Divine — traces of Eternity.

XXVII

Firstly: what is ephemeral has already passed away.
Secondly: thou hast always been an earthly creature with
shortcomings;
Thou art woven into the workings of the world.
Only the Spirit is free.

XXVIII

Adiáphora — what canst thou do if the world
Persecutes thee with things that are but trifles?
These things run through thy thoughts;
They seek to dominate thee and disturb thy peace in the Spirit.
On the one hand, thou must be resigned;
On the other, thou must strive towards liberation —
Knowing full well that straw and dust are part of life.

XXXIX

The Lord is stern; but He is also mild,
Depending on how man behaves on the path;
Every wayfarer — for “the flesh is weak” — needs the rod,
And also encouragement.
Be not astonished when God’s trial comes —
Nor when God beautifies thy path.

XXX

The Name of God is like a ship,
In which the soul sails to the further shore.
See how the weak swimmer can defend himself
Only with difficulty against the wild waves’ storm,
And only with effort can reach Heaven’s shore.

But with God’s help the difficult becomes easy.

XXXI

Apart from purely profane science,
There is only one thing: child-like experience,
Along with the symbolism based thereon:
And with the highest truth as nourishment for the Spirit.

Neither appearance nor image is essential — but only
That which transcends the limits of mere outward signs.

Modern science is far from the kingdom
Of this sublime spiritual light;
Apart from the things that it can measure,
Enlarge, weigh, or split, it knows nothing.

The images of the universe are infinitely diverse —
The wind of the Spirit blows where it will.

XXXII

If science lacks its crown,
It is ruined, becomes sterile, and falls into nothingness;
But not without taking its revenge, which means,
Not without dragging man down with it.

Science is what it should be
Only when there is in it the trace of the Most High.
So leave not thy science in the lurch;
For it says to thee: "What am I? Give me my crown."

XXXIII

When thou standest before God, what happened previously?
Thy human activity — was it great or small?
Was it admired or not? Whatever it may have been,
It no longer exists — thou standest before the Being of God.

XXXIV

The so-called Enlightenment
Harked back to Plato and Aristotle;
For it, church and mysticism had had their day.
Nature and reason were its sole delight.
It should be ashamed of its pride,
But one cannot reproach it for everything.

XXXV

The spirit of the Enlightenment was the edge on which
I very early found the True.

I say the “edge,” and not the kernel of the thing,
For never would I have forsaken my Lord.

God is not church, even if one feels it so —
One cannot confine God to dogmatics.

In some illusions, one can find a sign —
But only God can kindle love of God.

XXXVI

In time and space, a living being has two limits and one content:
Birth and death, and between them life;
Body and spirit — the content is soul.
Thou must not confuse things.

What counts in space? Neither body nor soul,
But the Spirit, which gives everything its meaning.
What counts in time? Neither birth nor death,
But life, which offers thee the Path towards beatitude.

XXXVII

If there are trials in life,
Say to thyself: it will be good, or better, later;
But also say: the play of the world-wheel is indifferent —
Let God's providence rule on earth.

XXXVIII

Corpus, anima, Spiritus:
We are *corpus*, as stones are;
We are *anima*, as animals are;
We are *Spiritus* through the wind of the Holy Ghost.

So let us do what the Spirit requires:
Where there is power, there are also duties.
The child of man belongs to the Sovereign Good.

XXXIX

Soma, psyche, Pneuma: everything that accompanies
The Spirit is born of the Spirit.
The human body, in its fashion, is Spirit;
It has been chosen to be a symbol of the Spirit.
In the world, the body is
The journey of the Spirit through earthly existence.
The body was born as a ray from the Divine Light.

XL

The worth of a man is not in his gifts,
For even the vilest scoundrel can be gifted.
The worth of a man lies in his ideas;
Whoever thinks and believes something false, esteem him not —
To the extent that he has not vanquished illusion.

On the other hand, always value
The soul that has turned to the True.

XL I

It may be that a wicked man also has his good side —
Nevertheless, one should not open up the way for his sins.

The evil that he did and that he does —
His good side cannot turn it into good.

Certainly thou shouldst not hate a person who does evil —
But thou must always give due heed to the essential.

In principle, thou shouldst be well-disposed towards thy neighbor —
God grant that he be the child of a good spirit.

XL II

The man in whose soul the Intellect is awake
Can, and must, think completely independently;
This is not the case of the pseudo-philosopher —
All he can do is to drown the truth in his foolishness.

Quod licet Jovis, numquam licet bovis:

“What is lawful for Jupiter, is not lawful for the ox.”

The fool should not try to make his mark in philosophy —
One whose Intellect is deficient should not play the sage.

XLIII

One talks of “putting the cart before the horse” —
This is precisely what crude pragmatism does;
It thinks that perversely twisting things is philosophy.
I call it willful satanism.
To invert everything that is natural
Is to collaborate with the devil’s wickedness.

XLIV

For the knights of old it was a duty
To redress wrongs.
This was the noble purpose of the hero;
The sage too must care for what is right.
The knight sought to rescue women from distress;
The sage’s battle must be for the Truth.

XLV

Knights errant wanted to protect women;
But they became robbers, who used their swords ignobly.
Such a use of arms was unworthy
Of their knightly calling.
In all ages, noble heroes became rogues,
This is what people call history.

The Crusades — “*Dieu le veut*” — were accompanied by atrocities;
For a start, the burning of Byzantium — even though it was
Christian —
Because the Crusaders knew not what God can wish.
Do not trifle with God’s holy Will!
What was promised at the beginning of the Crusades, never
occurred —
That which the Most High wills, must be.

XLVI

“There is no victor but God” —
This is written on the walls of the Alhambra.
For *vincit omnia Veritas*.
The True will remain, even though nothing of the world remain.

XLVII

If He is near thee, thou shouldst fear naught;
And likewise, thou shouldst desire naught.
Stern words, but thou must understand them aright —
Before God, thou shouldst not let human nature prevail over thee.

God knows that thou art human, yet thou art more.
Thou art from His Spirit, though made of earth;
Be this, and also that, and yet be one —
So that thy soul, in God, may become its true self.

XLVIII

Of course one can console oneself,
But I wish to be consoled only by God —
By His Truth and by His Presence,
And by the ray of His Compassion — by Him alone.

Even if, in our access to Him, there is something difficult —
Easiness will be victorious over the price of access.

XLIX

A man is not always in his best form —
He may be tired, or afflicted
By the play of accident, or lack of health;
Not every jewel is well-polished.

Be forbearing and grateful; look at
The essential in a man — this is the measure of everything.

ℒ

One master teaches that the Most High is like light,
Like a shining inscription, on which thou gazest.
Another teaches that His Name is a sound in the heart,
From which thou canst build thy bridge.

Light is serenitas, sound is *certitudo*.
The two are one: *sola beatitudo*.

ℒI

What is Jesus? He is the Sermon of the Mount.
And what is Mohammed? The words: God is One.
And Moses? The lofty words of the Ten Commandments.
And Abraham? Prophecy — before him, there was no prophet.
He was the light and the weapon of the ancient Semites.

And see: all rivers flow toward the sea.

ℒII

The sage has two poles in his nature, but he is not split.
Shankara he must be; Krishna he may be.
Truth is everything — and Beauty is its radiation.
The sage is Truth overtly, and Beauty gently.

ℒIII

When thou hearest the name Krishna, thou thinkest not
Of him who sang the Bhagavad-Gita;
Nor of him whose divine form
Suddenly revealed itself in the midst of things;
Thou thinkest of the one who loved the gopis —
And who danced with them all day and all night long.

ℒIV

Man is *homo sapiens* and *homo faber* —
Not only one or the other;
But above all he is *sapiens*. When he saw the light of day,
He swore before God the oath of the Spirit.

As *faber*, he can make what is useful for himself.
As *sapiens*, he can awaken unto gnosis.

ℒV

Thou askest, why was man created,
Given that he was destined to fall.
God put His image and likeness into the world,
So that the divine might walk on earth.

Why then was there the forbidden tree?
For false freedom there was no place.
The world had to separate itself from God
In order to be world; thus was it written in the stars.

LVII

Poetry, music and dance — they are the language of Heaven;
In them are beauty and love, and the splendor of woman;
It is strange that a thing belonging to this world
Can also provoke a movement toward the Sovereign Good.
This is because what enchants on earth,
Makes us happy because of its divinity.

LVIII

Science demands pure objectivity —
It demands the elimination of everything that is “I.”
But this is only one aspect of knowledge —
The other aspect is likewise a world for itself;
It is a web of I and thou.
True science is not only quantity —
It also requires the living “I.”

LVIII

The Good has absolutely no need of its contrary,
As some maintain, in order to recognize itself as good.
For Reality is Pure Selfhood,
In which is no division.
Opposites belong to *mâyâ* or appearance;
They do not exist in the Highest Self.

LIX

Boehme is scarcely a metaphysician;
But Meister Eckhart is. Nevertheless
He is capable of exaggerating asceticism —
But Rome has none more profound than he.

LX

(Eliminated poem)

LXI

That which is beyond Good and evil
Is *ipso facto* the infinitely Good;
To talk of good, is to talk of giving oneself willingly —
Pure Being triumphs over nothingness.

XII

Beautiful Eve is the will towards expansion taken from
Adam's body —
Necessity took possibility as wife.

It cannot be that manifestation is mere illusion;
But it takes an effort to understand what existence means.

Atmâ may deign to be understood —
The problem of *Mâyâ* is more difficult to grasp.

From *Atmâ* the ray of *Mâyâ* emerged —
Happy are those who have found themselves in *Atmâ*.

ℒXIII

Doctors are not there to abolish death,
But rather to alleviate life's sufferings;
The plagues of former times were necessary
In order to eliminate degenerations.
A late heir of Hippocrates
Was Paracelsus, who saw the root of medicine
In the web of being;

In this everything points towards the Creator.

ℒXIV

Completely different from the Sacred Number which —
According to Pythagoras — is the universe,
Is that number which, for pseudo-philosopher¹,
Serves only to split hairs.

Pythagorean numbers are a symbol of Divinity,
The purpose of which is to point to the Mysteries;
The scientists' numbers, on the contrary, serve only
To deceive those who believe in progress.

ℒXV

Reason, sentiment, imagination, memory,
And Pure Intellect — from these the soul is made.
What is its content? For the soul wants to live —
Man is like a house full of people.

He likes to imagine many things,
And to think about them; not only love
Interests him, but also things in the world —
The objects of all his instincts.

But above all this is the throne of Pure Being —
That which alone is real. And thou must know:
In thinking of the Name that contains all,
Thou canst lack nothing that is worth thinking about.

ℒXVI

Despair is the low-point of doubt:
A doubter is one who has no God.
Happiness is certainty: this is the primordial power
That protects the ship of the soul from storms and wreck.

Certainty: God alone is Being and Salvation —
The rock of Truth, on which everything is founded.

ℒXVII

“One should not praise the day before the evening” —
Neither should one, looking back, criticize the day;
For if, at evening, I am at peace,
God’s providence has played its part.

ℒXVIII

“Give me a place to stand in space,”
Said Archimedes, “and I can move the earth.”
Symbolically, this means that he who knows the meaning of
existence,
Has found the key to all the wonders of the universe.
However small the cause may be in the world —
The effect, through God, can be mighty;
And this proves: mighty was the seed —
Its smallness in the world was but appearance.

ℒXIX

Beauty of expression is not without meaning —
It is part of the beauty of the face.
Stupid contortions of the face
Can destroy its harmony.
Equilibrium of expression is a part of dignity;
Self-domination should not be a burden.
Say not all this is but a trifle —
Barbarism is a sign of our time.

ℒXX

Woman was not created in order to be man;
It is precisely because she should not be so that God created her.
Yet the sexes are not only duality —
They are also a unity that bows down before God.
Man has his mission: fighting the dragon;
And woman has hers: making others happy.

ℒXXI

For Parmenides, there is only Being —
All else is illusion of the senses:
Lightness, heaviness; brightness, darkness.
But Reality remains untouched; it does not change.
China thinks similarly: Tao, Yin and Yang:
The Primordial Power splitting into two;
And from these two the world arises,
While the essence remains in the Ineffable.
Nevertheless, brightness is from the domain of Being;
Yin, in a sense, is like unto the Tao.

LXXII

“Feather from the Tail of the Yellow Hawk” was
My friend, the sun dance priest of the Crow;
From his eagle fan one could feel
The healing power of his good spirits.
He was a man of a childlike disposition,
And deeply penetrated by a sense of Being and of life.
Everything for him was prayer; and he faithfully sang
His song to the Great Spirit until the end.

LXXIII

What is the proof, one might ask,
That thou art right when thou speakest of the One Who is All —
When thou speakest of the Great Unseen?
Might we not think that this is mere dream?
In answer, I could remain silent — or I could say:
These truths I have not received from outside;
I believe them because, in the spirit, I am what I believe —
God help me to bear it with humility.

LXXXIV

The state of childhood —
I have often thought of this happiness.
Ephemerality —
It brings a sweet sadness into this dream.

One would gladly be a child;
Thou canst also be a child for God —
And happily consecrate thyself, in life and death,
To the Eternal.

LXXXV

Who am I? *Brahma Satyam* — and essentially nothing else.
What constitutes my ego is mere husk;
The Path is to become That which knows Itself,
The heart must be filled with the Self —
Just as a cup which, when empty, resounds,
And longs for its very purpose — to be filled!

LXXXVI

Truth; God's Presence; and with it
Compassion — this is God-Remembrance.
The answer: liberating certainty;
Then the fragrance of devotion; and then thy heart's desire
To be ready, and to give thyself to the Lord.

ℒXXVII

“The Lord possessed me in the beginning of His way —
I was set up from everlasting, from the beginning, or ever the
earth was.”

Thus speaks Wisdom in the Holy Scripture. Because before
The world was, there was the Spirit which saw all.

Wisdom, enthroned beyond becoming,
Illumined the multiplicity of possibilities.
The Pure Spirit — which also dwells in the sage —
Was always there, before the world existed.

ℒXXVIII

Man can act and man can receive;
This is symbolized by his two hands.
May God grant that, in both circumstances,
Man’s will should turn to the good.

The content of our activity can be good,
And what we willingly receive can be good:
It depends on *how* we accomplish our free act,
And *how* we receive.

For there is not only the “what,” there is also the “how.”
There is not only the content, but also the manner
Of acting and receiving. Take care
That people do not praise thy conduct without good reason.

LXXIX

Solomon wrote that all is vanity,
And that it is wise to scorn everything —
This does not apply to justice and piety;
For our heart should strive for nothing else .

It is vanity if we treat the ephemeral
As if it were our salvation.
Justice is one with Wisdom. Thought, will and activity,
Based on Truth, are the door to eternity.

“Wisdom is the breath of God”
That knows all, and procures all good.

LXXX

A beautiful woman is a symbol of faith:
She is a “yes,” and she is limitless.
What liberates us is an intuition of greatness —
In the truly beautiful, even small things are great.

Woman is a mystery, a Path to the Inward;
For what she radiates is Infinity —
Only in the heart can one escape limitations.

Faith does not require letters of proof —
Its true nature is a Way to inward depth.

LXXXI

Certainty and serenity — therein
Lies not only wisdom, but also beauty;
Where there is truth, there is the fragrance of beatitude —
Not only light, but also warmth.

LXXXII

Individuality is suffering — if there were no ego,
There would be nothing on earth to suffer.
It is not quite the same with happiness:
For God is Joy beyond our joys;
And he who gains beatitude, returns to his true Self.

LXXXIII

*Dies irae, dies illa,
Solvat saeculum in favilla.²*
Thus sing the pious —
Knowing that the day must come.

But the wrathful side in God's nature
Did not exist before creation.
For the beginning of the song of existence,
Was in God — it was Pure Being, Peace.

LXXXIV

To be serene is to soar above the din of the world;
From this arises another virtue:
Detachment of soul. Thou must combine
The wisdom of old age with the intensity of youth.
Thou must not push thy heart only to austerity;
What was childlike in thee, thou must keep.

Detachment has nothing to do with pride;
Even in victory, thou must remain humble.

LXXXV

Vairagyânanda — “Blessèd through holy detachment” —
This is the name of someone who wrote a book on yoga;
The book I have forgotten, but the magic of the name
Has remained in my memory.

Vairagya: what is past should fascinate thee no longer;
What lies in the future, is in the hands of Mahâdeva.

LXXXVI

Music is wonderful, but it can also be petty,
Just like people who long not for higher things.
Only from a noble source can the noble resound —
The lark sings, but the crow shrieks.

Good music comes from the Elysian Fields —
May it build a bridge to our heavenly home.

Songs without Names IX

LXXXVII

To be a Vedantist who knows *Atmâ* and *Mâyâ*,
And who finds freedom and *moksha* in Knowledge,
Is not the same as being a Hindu,
Who is bound by a thousand rules.

To be a Sufi '*ârif*', in whose heart
Allâh knows Himself, is not the same as
Reading Sufi books, and then imagining that
That Wisdom can be derived from formalism.

LXXXVIII

Is it not said: *Ex Oriente Lux*? This is true;
But — since the exception proves the rule —
It can happen, if God wills, that what is beneficial for the wise man
May come, early or late, from the West,

Countries do not have walls —
East and West meet.

LXXXIX

Hindus, Christians, Moslems, and Buddhists
All pray with a rosary;
Not just once do they say the sacred Words —
No, they say them a hundred or a thousand times — they
strive after totality.

The beads or knots are multiplicity;
The thread is unity — the abode of the Most High.
The many is a movement within time —
The One is the song of Eternity.

It is also said that the thread is humility —
If the thread breaks, all man's worth is lost.

XC

Blessèd be the blameless warlord,
Strong, but also good, like Sultan Saladin.
On the battlefield, he proved his manhood —
But he readily pardoned the vanquished.

The crusaders cruelly destroyed everything before them —
They did not spare Byzantium, their brothers in Christ;
Magnanimity was not their strong point —
Their noble enemy put them to shame.

It is not enough to make war against injustice —
The true hero must conquer himself.

XC I

“The gods love obscure speech,”
It is said in India. This explains
Why mythology and Holy Scripture
Teach the truth through an array of images.

“Thou shouldst not give what is holy to dogs,”
Said Jesus. He who would reach the Highest Truth
Must strive towards it through Dante’s dark forest.

Truth is not a tangled web of myths —
Thou carriest it, unveiled, in the depth
Of thy Spirit, as it may please the Lord.

XC II

Saying “no” to vain things, when standing before God;
Saying “yes” to God and His holy nearness.
This is the serene equanimity, and the trust
Through certainty, that I see in my heart.

XC III

The tree that has its root in truth
Will not dry up when calumny assails it;
It may be that this tree knows not exactly what it is —
But it knows what God is, in the face of every poison.

Calumny there must be in a wicked world;
But it cannot disturb Pure Being or the Spirit —
It is an honor for those whom it afflicts.

XCIV

Who art thou, O man, to criticize creation?
For what is written, is irrevocable;
Where there are men, there must also be injustice —
Our earth should not quake because of this.

Praise be to the Creator above all worlds.

XCIV

The biggest enigma is not Necessity;
The enigma of enigmas is Possibility.
It is not the Absolute that perplexes the Spirit —
It is relativity that complicates things.

What must be, is certain beyond doubt;
It is only in the “perhaps” that the breaches in existence arise.
But certain is, what I say in God.

XCVI

“He who knoweth his soul, knoweth his Lord” —
He who knoweth his Lord, knoweth his soul.
Say not that a sage knows not himself —
Where God is, the star of self-knowledge shines.

XCVII

The first couple were clad in animal skins
From the moment they were cast out of Eden;
It was not their nakedness, but their souls,
That could no longer live in Paradise.

The question is: could it have been otherwise?
The right answer would be: yes and no.
There can scarcely be holy innocence any longer
In everyday social life.

XCVIII

If thou standest before God, ask not: am I good?
Thy heart is good beneath the banner of the Lord.
Thou knowest that none is good but God;
Whatever I may be, the Lord is good within me.

XCIX

Thou mayst have reached a crossroad —
And knowst not whither to proceed.
It is well said that all roads lead to Rome;
But one never knows where better winds may blow.

Think on God — and go where thou wilt;
So that, with Him, thou fulfilllest the right.

C

A brahmin came to a well
Where a *pánchama*³ sat in the sunshine;
“Give me to drink,” said the brahmin;
“This I cannot do,” said the other,
“As thou well knowest, I am not pure for thee.”

Said the priest: “Say: Shiva! This word
Is purification, whatever thou mayst be.”

CI

Firm faith is a sure rudder;
Jesus also listened to the Roman who was a heathen.
And he said to him:
“Thy faith hath helped thee, brother” —
Him who has faith, God leads to pastures of grace.

One pole is merit and the law —
The other is the free power of faith.

CII

Progress is the caricature of a truth, namely,
That the last word belongs to the Creator alone,
To whom the first word also belonged.
Nature finds its end in the Highest Good.

CIII

Noble pride is not the same as conceit.
There is a pride that is false, a mixture of conceit and bad will.
With this, the worthless man seeks
To satisfy his tendency towards bitter pettiness.

The meaning of noble pride is to conceive what is great —
And not to allow oneself to be drawn into despicable pettiness.

CIV

It is not mere play to denounce what is vain —
One would prefer, in the service of truth,
To praise what is noble and beautiful.
But the stern will to rebuke error comes from Above.

CV

Christians and Saracens fought each other
To death — and did so because “God willed it.”
Yes and no; God takes men as they are.
Of course He favors peace in truth —
But He is not blind to the flaws of men.

CVI

It is not easy to be highly gifted;
Life is easier without too many gifts.
But what must be done, let it be done —
The work is there, and God wishes to have His instrument.

CVII

“I am black, but beautiful”; the Truth is black
Inasmuch as it must often say “no”;
“But beautiful”: Truth has the fragrance of beatitude —
It is not only the *burden* of Truth that thou must carry.

CVIII

What have the names of high nobility to tell us?
One thinks of ancestors, heroes, noble struggle.
Noblesse oblige; the way of nobility
Is indeed to give a good example.
But above all, its path leads inward:
It is to be conscious of what constitutes man:
It is to give one’s good works to the world,
And oneself to the Most High.

CIX

Thoroughly unsatisfactory — from the earliest times — was
the relationship
Between princes and people; so too, on another plane,
Was the princes' relationship with religion. The time thus
became ripe
For a rift, that would lead to the downfall of the world.

Men are brothers, in different social stations;
With one voice ye should call upon the Lord;
The Most High, who holds you in His hand.

CX

Every human being has an existential duty —
To stand before God, and to stand before his brother;
The second is a consequence of the first;
And thy prayer is the rudder of the ship of life.

The Creator put thee on earth,
It is the Spirit that holds the world together.

CXI

Certainly man needs the world —
For he cannot live only by himself.
But know that thy duty must be done —
For it is also certain that the world needs thee.

The world owes thee what thou needest;
And thou owest it thy light.

CXII

Serenitas — for everything lies in the eternal Now,
And not in haste which, like a wild animal, furiously pursues thee.
Above the clouds, there is no time.

Then there is trust — because everything lies before thee;
Even before the creation of the world, God was ready for thee.
The Most High waits. He says: come to Me.

CXIII

I came into a world which did not want me —
And which, in my earliest years, sought to destroy me.
With God's help, I went my way —
And what had to be done, I was able to do.

Certainly, darkness calls for light;
But without God's blessing, we are nothing.

CXIV

If the world of the senses is the outward,
Then the Lord, who created everything, is the inward.
Man is a microcosm, a little world.
He lives in the outward as he pleases —

But only in the inward can he reach his true being.

CXV

Seemingly good people, who do nothing to earn Heaven,
Are nonetheless evil in their own way.
It is not for nothing that one preaches:
Ye should be true men — be just!

For the danger is great: certainly hell
Cannot be eternal; nevertheless it is without end,
Inasmuch as man loses himself:
He becomes another being. At the end
Of his cycle, he may obtain felicity — but in an entirely
different world.

CXVI

A friend once visited a monastery of lamas,
Where there was a pond with fishes, colored red;
He was told: these are the monks of earlier times —
The pond has inherited their presence.

To be a lama, and then to become a fish,
Is not worth the trouble. It is astonishing
How irrational people can be,
Who are seeking liberation here on earth.

CXVII

Why are we in this earthly world?
For God; and not for this or that tiny cause.
Certainly, we must concern ourselves with small,
And sometimes troublesome, things; but not only with such trifles —
For the Lord is watching. Smaller duties come from our great Duty;
The one who serves not God, deserves not life.

CXVIII

There are two kinds of learning,
Or indeed of thinking in general: the first kind
Concentrates on the Essential, the One, the Center —
And this one is the most severe and the most difficult.

The other kind consists of knowing many things —
Of casting an astonished gaze upon the possibilities
Of the universe; it is a probing, an admiring,
And also an indecision — in the face of a limitless vastness.

CXIX

The opposite of faith and trust
Is the pseudo-philosophy of “Angst.”
Invented by those who are no longer willing, or even able, to think.
Such people declare that they are the ones who are right.

It is obvious that “me-first” madness
Mocks intelligence and experience.
The only way to our true Self
Lies in piety — in God and Virgin Nature.

CXX

Sound logic is a guarantor of Truth;
A sharp intelligence means justice.
Morality must also be present in our thinking —
To think illogically is undoubtedly wickedness.

Let not the words of the evil one trouble you,
All he does is to confound the truth.
The arch-enemy imagines that thou art blind to his tricks —
But for God, the devil's talk is empty wind.

CXXI

The *pariah* type — not every outcaste —
Is a mixture of noble and vulgar characteristics.
It would be better for him to be a *shudra*,
Than, in appearance, to fly in the heights of the spirit.

The pure *shudra*, one who is not capable of greatness,
Is better than the duplicity of the *pariah*.
The pure *shudra* is what he is, and may be very good in his way.
He does not look enviously at the highest goal.

CXXII

God said: "Let there be light." Before this, everything was dark,
Chaotic and empty. — Space is a vast night;
Light is everything. God created the universe,
And the multitude of sentient beings, for the Light.

The soul without light gains nothing —
Truth and spirit are the meaning of all things.

CXXIII

There are things that are lent and things that are given —
Things that are lent are what everyone may have;
Things that are given are a sacred endowment from God,
The purpose of which is to counter the blindness of the world.

But despise not what is merely lent;
It may be a building block, however small,
Intended by God for the perfection of the world.

To respect the building-block means:
Nor simply to look towards a far-off goal,
But, above all, to build thyself.

CXXXIV

In his *Purgatorio*, Dante criticized women
For their low-necked robes:
He thought that the pleasure women take in the glow
Of their physical beauty was displeasing to Heaven;
He felt that St. Peter would be unforgiving.
But might not the goddess of love be indulgent?

Jest not regarding Heaven's measures —
God holds the scale, and He weighs hearts.

CXXXV

If thou walkest in virgin Nature, thou feelest joy
In meadows and wild forests.
Life is also thus — always going forward, wherever
Destiny may wish to guide thee.

But there is more: thou art conscious of thy path —
Thou bearest the final goal deep within thy breast;
And this is: death, the hereafter, and the Judgment.

CXXVI

Is Aphrodite a reality?
Did she really arise from the sea?
She certainly arose from the sea of divinity;
She seeks, mercifully, to draw near to humanity.
She is the one whom the brahmins call Lakshmî,
And whom the sages of the West
Know as the grace and mercy of God.
She is the rahma of the Arabs. For, everywhere,
The universe lives from the radiance of the Godhead.

CXXVII

I knew a priest who was intelligent and noble,
But who died in a state of depression;
How is it possible that such a man,
At the end of his journey, was ruined and undone?
He was learned and pious, but also egoistic —
And thus his own soul betrayed him.
Happy the one who, despite worldly illusion, obtains grace.

CXXVIII

One of the greatest virtues of the soul
Is patience, based on the love of truth
And nobility. Absurdities are
The daily bread of human activity.

CXXXIX

Man's worth lies in his love of truth.
It is love of truth that engenders nobility.
But the noble man lives in a wicked world
That all too often yields to the false,
And this he must endure day by day.
There is indeed consolation, but also much vexation;
Happy the man who is resigned to God's will.

Where there is light, there must also be shadows —
God alone gives thee absolute peace.

CXXX

There are many things thou oughtest to know,
The evil one says to me, always ready with his tricks.
I say to myself: God knows what is at stake.
What comes from the evil one,
I do not wish to know.

CXXXI

Truth is the sage's heavenly bride,
Truth involves three things: the Absolute, the relative, and
the Intellect.
On another plane: God, world, and soul.
With this ternary the message of truth is clear and complete.
The doctrine brings us two things:
One is the Absolute, the other is the relative.

CXXXII

Atmâ, *Mâyâ*, and *jivâtmâ* are the fundamental concepts
That constitute wisdom: Reality, appearance, and
consciousness.
It is with consciousness that men contemplate the true.
Consciousness, or Intellect, is made of reality and appearance.
All is *Atmâ*, Pure Being.

CXXXIII

The ternary *karma*, *bhakti*, *jñâna* —
Action, love, and knowledge — permeates
The spiritual life. Just as certainty,
Along with serenity, resounds in the Spirit.

Action can be affirmative or negative;
Love is either peace or intensity, life;
Knowledge is seeing, and also being —
The striving of the spirit is many things in one.

CXXXIV

Resignation and trust are unconditional.
The presence of the Lord brings consolation,
For thou knowest that, in the end,
The Highest Good awaits thee in peace.

Songs without Names

Tenth Collection

“The Lord possessed me in the beginning of His way —
I was set up from everlasting, from the beginning, or ever
the earth was.”

Thus speaks Wisdom in Holy Scripture;
Because, before the world was, there was the Spirit
which saw all.

Songs without Names

Tenth Collection

I

Commit thy ways unto the Lord, and He will bring it to pass,
Thus it is said in Scripture. The question
Is not whether, with time, and by the play of destiny,
A good lot will befall thee.
It is that, if thou art a believer,
By God's Mercy, all will be for the best.

II

Vedânta, japa, darshan — doctrine of the truth, invocation of
the Most High,
And contemplation of the beautiful
With a view to interiorization.
Glory be to nature, art and noble women.

III

Do not find in favor of people thou lovest
Only because thou lovest them; be not angry
With those thou lovest not—only because thou lovest them not.
For no just man succumbs to prejudice. Stand by the truth —
Because this is the God-given duty of thy heart.

IV

The mentally sick man does not know himself,
And what he says is not trustworthy;
This does not mean that he consciously says false things —
But his psychic life is awry.

In the psychopath, there is always a door
To the devil; but who can force him
To open it to the enemy? Where there is caution —
Under the banner of humility —
The evil one's bad intention will not succeed.

V

Beauty would make no sense in the eyes of God,
If it did not have a meaning for the Spirit —
If it did not summon to interiorization,
To nobility, and to the abode of the Most High.

Many believe they must flee from seduction;
I am far from blaming this misunderstanding regarding beauty,
Because people are what they are;
But blessed are those who through beauty are ennobled.

VI

There can be no love without truth;
Harmony in marriage must be based on truth.
Whatever is alien to truth, will not last —
Only in the Spirit will you find what is permanent.
Be truthful with each other;
May God lead you to the land of Peace —
And unite you for eternity.

VII

The difference between great and small
Means nothing for modern science;
For it, only energy and mass count.
This is the nag they ride to death.

On earth, man represents Heaven;
His vision of things manifests God's intention:
Greatness means reality and power —
It is a witness to God, Who created both great and small.

VIII

The Lord created us as his reflected image;
But reflection inverts what you see —
Thus, in a manner, man creates the Lord:
He does this through speech, and through prayer.

Unreality, you say, because this is mere appearance;
Indeed so — but reflection there must be.
Be not concerned here about heresy,
Because, in the inward image, God is concealed.

This means: when thou pronoucest the Name of the Most High,
God Himself pronounces it. Thine own being is nothing.

IX

There are two kinds of wisdom:
Firstly the doctrine of Primordial Reality;
Then the homely wisdom for living that consoles us —
Do not despise whatever can uplift us.

X

According to Ibn 'Arabi, Noah's mission
Was to emphasize God's oneness;
The heathens' idols were in reality God's Names,
Which, however, had for long been forgotten.
It follows from Noah's doctrine, that God
Also reveals Himself in multiplicity, in the outward;
And so, what Noah's doctrine tells us, is that the last word
Of truth, which has its end in the One,
Is the equilibrium between oneness and radiant infinity.

The meaning of Noah's ark is the completing
Of revelation — of the prophet's mission.

XI

Shankara and Krishna: these are two natures which,
In the avatara, are combined,
And which, in human perfection, manifest two aspects of God:
The Outward and the Inward;
Truth and beauty; doctrine and music;
The message of Heaven and beatitude on earth.

XII

The psychic substance of the normal man
Is never split, yet it may have poles;
But the misguided or sick soul
Has a nature that is chaotic and contradictory —
It is two “I’s” on the basis of one ego.
Be one, but with just complementarity;
Not two without a center — without identity.

XIII

Peace must be truly God’s Peace;
On a hollow peacefulness that is alien to the True,
God’s curse falls.
 Blessèd is he who, with pious mind,
Combines true peace with holy war.

XIV

The size of a thing has a meaning —
Not just its form and color;
Every thing, every living being,
Has a particular extension in space.

It is in the nature of the proud stag
To be large, according to measures given by God;
And, because the Creator’s intention willed it thus,
The squirrel, in the eyes of us men, is small.

One the one hand, there is noble majesty, in the tracks of Heaven;
On the other, there is childlikeness — nature’s smile.

XV

Thinking is something good, it is given by God;
But the average man makes no use of it.
If all men were to think,
It seems to me, the long, sad tale of history would not exist.

XVI

“God is the Light of the heavens and the earth,”
Thus it is said in the Koran. The Lord is Light as such,
And He is also light here on earth, wherever truth shines;
He is light within man’s Intellect; light gives thee blessing.

XVII

The sun is a symbol of Light;
The moon, which participates in it, is not Light —
Therefore it is condemned to wane,
And to resign itself to the darkness of the new moon.
The Light in itself cannot disappear,
But its bearer, like a mirror, can rust;
This cost Lucifer Heaven.

XVIII

St. Michael, with his sword of Light,
Stands at Heaven's gate;
When his opposite, the sinister Lucifer, approaches,
He falls back into his self-willed night.
For *Vincit omnia Veritas* —
God, and God's mighty Word, can only be Light.

XIX

"Thy rod and thy staff, they comfort me,"
Sings David. This does not mean
That the Most High has two staves in His Hands;
It means that, in dark times,
His shepherd's crook is our best help. —
The repetition of the image is a Semitic characteristic,
It is merely a reinforcement, intended to lead us to the true
meaning.

XX

In walking, thou proceedest, step by step;
So too in life's wayfaring, day by day —
It is a circle. For to go forward in the Spirit,
Means standing before Thee, beyond all time.

XXI

With ancient peoples, until the most recent times,
There was a tendency toward totality, toward the Absolute —
In spirituality and on the earthly plane;
Also in penal law, in the misuse of the rod.

Not without greatness is the tendency toward the hard —
But it becomes petty when, as a result, men bleed to death.

XXII

The world of men? It has fallen very low —
Tell me how it was a thousand years ago.
That it had faith, much nobility,
Monasticism, and chivalry — is clear.

The East is the magical world of the sacred —
What it can offer us is wonderful.
But that it too is human, all-too-human,
Far from the sacred and even hostile to it, is crystal clear.

XXIII

We know from experience that, in our lives,
Something suddenly becomes quite different.
We no longer know — or so it seems — who we are.
Let us be what we must be, in the Name of the Most High.

If many things in life change,
Take courage. God is the Good Shepherd.

XXIV

Corruptio optimi est pessima —
One thinks too readily of the fall of the angels;
But true celestial beings cannot fall —
He who falls was already in the grip of the evil one.
The fall of the angels was invented
In order to provide an image of pride.

XXV

The worst corruption is the corruption of the best,
Says a proverb. The truly good
Cannot perish; but what is corrupted
Carries within itself the possibility of dying.
The fallen spirits wanted to be divine —
They were true angels only in appearance.

XXVI

Some people think in terms of black and white;
For instance: if a potentate dies,
The eldest son decapitates the younger ones,
Lest a foolhardy brother — who can tell? —
Might be tempted by the pleasures of governance and fame;
Such atrocities are the sad price
Of history and ethnology.

The opposition between black and white does have a meaning —
But not if one neglects the demands of Truth.

XXVII

Someone wants to be God, because he accords himself false rights;
Consider the case of Icarus, who fell into the sea.
Another seeks to become one with the Highest Self,
Because God's Selfhood has ordained this as his destiny.

Quod licet Jovis — says an old saying —
Non licet bovis. Stay in thy place,
Where the grace that is appropriate for thee shines.

XXVIII

Man is activity, and his best action
Is the one that has divinity as its content.
For whatever expresses the Highest Self
Is the very Word thereof — it is God's own Act.

Without God thou canst not think what is divine —
But God thinks within thee, and will give thee Light.

XXIX

Avalokitéshvara is without sex;
But for Far-Easterners, he becomes Kwan-Yin,
The goddess of mercy. In fact, his essence
Sows the luminous seed of Heaven in either masculine or
feminine form,
According to the ray of God's splendor.

XXX

People who like agitation like to say that
Man exists only as long as he does something.
To this I answer: yes and no.
Man is man to the degree that he reposes in the Divinity;

And yet a certain activity lies therein —
For without activity, thou canst not move toward God.

XXXI

Many Hindus believe that when the shadow of a pariah
Falls upon them, it is a deadly poison.
But impurity comes not merely out of the air —
Exaggeration can also poison the soul.

XXXII

Purifying oneself — from what? From false action;
But also from the manner in which we act, whether the act
itself be false or just.
And likewise purifying oneself from receiving: for not
only the content counts;
The way and manner in which we receive may also be good
or bad.

Thy path is woven of “what” and “how” —
Seek the heart’s alchemy in what is pure.
Giving and taking is human life —
And in both, thy shouldst uplift thy soul.

XXXIII

Thy Name tells me that Thou art one.
My thinking brain is universal space, it is *mâyâ*;
The universal dream becomes silence when Thy Word resounds;
And whatever I think — if it is good — testifies to *Atmâ*.

XXXIV

The sun's orbit is but appearance; for the sun stands still,
It is the Center. But it has been discovered
That the sun too is not motionless in space —
That it has a movement, towards the limitless.

Appearance or reality? The opposition here is relative.
Because we do not call real
What is certain, but only
What, perhaps, we know a little better than other things.

In the Pure Spirit alone dwells complete knowledge —
That which, from God, we must know.

XXXV

Primordial certainty is the value of values;
On it, essentially, all knowledge depends.
And even if we cannot know everything —
Trust in God stands on solid ground.

Reason and faith should meet —
And may the Most High make our ways plain.

XXXVI

Thou wishest to be where thou canst experience
This or that beneath the banner of the world;
Better to be within one's heart, wherein is the meaning of life —
For what is worthy of living is here, is here.

This is what counts when thou standest before thy Creator —
Nevertheless God made the world for thee.
Prayer and world are not always opposites —
Because God also put Himself into the world.

XXXVII

All too often philosophy is the thinking
Of a "no-longer-wishing-to-think," and not a reflection
On what is the essential content of all thinking;
One entertains thoughts that dissolve into nothingness.

True thinking leads to a reality;
But people want to replace this with the cult of existentialism —
A cult of power, of life. And also
One imagines that one has unraveled the Veil of Isis.

XXXVIII

Music is melody and rhythm;
And also mood. Technical perfection
Is hardly music; for over-orchestration
Gives the message a falsified garment.

XXXIX

What one paints should preferably be static —
Because the surface on which one paints has no life.
And what one paints must be noble and refreshing —
For the purpose of painting is to offer a value.

A sacred painting is like a ray from Heaven —
It should console and uplift the soul.

XL

The laws of art are determined
By the medium and the content. The main thing
Is what is expressed or portrayed — it should be uplifting,
Useful and rejoicing, and remove our cares.
Music and the visual arts: for hearing and seeing;
Poetry: for mental understanding.

XLI

Poems — let them sing, but let them also teach;
They should increase not only our joy of living, but also our
knowledge.

Further: in every sphere thou canst give something good —
But thou canst not always fly at the highest level.

Songs without Names X

XLII

The Trinity: trinity is God,
But God is not three, for in Himself He is One,
And He is All — the Highest Good.
May His Name be praised eternally.

XLIII

Why are there so many religions?
Because God talks to men, not to angels.
If there were only one religion in the world,
Humanity would no longer be human.

One could ask a hundred, or a thousand questions;
The way to truth is both short and long.
Why are there troublesome human beings?
This answer is always: All-Possibility.

XLIV

Not everything in Heaven is as it is on earth —
Certainly, in Heaven, one cannot be deceived;
Never has the Lord broken His given word —
He always gives more than He promises.

God does not abandon those who love Him —
Does not a voice within our heart say: Here am I.

XLV

The earth revolves — hence day and night;
And it is tilted — hence the four seasons.
See how the Lord has created the order
That helps us traverse existence,
Without our seeing what His reasons are.

In the mechanism of the world, we are like a child;
Both in its limits and its limitless expanses —
In space, wherein life rushes toward God.

XLVI

On the one hand, I say: consider the play of the world —
How wondrously it is ordained;
On the other hand, I say: leave the world alone —
You have but one duty: the vision of God.

Think, at its proper time, of each of these two ways;
But with an undivided heart, be ready for God.

XLVII

God manifests Himself in man,
And man manifests the Lord through prayer;
Everything in this world is activity — even when
Man stands inwardly before the Most High

And contemplates without activity.
For, in whatever he does, man's soul inevitably reposes in the
Act of the First Mover.

Songs without Names X

XLVIII

Lightness, fire, and dark heaviness —
Sattva, *rajas* and *tamas*; these are the three fundamental
tendencies
From which *mâyâ*'s fabric is woven;
The world arises from their combination.

The third tendency is not merely evil;
It can also be the necessity of destruction.
For if the Creator never said "no,"
He could not liberate the soul of man.

XLIX

For Christian sensibility, the body means sin;
For the Moslem, it is good and bad;
But for the Hindu it is divine —
The sage sees the essential content.

Clothing is a Name of God, or a dignity;
But it may also be used to cover sin.
The human body is the image of God —
Sacred nudity allows Divinity to shine.

ℒ

Red Indians loved the profound words of Jesus —
People sowed amongst them the seed of the Good News;
But at the same time, what they brought
Was a cursèd framework of existence,
A vile deceit called “civilization,”
Which, instead of manifesting God’s way, mocked all truth.

The opposition between culture and savagery
Sometimes has a meaning, but mostly it does not;
Too often, someone who should remain silent,
Judges those who are far better than he.

ℒI

When, O man, thou thinkest of God, understandest thou not
That thy prayer is more than thy countenance —
More than thine individual ego, and more than the whole world?
For in prayer God is active in thy heart.

ℒII

Eating, drinking, sleeping, loving,
Working, praying, pleasures too;
Part-animal and part-divine —
We are man, with two natures;
Because God has ordained
That man should have a double life —
And man, whatever be his individual nature,
Has but one purpose: to rise toward God Most High.

ℒIII

Do not think that our animal nature is always base:
Food — ambrosia is the food of Heaven;
And drink — nectar is the beverage of the gods;
Also, one speaks of the sleep of the just;
And, as the sage knows, love is witness of the Most High.

O, friend of God, remember these things,
When thou art obliged to resign thyself to what is animal.

ℒIV

Do not consider distant
What God has placed in your hand and heart.
The miseries of your soul should remind you
Of what, in life's struggle, you may forget:
The invisible, God-given Here.
As an old proverb says: If there is a paradise on earth,
It is near, it is within yourself.

ℒV

In case you should wish to know:
De gustibus non est disputandum.
For no reasonable person puts personal taste,
And what is good and true in itself, in the same category.
The question is not what we find good —
Only what is good in itself should kindle our love.
One may err in one's own instincts —
But not in what God's angels love.

ℒVI

Mother earth should be sacred to us —
She is made for us, and we are made for her.
Likewise: the body should be sacred to us —
And its magic, woven of symbols.

ℒVII

Thanks to the grace of thy destiny,
A spark fell miraculously into the stream of thy soul.
It shines, unaffected by thy *mâyâ* —
It is nothing other than *Atmâ*, *Om*.

ℒVIII

Thy Name is a wondrous sound,
 Yet it is silence;
So let my heart be opened, so that
 It may be filled with light.
My words, O Lord, are prayer — a profound resonance,
 Yet they are silence;
May my heart, through Thy Grace,
 Be turned toward the inward.

Songs without Names X

ℒIX

The noble man wishes to fulfill his duty —
He lives in God, he is “twice born.”
Not so the fool — whoever wants pleasure
Only for the sake of pleasure, has lost himself.

For if thou wishest to live, then breathe God’s Will.

ℒX

It is terrible to steal a divine right —
See how Prometheus had to suffer for this.
What is right is to become what the Self requires —
What the Self forever knew within thy heart.

ℒXI

Thou needst not ruminare, O man —
For what must be, will be.
May the Lord give thee the wine of Truth —
And relinquish the burden of vain brooding.

ℒXII

Even if I am weak, I cannot be lost,
For God within me cannot perish.
So despite everything, I remain upright —
Even though the world should disappear, I know not when.

ℒXIII

If we say “transience,” we always think of
The passing of things we love;
Likewise in space: if we say “separation,”
We refer to something, the departure of which saddens our soul.
On the other hand, the passing of sorrow is welcome;
And in space, so is the fact that something malevolent is no
longer there.

ℒXIV

It is said that everything on earth
Is imperfect. Yes, but also no —
For if there were no manifestation of the Divine
This world would not be real.

Thou canst certainly see the good and the beautiful
In the world. So regard it with a noble gaze —
See God’s intention, see what is essential;
And find thy happiness in gratitude and in God.

ℒXV

Beauty is worldly and vain, some say —
See how Truth is crudely distorted,
When one does not see, that in every beauty,
There is the consolation of greatness.

ℒXVI

That man becomes small who lives only from the trivial —
From that which is mass, combined with cunning;
Iron and fire, hellish magic —
Woe unto him who confuses good and evil.

Truth, greatness, beauty: these remind us
Of mankind's essence, deep within —
They are the soul's God-willed melody.

ℒXVII

The Creator gave us freedom,
So that, transcending our animality, we could raise ourselves
to Him,
And not so that we could be brutish, and misuse freedom,
And thereby live far below the animals.

Freedom lies, not in blindly desiring like animals,
But in performing our duty as human beings —
Namely, in striving towards our essential nature.

ℒXVIII

Duty is what gives meaning to our earthly life —
To this the Lord has directed our heart's path;
Duty is not what contradicts this meaning —
And destroys man's right to existence.

For what purpose are we born on earth?
We are born so that our soul may become the heir to Heaven.

LXIX

The colored decoration of the body — tattooing
With a sacred intention — is more than ornamentation.
Half garment, half nakedness, the painting of the body
Manifests the person's being and radiation.

Vishnu and Shiva: each has his sign,
With which the pious adorn their bodies.
The yogi, always ready to love the Self,
Inscribes his God on his body.

LXX

Red Indians have their war, hunting, and friendship dances,
And then the Sun Dance, which heals the earth.
See how the men, dancing to and fro,
Are, essentially, running to their deepest center.

In the Sun Dance, the tree is the center.
It magically draws unto itself the dancers' steps.
Every dance is a striving towards depth —
It is as if the Great Spirit were calling us to Him.

ℒXXI

The river of life flows on day by day.
God loves and blesses those who are patient —
Those who pay homage to God's compassion,
With resignation and hope in their heart.

With patience comes hope — both flow
From a light wherein an angel greets us.

ℒXXII

Man is body and soul. But not only this —
He is also a destiny. He is not only old age and death,
But also a particular karma. For what a man is
In his core, he must inherit in his outward life.
Man is not only what thou see'st standing before thee —
He is also a destiny that no eye can see.

ℒXXIII

The White man is creative beyond limit —
He ended up flying to the moon.
The Yellow man is creative in himself —
He embellishes, but does not distort.
The Black man, as we know, is a dancer —
He lets the earth be as it is.

Eastern Whites¹ constitute a world
That contains something of both east and west.

LXXXIV

Someone said that Truth is not consolation,
But merely information; it need only be true;
And that if we nevertheless find some consolation in it,
This is only because we put our feelings into it.

This is more false than true. God is Compassion;
He does not let His poor depart empty-handed.

LXXXV

In some fashion, we are always in a dark valley —
The soul's journey through the night is difficult.
God has commanded patience and trust —
He is the Good Shepherd. What more dost thou want?

LXXXVI

“There is no power or strength except in God” —
Thus spake the Prophet. What means the repetition?
One is not speaking of two different things;
The two words merely emphasize the meaning.
Just as in the Psalm: “Thy rod and thy staff”:
God sent us only one great consolation.

Nevertheless, two meanings are contained in this repetition —
Because the Semitic spirit likes to express itself thus.

LXXXVII

It is a fact that even great men do not always
Seem to be much in the eyes of others.
Cicero wrote: I once had a visitor,
Who was as boring as an all-too-long book.
Who was the man that he was obliged to receive?
He was Caesar, who wished to speak with him.

LXXXVIII

The judge Joshua halted the sun;
Mohammed split the full moon;
In Fatima the sun was seen to move.
Miracles for the eye, for Grace placed itself there —
Not miracles of the cosmic powers.

If God were to push the sun aside,
Not much would remain of the earth.

LXXXIX

Distinguishing between Reality and appearance;
Then concentrating the Spirit on the True;
Accompanied by nobility of soul for God —
The spiritual path is not other than this.

Nobility: humility and trust in God —
Thou canst not contemplate the True in any better way.

LXXX

Like man and woman are thought and music —
Reason and song. Between the two is poetry:
Poetry is melodious thought —
A ray from the harmony of the spheres.

Sometimes the spirit is satisfied with words alone —
But sometimes, when the element love is present,
The word unites with song.

LXXXI

People's stupidity can upset us —
But it is regrettable if it makes us angry,
And continues to trouble us because our heart is weak;
But it cannot be otherwise on earth.

LXXXII

The cosmic play is simultaneously good and bad:
It is good because it is God's manifestation;
God grant that what bears witness to Him
May deliver us from what separates from Him.

The play of the world is not God: in this sense
It is a nothingness that bows down before the All.

Songs without Names X

LXXXIII

Go trustfully towards thy God —
Mâyâ turns the world-wheel regardless.
God knows whither thou goest — God brings the soul
That loves Him to this very love.

LXXXIV

If you speak of *mâyâ*, be careful —
For Jesus said: only God is good.

On the other hand, you cannot prevent the Lord from
Manifesting Himself to his children in the world.

What unmistakably manifests God
Is He Himself — His Word; either loud or softly.

LXXXV

I am not much in favor of myths —
They contain far too much that is arbitrary;
One wonders, for what possible reason,
Inessentials have been allowed to blot out the deep meaning.

The gods, it is said, love obscure speech,
And so the meaning of the myth is almost extinguished.
Not everything in the life of Krishna is clear.

But behold the gopis, who dance round the god,
To the magical sound of his drunken flute,
In the dance of love, until the red dawn.

Myth is a building with many levels —
Otherwise the soul could not call upon Ram and Krishna.

LXXXVI

Sometimes thou wishest that time would pass more quickly,
And sometimes, rather, that it would stand still.
But when God is near thee, thou art forever now —
So wish not that destiny decree otherwise.

LXXXVII

If the play of the cosmic dream poisons thy soul,
Take refuge in the Eternal Center:
In thy heart is the kernel of Truth —
The point where Isis lifts her veil.

Songs without Names X

LXXXVIII

The Supreme Name is a sacrament,
In whichever language it may resound.
God conceals Himself in the form of the Word,
And carries our heart through the night
On an uncreated wing, until the Eternal Morning.

LXXXIX

Purification, enlightenment, protection —
These are granted thee by the God-given Symbol,
Which should be inscribed on thy forehead and in thy heart;
On thy wall and on thy house door.
Purity says no, and enlightenment says yes;
And, with the Lord, there is always protection.

XC

What comes from God, leads to God;
And what leads to Him,
Comes from Him.
A path from the Lord to the Lord —
This is the journey inscribed in our heart —
Blessèd are those who love the Most High!

XC I

It is said that humility is the greatest virtue.
What is humility? It is resignation to
God's wishes; and also trust.
Whoever knows this not, does not have faith.

Be ready for the highest Will — with joy
And also with diligence. Because the heart's yes to God
Is thy life. Now and in eternity.

XC II

"The Lord is with thee" — mighty words;
Thus the Holy Virgin was never alone.
Blessèd is the heart that is the bearer of God —
There can be no more beautiful greeting from Heaven.

XC III

People tell me of an immense comet
That is returning after five thousand years;
I do not want to hear any more of such dimensions
And such numbers in cold, black space.

The earth was given to me as a mother;
I would not like to live in the kingdom of the comets.
The greatest thing created is within myself —
"If there is a Paradise on earth, it is here."

XCIV

Of the enigmas of space, my mind wants to hear nothing;
They may fascinate those who are tired of the earth.
Be thou with the wise who are grateful to God
For being children of good mother earth.

In this home that He gave thee —
And not elsewhere — God satisfies thy heart.

XCIV

Astronomy — I do not reproach it;
For all the worlds bear witness to the High Creator.
The question is how we look upon the universe —
And whether or not we despise our world,
Because it seems too little for us. Do not forget that
Thou canst not measure the truly great.

XCVI

There are thoughts that make us happy,
In the realms of both duty and love.
But nothing makes us happy like silence in God —
The holy stilling of all our desires.

Certainty, and with it Peace, are contained
In this silence — let the Divinity reign.

XCVII

It was in my early childhood —
The golden Buddha in the Japanese gallery
Was for me the image of the Great Transcendent,
The Holy One, and it filled me with devotion.
Likewise, the great song of the Gîtâ
Was a grace that stilled my youthful longing.

XCVIII

In every love there must be a spark of fear —
In the noble soul, love entails respect;
It is not pleasing to God that man,
Through his greed, misses the meaning of love.

Thou canst not love the Highest Good
If, in thy heart, there is no holy fear.
I forget not the gaze of Shaikh Ahmad —
In it were fear of God and beatitude in God.

XCIX

At the beginning, the soul is untamed and savage;
But the strength of the Spirit destroys the soul's wrath.
Then the soul becomes submissive,
Gives of its best, and sees the world in a new light.

Some are born with this light —
The Spirit chose them from the beginning.
Blessèd is the heart which, when the world was not yet created,
Swore fidelity and love to the Most High.

C

The didactic poems have now become numerous —
It all began, it seems to me, just two years ago.
I did not desire it; I very often wished to stop —
Obedience is not responsible for the marvelous.

I thought I had already said everything —
But day by day there came new light from above.
What could I do? For me only one thing remains:
To praise God with patience and gratitude.

CI

The guarantee of a good future is thy “now” in God;
So go life’s way with trust.
If the Lord be with thee,
Thou canst let the wheel of cosmic play turn as it will.

CII

The world-wheel can turn as it will —
It does not need me, this I know.
And I do not need it — for my soul is at rest
In its meeting with the Lord.

On the other hand — and I say it without jest:
The world-wheel also turns within my heart.

CIII

The consciousness of man is powerful —
It is a mirror created by the Most High;
It can carry within itself all creatures —
And also God; this is vocation of the human soul.

When metal receives the sun's rays,
Then it is the sun — luminous and motionless.

CIV

I-consciousness has two meanings:
It is to know who and where I am.
It is also to know that my heart,
In its essence, strives towards Heaven.

CV

There is a consolation from God beyond all argument —
For God proves Himself without explanation;
If thou wouldst but listen to the Being of the Most High,
Thou canst protect thyself from all sorrow.

CVI

Something I have often wished to say: it is not essential
That we understand consolation in detail;
It is essential that — with the grace of faith —
We let ourselves be consoled by the Name of the Most High.

Songs without Names X

CVII

Consolation in itself is God. A consolation, on another plane,
Is the conscientious performance of our duty;
Also consoling is everything that is right and good in the world —
And then there is the celestial unveiling of beauty.

The splendor of heaven and earth is contained in God —
As well as in the deepest folds of the human heart.

CVIII

Neither completely animal nor completely divine — just human;
Thus do we live in this world,
And wonder what, essentially, we are.

The meaning of human state is fleeing from oneself to God.

CIX

A thunderstorm bears witness to God's wrath;
Hail is like His punishment. But mild rain
Shows His mercy; and pure snow
Is the light of Heaven — may its blessing,
Like a white veil, cover our homeland;

The stillness of pure Being, as far as I can see.

CX

The path to the Highest Good is a bridge;
In my earthly husk, I make my way
Across the river of this world, but I hear it not —

For the kernel of my heart is the bearer of God's peace.

CXI

Three times does Dante portray woman:
Firstly the divine Mary;
Then the holy Beatrice; and then Matilda,
Who won Dante's attention by her nobility.

Three women did the poet describe —
Three ways to love the eternal feminine.

CXII

The Holy Virgin is primordial and universal woman;
Thus she is also cosmic mercy.
She holds the homeless like her child
In her divinely maternal arms.

CXIII

Happiness is synonymous with certainty —
It is knowledge of God and of eternal life.
You say there are also other kinds of happiness?
Bethink: Without this one, there can be no other happiness.

CXIV

The greatness of the Divinity and the faith of man:
Our trust says “yes” to the Highest Might.
But sometimes it happens, and it is very strange,
That our faith creates our Divinity —
And it does so because the Lord is immanent in things,
And rewards us for the strength of our faith;

For, over all things, God’s grace keeps watch.

CXV

I was once in a monastery and, on the wall,
Was painted: *memento mori*.
And rightly so: for wise thinking about dying
Unites us with our very essence —
And with the life that we will inherit in God.

CXVI

(Eliminated poem)

CXVII

In the Name there is more power than in God Himself —
This one hears from certain zealots;
But not from the wise: to be a hero,
There is no need to delude oneself with nonsense,
Even if an ideal should mislead one's mind.
Give God the honor that belongs to Him alone.

CXVIII

The world would be quite in order for me —
With its meadows and forests, with their adornment of flowers,
And above them, the limitless sky —
If only nothing happened in the world!

Songs without Names X

CXIX

The Persian Zarathustra sees the world
As being divided into good and bad,
Light and darkness. At the end of the struggle,
A messiah comes to deliver all.

The message of Jesus, in its form,
Derives from the same fideistic archetype:
Here too, after a long struggle between the two powers,
A Savior came and vanquished.

Plato and Shánkara are similar to each other
In the sapiential archetype.

CXX

There are the elect, who must
Kindle the light of the Spirit—even though the world wants it not;
Messengers who are relentlessly assailed by the evil one —
But God gives them victory over illusion.

“Truth has come — vain works have vanished.”

CXXI

Pythagoras and Abraham: primordial Fathers —
One kindled the light of wisdom;
The other taught the law and prayer,
And brought faith to the human heart.

If you look in the mirror of history,
You see Greeks here, and Semites there —
Each brought their own form of the Spirit;
Both of them built our world.

CXXII

Circle, spiral, and star —
Each one means God, world, and soul.
See how, in a simple signs, I tell you
Of the nature of reality.
The circle shows the perfect in itself,
Without beginning and without end, without outward or inward;
Through the star and the spiral, we gain insight into
The structure of the universe.

Geometry is the adornment of dialectics —
In it one sees without analytical thinking.

CXXIII

Man proposes, God disposes — a saying which, day by day,
I like to keep in mind.
Desires and fears are mine —
Compassion and giving are God's.

CXXIV

Prophets also have trials,
For they too pass through this earthly life;
At least within the realm of outward things — for their passage
Through the world, is a timeless standing before the Lord.

CXXV

Thou art my Creator, and I call on Thee —
I know Thou art my shepherd and my help;
If Thy Name resounds, all is well —
For all existence rests within Thine essence,

Which is eternally one in its Selfhood.

CXXVI

Be not surprised that Heaven remains silent,
When the power of understanding it is as thy disposal;
For reason is the greatest miracle God gave thee;
It is reason that makes thee a human being.

CXXVII

Man certainly has the right to a sentient ego —
But this ego should not be in the foreground;
Whatever thou may'st feel or desire, thy deeper self
Must remain in the shining heights of Truth —
Blessèd the man who has escaped from his illusion.

CXXVIII

Brahma satyam — everything else is *mâyâ*;
It should be indifferent to thee what the fates weave.

Brahma satyam: since this is a certainty,
Your eternal life is also a certainty.

CXXIX

Serenity and certainty are the two poles
Of our spiritual happiness and well-being.
Serenity is soaring in the heights;
Certainty is having deep roots within myself.
Such is the tree of the Spirit: high flight in the air —
And, in the depth of the heart, the being of truth.

Songs without Names X

CXXX

Candles are burning in a sanctuary:
Take to heart their motionless flames —
And remember the Most High, the Only Real,
And confer on thy surroundings the nearness of God.

CXXXI

If thou wilt not strive toward the summit for thyself,
Then be compassionate, and do so for others.
What holds earth and Heaven together,
Is prayer — thou owest this to the world.

Songs without Names

Eleventh Collection

There are two kinds of wisdom:
Firstly the doctrine of Primordial Reality;
Then the homely wisdom for living that consoles —
Do not despise whatever can uplift us.

Songs without Names

Eleventh Collection

I

A proverb says: every beginning is difficult.
This is true — but a beginning can
Also be easy: if the Holy Ghost,
With God's grace, flows into thy pen.

II

Anything that opposes God is mere appearance:
A nothingness that has some existence must be;
This is willed by the infinity of Possibility.
In the realm of universal illusion
There is perfection only in the All. For the Good in itself is
without flaw —
So it is now, and so it ever shall be.

III

What is ephemeral has already passed away,
And what is everlasting thou canst see now;
The good is the manifestation of the Most High —
And whatever manifests nothingness should be indifferent to thee.

Remain in God and let the earth turn.

IV

After a particularly beautiful day, there came, without any reason,
A difficult, and completely different, night.
Yet it was clear why:
The evil one had also thought of thee.

The enemy's guile should not disturb thee —
For what he gains here, he loses in the hereafter.

V

Morning glimmers over the cypresses —
Night, with its dreams, is gone.
I did not forget God in my dreams —
I forgot only who I am.

It often happens thus:
Thou hast dreamt of wisdom and of prayer —
And God must have heard. All else
Has been swept away by the morning wind.

Reality is not invented by thy soul —
Reality is what unites thee with God.

VI

The beauty of flowers is a cosmic miracle —
Heaven strews itself upon the earth;
God renews the earth's raiment
With this splendor of colors in the green meadows.
High above shines the golden light of the sun —
Sometimes even earth is allowed to be Heaven.

And the wonders that you see on earth
Are a grace that penetrates the soul.

VII

The dance of the dervishes is truth and music:
Truth, because it bears witness to the Highest Being;
Music, because it brings the believing soul back
To its essence, to Paradise.

It is not enough merely to think the True —
You must also surrender yourselves to the Divine Truth.

VIII

Intolerant or tolerant?
I am intolerant if it is a question of truth;
But I am tolerant, because the brilliance of the Divine Truth,
Shines, like the sun, in every direction.

IX

The sun lovingly gives us light and warmth;
And God, from His Pure Being, gives us truth and love.
Thou wast created in God's image;
So thou too must give to others from what God has given thee —
And what thou givest, thou thyself must be.

X

From the Emperor Fo Hi came the trigrams —
Eight signs that contain the whole world;
They have their roots in the Highest Divinity —
And also in the deepest folds of thy heart.
I cite them as an example of those Scriptures
That lift the dark veil from the Mysteries;
May God reign in our Spirit.

XI

Thou lookest at thy hands and feet —
But thy face thou canst not see.
Thou knowest surely thou art not another —
Yet the enigma of the ego thou canst not understand.

XII

The world's fabric is so strange:
Everyone thinks that he alone is "I";
Yet he sees that there are others,
And that the whole dream flows into the past.

XIII

Remain at the center.
Right and left concern thee not;
This is spiritual contentment — and serenity of soul.

Live inwardly;
For the outward world no longer is;
This is trust in God — certainty is beatitude.

XIV

God; Prophet; soul. God is the meaning of everything.
He is Truth, Presence, and Helper,
The One to whom the soul's prayers are due.
Then the Prophet — the world is drawn to him,
Thou veneratest him. And then the soul:
It is freed by the alchemy of faith.

XV

Souls that walk on a false path
Would like to enter into another ego —
When it is too late — and to be free from all sin;
But what one has made of oneself one must be.

Thou art not Lord of the end of time —
So, when it is still not too late, make good wine.
For many, as if overnight, have made
Of their souls a home for God.

XVI

“Joy, beautiful spark of the gods,
Daughter of Elysium” —
Thus did a poet sing —
But without knowing why;
For joy within time
Cannot lead to any goal.
What is joy? Thou canst know it
Only in the tracks of the Most High.

XVII

Love of one's neighbor does not mean participation
In society and the everyday world;
It is a natural generosity —
It is what holds the human world together.

In nobility there is discretion;
For we can only give if we live in the One.

XVIII

Beauty has many modes of manifestation:
There is the God-created human body —
Woman bears witness to the essence of beauty.

There are also other ways that manifest Heaven:
Poetry — which is both thought and music;
Also, in the same psychological realm,
There is the magic of music — be it voice,
Flute, or the sweet sound of strings.

Then there is Nature, wherein reigns God Most High;
There is also art, whereby Adam created a world,
As God willed, for man has nothing from out of himself —

To the Primordial Source be eternal praise.

XIX

Only he who is inwardly poor for the Lord
Can be rich for others, and be their star.
Do not squander thyself because of a misunderstood teaching
About love of one's neighbor; God gives light and grace
So that thy heart may belong to Him and not to the world.

XX

Nobility of speech is of the highest value,
Because in it one honors God and one's ancestors.
On account of language the Bedouins punished
Children — and their parents thanked them for it.
If a child wished to achieve position and honor,
He was obliged, in order to learn more noble language,
To live for a time with the sons of the desert.

If thou wouldst inherit the spirit and virtue of thine ancestors,
And transmit them faithfully to the next generation,
Then take care not to corrupt the language.

XXI

Languages have the right to change
If new spiritual values require it;
With Cicero's political Latin,
Dante could not have achieved his end.

XXII

Virgil had a childlike nature,
But at the same time was a profound visionary;
In the sage, the gift of the Spirit is combined,
Deo juvante, with goodness of heart.

XXIII

Darshan is yoga through seeing and hearing —
It is contemplation with the senses;
Blessèd art thou if thou canst obtain
Profound knowledge even through the outward.

XXIV

Why, in the songs of Red Indians and Cossacks,
Is there a primordial power
That combines melancholy and joy of living?
What is it that creates this savage beauty?

The heroic soul combines opposites:
A storm that sweeps over prairies and steppes;
And a contemplativity, a noble longing —
An inward vision, that is profound and motionless.

XXV

Shrî Shankara, in a sense, is Vedanta —
But Vedanta is not Shrî Shankara.
Vedanta is the Truth and the Self,
And nothing else. *Om namah shivâya.*

XXVI

Shankarâchârya was hostile to the world of *mâyâ*,
Yet he said: the liberated one
Is joyous with the joyful, and sad with
The sorrowful who have no consolation;
He also said: if the one liberated from illusion
Plays with children or with women,
His heart — whatever be the appearance —
Is, in its deepest foundation, on the side of Truth.

Whoever understands *mâyâ* is eternally free.

XXVII

Wine is what makes our soul drunk:
The profound happiness of
Resignation in God, and trust in God.
Lofty serenity, and the deep power of certainty in the heart.

XXVIII

God of all men, be my Good Shepherd,
So that my feet may wander not in darkness;
God of all souls, help the one who is weak,
So that his path toward Thee be blessed.

Whatever one thinks, whatever one does —
If only one's heart reposes in God's Being.
So give the Lord thy thinking and non-thinking —
God will direct thy soul on true paths.

XXIX

The idolatrous priests on the holy mountain —
Were but dwarfs beside Elias.
The smoke of the sacrifice made by the prophet
Rose up to Heaven — God gave victory to His friend.
So make a sacrifice in thy heart for Truth —
From the Lord thou wilt receive victory and salvation.

XXX

If thou art with God, thou art everywhere and always:
Thou art outside space and time —
By this very fact thou art in every “here” and “now,”
In the limitless, yet limited, dream of *mâyâ*.

XXXI

All-Possibility: the Divine willed to be reflected in the animal,
As if in a mirror — and so we were created.
God created man in His own image —
We are half heavenly spark and half animal.
God shows Himself in man's face.
Neither animal — nor earth — diminishes this miracle.

XXXII

“God is Real, the world is appearance;
The soul is not other than Highest Being.”
This is thy first principle. To this must be added:
“Beauty is the splendor of the True.”

Shankara and Plato; what they said
Was forever inscribed in thy heart.

XXXIII

What I am, I must be. I would gladly
Have been fashioned as simply as others,
But God gave me the heavy burden of my nature
Along with my duty, and said to me: now, go thy way.
And He wrote these words on the door of my heart:
Be without fear — the Most High is with thee.

XXXIV

Psychic fog that encumbers the soul —
Ignore it, and remain in the clarity
Of the Spirit. Inconstant and deceitful
Is the fog of the world. Truth is crystalline.

XXXV

It is curious how the body needs sleep,
And also the soul; then from the east comes the day.
And after thy day, with its existential din,
Thou too hast a right to a draft of non-existence.

XXXVI

Ye should not be foolishly concerned
With the body, says the ascetic.
But who is it who walks upon the earth,
And whom ye know not? He carries the remembrance of God.

XXXVII

In Heaven, the soul has the vision of God —
But it is not forbidden other vision:
The angels, saints, and all those who are near us,
Are transfigured in the one vision of God.

XXXVIII

The beauty of a man forsaken by God
Remains alien to his soul. Beauty in itself
Belongs to the Lord, and bears witness to Him;
It is no wonder that Plato compared beauty to truth.

XXXIX

The average man is but a fragment; complete men
Are rare. For the human being must have everything
That God has willed: selflessness in thinking and willing;
And the best of all gifts —

The urge to give one's inmost heart to the Lord.

XL

The Message of the *rishis*, the lofty words of the Veda, is:
Brahma is reality, the world is appearance.
Krishna-nature, from out of *mâyâ*'s possibilities, means
To be a human ray from the Divine.

XLI

All-Possibility — the world is a web
Of possibilities that colorfully intertwine;
Thou wishest to call each thing by its name —
But all that thou knowest is in suspense.

Categories there are, and none is new to thee;
But the Creator of things remains free in everything.

XLII

High above is the mountain, a snow-covered peak,
Down below is the hermit's cell; this means:
In heaven's nearness, serenity shines —
And within the heart, the divine essence has its home.
Height and depth are two possibilities
Of the vision of God — and two beatitudes.

XLIII

Thou art in God; God is in thee.
What does the first saying mean?
It means that, despite all that happens around thee,
Thou art the guest of the Most High.

And the second saying: this means that, with all His power,
God is the guest of thy heart;
And that with thee, on life's journey,
He bears along with thee what thou must bear.

XLIV

Human history — perhaps you are happy
To read about ancestors and heroic deeds;
But the contradiction that everyone thinks
That he alone is I — you have not resolved.

There are many questions over which
One racks one's brains day and night.
But the question of why I must be I —
Whatever one may think, one never asks.

Whatever you are, whatever you are obliged to undergo,
You have willed it within All-Possibility.

XLV

Late summer has kissed the land;
There is a tired rustling in the woods;
The little flowers on the hill
Bow their heads towards autumn.
The rose glows in the evening light,
And fades away — spring is long past;
A man stands there and, quite alone,
Listens to the song of the Creator.

This poem — but not the last lines —
I wrote as a child almost eighty years ago.
When I was a child, I wanted to be a poet —
God can also reveal Himself in little flowers.

XLVI

There is not only the beauty of becoming,
There is also that of contemplative un-becoming —
Namely, the extinction that beautifies the soul,
When it leans upon the Good of all Goods.

When thoughts flee into non-existence —
“This is the Benares, that I am.”

XLVII

Mongols love flowers and mysteries.
The magical charm of Yellow women
Is explained by this noble pattern of soul —
With flowers one can build bridges to Heaven.

The content of the most profound questions,
The Yellow man can say with flowers.

XLVIII

First I mention existence; without it
There would be neither space nor time. Within these two,
Thou findest matter, and also energy;
Then comes consciousness, which is inseparable from life;
Then come what are called quality and quantity;
Above all this, the human Spirit is enthroned.

Wisdom is the possibility of the Spirit;
The meaning of the One and of Eternity.

XLIX

Gigantic stars journey through the night —
But they did not receive the Spirit.
On the other hand, on a very tiny planet,
There are men — sages, saints and prophets.

L

I was not created for the earth —
Rather, the earth was created for my soul;
So that, in limitless space,
There might be a place for God's Spirit and His gifts.

Man is free, and God's grace watches over thee
In thy God-given hearth.

LI

Thou canst be dissatisfied with thyself,
Whether it be thy fault or not;
Refuge in God — it is always open to thee,
It lightens the weight of existence.

So stand before God, whatever this world may be.

ℒII

Nudity is sacred through the likeness
God gave to man; worldliness, however,
Desecrates the body. Inversely, clothing
Often means the evil one's hatred of the sacred.

The gods, it is said, rejoice over the body,
For Lakshmî dwells in every noble woman,
And blesses the surrounding world. India loves Nature:
Beauty and freedom in the tracks of the gods.

ℒIII

In recent times, the godlike dances of the
Devadassis in temples and at festivals
Were harshly forbidden; moral attitudes
And sensibility had become superficial and emptied of spirit.
The sacred is an abomination for the evil one —
Beauty and truth are equally hateful to him.

Nevertheless, the messengers of the Spirit keep faithful watch.

ℒIV

One should know, whether one wants to or not,
That, in the present-day world, there is a devil's net
That seeks to corrupt everything; so beware —
And may God distance thee from this work of illusion.
Take not pleasure in darksome activities;
And always be conscious of the danger.

LV

In good times, there were also dark clouds —
And in difficult times, there are also rays of light.
For everywhere there are men of God,
Who prepare the way for the victory of light.

LVII

The spiritual life has two dimensions:
Emptiness for God and contemplation of the nobly beautiful.
Vacare Deo and the way of *darshan* —
It is a noble longing for Paradise
That interiorizes us, and not passion,
Which has nothing to do with the power of the Spirit.
The *sannyasi* flees life's snares —
But Abhinavagupta sees a ray from the Divine
In the noble things on earth.

“God is the Outward and the Inward,” says
God's Word — and this is beyond all uncertainty.

LVIII

Whatever the brain may compulsively think,
Thou canst always take refuge in the One.
Whatever the times may be, thou needst not grieve,
As long as God's Name is near.

LVIII

In spring I saw a tree with blossoms
Like little lotus cups; it seemed to me
That to dwell therein would be a paradise,
And that it must be like this Above, where God's angels dwell.

Thou art in thy lotus, if thou
Rememb' rest God — now, and with fervor.

LIX

Three main thoughts are beloved by the dervish:
He thinks of God, to Whom worship is due;
Then of the Prophet, whom he piously greets;
And finally of himself: may God forgive!

LX

In every faith, there blooms the wreath of roses.
Who was first to find the rosary?
India, I think: *Brahma Satyam*. — Everywhere
The rosary conveys the litany in holy hours.

The litany: words that fell from Heaven
To lead the soul to the goal of existence.

ℒXI

How curious to be a creature who, very soon,
Like withering leaves, will be swept away by the wild wind;
But who, on the contrary, with God's power and grace,
Will remain in heavenly immortality.

It is the mystery of light that has become dust —
Thou, O man, art a totality or nothing.

ℒXII

In God there is no sorrow —
This thou must understand well;
Remember that the Lord is the Highest Good,
And let illusion vanish.

The earthly world is inconstant;
Patience — this is one thing;
Then faith — so that in thy heart
The consolation of Eternity may shine.

Peace that overwhelms the soul —
See how this peace lies within thy hand.

ℒXIII

Necessity is beyond all limitations —
Thou shouldst not grieve over mere possibility.
Bring back thy "perhaps" to the necessary;
Necessary is Truth — and its happiness.

ℒXIV

The best consolation is our spiritual duty:
Man should never be ashamed of giving
When he gives of that which the Lord has given him —
To give, it is said, is more blessed than to receive.

The deepest consolation is God —
Only in Pure Being dost thou find God's final Word.

ℒXV

The snuffer and the flint — two symbols
Of the wisdom that subdues the noise of the soul,
Or, inversely, kindles the Spirit;
In both, one joins battle with the soul's illusions.

The snuffer means: to vanish like the day;
The flint means: to come into being like the morning.
In every attitude that bears witness to the True,
The Highest Good is hidden.

Vacare Deo — the silencing of all the stirrings of the soul;
The tendency towards God — “I love because I love.”

ℒXVI

Faith is holding fast to God's Truth;
And, in this sense, it is immutable
Like Truth itself. But faith is
Also life in the deepest folds of the heart:
It is a union with what the Message offers
And with what the believer guards in his heart —

The mystery of the powers that transform us.

ℒXVII

Someone said that music should lift us up to Heaven,
As every church hymn seeks to do;
But the prolonged chanting of monks
Is not always as powerful as Solveig's song.
The magic lies in the inherent worth of the melody,
And not merely in the song's intention.

In what way is music rooted in the Divine?
Ask not about the geometry of wine,
Nor where Eden's Garden is located —
Music is like the beatific radiance of Being.

ℒXVIII

The pious Moslem is averse to music,
Because it does not stimulate the soul to virtue;
Not so the dervish, who is partial to music,
Because it awakens in his heart the love of God.

LXIX

Man's strength bears witness to God's power;
A beautiful woman bears witness to God's love.
God's Being shines in the spirit of each:
It is the Spirit that creates the one human being.

LXX

Warlike people want to have a king
Who is in keeping with their violent nature;
Nevertheless, one wants to pacify one's conscience,
So, if one kills, one attributes it to a heavenly intention —
But enough. This is human history —
May God give us serenity above such illusion!

It is true that the world often needs to fight and win victories —
But not a field of ruins that smolders all too long.
Certainly, our time is not better —

But all times flow toward the Judgment.

LXXI

The cult of the goddess is alien to the Semites,
So God sent them Mary, a source of help
That is ever near to man. Her image — a star —
Shines at the edge of the ocean, early and late:
A greeting and a grace from the Kingdom of God —
A sign for us that stands in the heavens.

Songs without Names XI

ℒXXII

The inward “yes” to God is timeless like Eternity.
I know not who I am;
I only want to know Him Who is the One —
May He timelessly remain in my thoughts.

ℒXXIII

There are three miracles on this grain of sand that is the earth:
Consciousness, reason, and Intellect —
Whence wisdom and holiness.
God grant that our heart be the seat of the True.

ℒXXIV

Seeing — our response to light;
Hearing — our opening to sound.
Luminosity that breaks through the deep night —
Sonority that enters the depth of the heart.

Both faculties are united in dance accompanied by music;
See how the Divine speaks in symbols.

ℒXXV

Certainty of salvation requires the best action of the heart,
Accompanied by nobility of soul:
Humility and generosity. Blessèd the man
To whom God has given the grace of virtue.

Certainty of the Lord is unconditional;
Certainty of salvation is a conditional star.

ℒXXVI

Serene “no,” and holy “yes”:
“No” to doubt, supposition, and verbosity;
“Yes” to God’s truth and presence —
To the liberating awakening of thy soul.

ℒXXVII

In society, whether he wishes to or not,
Man must have the courage, sometimes to say no —
Without fearing what others think;
One cannot always please others.

Among people, one must stand upright —
Many a care is swept away by the wind.

LXXVIII

In life, childhood is unique,
But one does not know it; one cannot know it.
Old age too is unique —
But one knows it, and one suffers from the problems
Of one's last days.

It is different with youth:
It seems to be without beginning and without end;
Then comes the time of maturity, and thou feelest
The slow approach of a great change.

LXXIX

In the space of the universe there are thousands upon
thousands of suns;
But one day they too will disappear;
Space, and with it time, will be cold and empty.

If God so wills, there will be a return.
Say not that what is positive can disappear —
It is preserved in the Highest Good.

“To be or not to be, that is the question.”
God gives victory to the splendor of the good —
Let us praise the thousand wonders of the Creator.

LXXX

“Heaven helps those who help themselves” —
This is will-power. — Then comes resignation:
“Man proposes, and God disposes” — this thou must accept.
Let the world have its play of possibilities.

Patience and fervor. Without this equilibrium,
Thou canst not obtain the good goal.

LXXXI

Man and his destiny — two different things.
Thou see'st the man, as he stands before thee;
Thou see'st his face, but not his *karma* —
Thou see'st not how he walks into the future.

Live in God, and trust in Providence —
And listen to what God tells thee in thy heart.

LXXXII

Thou shouldst not despair because of people's foolishness;
Thou must take people as they are.
The fact that, despite all cares, thou art in a good state,
Does not mean that thou art blind to illusion and stupidity.

Remain before the world what thou art in thy spirit;
Just as God is always what He is.

Songs without Names XI

LXXXIII

The Lord's Prayer, the *Fâtiha* and the *Shemâ*
Correspond to Names of God.
They are revealed frameworks
Of what God has to say about Himself.
On the other hand, the syllable *Om* contains
The river of the whole Vedic revelation.

LXXXIV

Believers are always in a good state,
Said the Messenger; for they dwell
In resignation, close to humility, and have trust;
The Lord will reward them.

Patience and trust proclaim God's grace;
In the depth of the heart, they unite truth and beauty.

In every stroke of fate, be serene —
For the severity of a trial also has some good in it.\

LXXXV

Thunder, lightning, and storm — God can be all these things,
Even though He is Peace and gentle breeze;
In the high presence of the Lord,
Thou feelest the grace-filled fragrance that comes from Peace.
Love of God cannot be without fear of God —
Never forget this midst the stirrings of thy soul.

He who seeks God's grace, knows love;
And fear brings forth the fruit of self-knowledge.

LXXXVI

In life, thou must often see what is ugly —
But this does not mean that thou must be ugly thyself;
So let things be, and go thy way —
Time will in any case erase the affliction.

LXXXVII

Passion is the equivalent of prejudice and injustice;
So remember:
Playing with truth is not a joke —
It is not a viaticum for eternity.

ℒXXXVIII

The soul of man becomes what it deeply contemplates.
There is much that is beautiful on earth;
So contemplate this with the gaze of thy heart,
And thy heart's core will itself become beauty.

Look at the true, which, within beauty, makes thee happy —
And look at the beautiful that dwells within the true.

ℒXXXIX

What is the meaning of princely palaces,
With their pomps, festivals,
Musicians, and naked dancing girls?
It is to bring a paradise into our world.
This is a two-edged sword,
But it is not to be condemned,
For, if we are not foolish,
It can bring good tidings.

So let a ray
From Heaven enter into our impoverishment.

*Hagar Firdaus bar ruye zamîn ast,
Hamîn ast u-hamîn ast u-hamîn ast.*

XC

One of the most miserable things I know
Is a bad imitation of paradise —
Such is the baroque. I prefer
The meanest hut in the smallest meadow.

XC I

Object and point of view — the first is the thing in itself,
And the second, what things are for me;
For what counts is not just how I see things,
But also my position when I look at them.

Every religion has its meaning,
And points to the One Most High.
In all forms of the Spirit, in all religions,
Dwells but one Truth, which will reward you:

Determining everything, is God Most High;
And then, in the tracks of His will, comes the neighbor.

XC II

Thou shouldst not stubbornly attach thyself to this or that,
Thou canst not force the absurdity of the world to be logical;
The wise man, who sees through the world,
Will not become angry over the play of All-Possibility.

So be not impatient like a child;
Let things be what they are.
Be content with thy destiny, and be hopeful,
For thou art in God's Hands.

XCIII

First comes Truth; but we also need
Combat and love: defense of the good,
And, on the other hand, the propagation
Of mankind itself — under the Lord's banner.
The sage practices prayer and meditation;
The hero battles, and he loves woman.

The warrior's nature is not merely combat,
But also generosity; love entails
Not merely pleasure, but also the honoring of woman;
Only under these conditions are combat and love pure.

XCIV

*Dieu premier servi*¹ — thus spake the noble virgin of Orleans;
After this, and on the basis of this principle,
She said, come the duties
That we must perform for God and our neighbor.
The duties: first the great, and then the small;
The starting-point is always the Most High.

XCV

Like a ship plowing through the dark ocean,
The Remembrance of God plows through our life,
Be it quiet or stormy; our existential path
Would be nothing, if it did not tend towards God.

XCVI

Reality is everything — appearance very little;
The Intellect² is both, and is King of existence.
Reality, appearance, and Intellect: this is the great doctrine —
God grant that the soul may turn toward the Inward.

Where the alchemy of the Veda blossoms,
There is Selfhood — *Aham Brahmāsmi*.

XCVII

What does it mean that Thy Name is holy?
It means that It brings silence —
Vacare Deo: it means that the noisy illusion
Of world and soul sinks into nothingness before God.

*Sanctificetur Nomen Tuum*³. It is God
Alone who resounds in holy silence.

XCVIII

It cannot be otherwise: wherever light
Breaks through the blackness of spiritual night,
The evil one has something to say —
He cannot gain victory, but he can torment thee.

For good men, to struggle is a duty;
Another duty is to endure evil.

XCIX

Firstly, there is the “no” that liberates thee;
Secondly, there is a good, strong “yes”:
The “no” is to a thinking that is of no avail;
The “yes” is to God — His consolation is always there.

God is One and All, He supports the soul —
Many things may be far away, but thy Shepherd is nigh.

C

“Man shall not live by bread alone,
But by every word of God” —
God gives me His Word, so that it
May be my happiness, and the refuge of my heart.

God pronounces His Word — then it must enter me,
And remain in my heart.

CI

What a miracle it is that flowers have a scent —
It is the same with souls that are filled with God;
This is the spiritual power or *baraka*
Of which pious witnesses speak —
Or perhaps you have felt it yourselves,
In a soul that has become the bride of Truth.

CII

Peace of soul I owe to the Lord —
Who is the Serene and the Eternally True.
But I also owe it to myself — for it is not admissible
That I spoil the kernel of God's creation.

Truth and Beauty unite
To manifest God and His peace.

CIII

In the 'Isâwa Order, Shaikh Ahmad learned
How to charm snakes; then a Shaikh from the Darqâwa Order
Came to him and said: "Follow me —
Henceforth thou must listen to a better message:
Take thy flute, and learn to charm the soul.
A wiser thing thou canst not do."

What is this flute? Not a weak reed, but
The Name of God at the door of Heaven.

CIV

It is not easy to swim against the current —
But man must do so in the turmoil of the world;
He can do it with a miraculous power
That comes from above — this is the love of God.

CV

It was at my highschool⁴ in Basle: I said to my
Classmates: "On Christmas Day 1932
Let us all meet at the Cathedral *Pfalz*;
In the meantime, let us work hard."

In the aforesaid year, I was with the Shaikh —
And was received into his Order.
On Christmas Day, I walked along the shore,
And, not without longing, I looked toward the north.

It was not lack of gratitude for Heaven's gift —
But a man likes to have a homeland.

CVI

The poems may seem very unequal;
They deal with the great, and also with the small:
They deal with both what is seen by the eye of thy heart
And what happens in the outside world.

The soul can look in all directions —
Even with the small, it can build bridges
From "here" to "there"; from things that happen
To words that are inscribed in God.

CVII

Where can we find rest, it may be asked —
Rest in Rest Itself, the Spirit will tell us.
Understand well: what man lacks,
God has provided for him within the world itself.

Thou mayest complain: I am all alone.
Be what thou art in God: thy deepest being.

CVIII

Scottish dancers dance between eggs placed on the floor;
This is what the sage has to do, when he expounds the deepest
truths —
When he speaks of things that are foreign to everyday thought,
And for which human language has no words.

CIX

Above all, man must be reasonable;
Be neither angry nor saddened over vain, worldly concerns;
The more reasonable thou art,
The more Heaven will bring thee consolation.

CX

First comes the Intellect, and then reason;
You will find both in the company of the wise.
For, on the basis of what is true in God,
Earthly things are clear to reason.

CXI

Perhaps there is a shadow in thy soul —
Whence does it come? It may lie in existence itself;
Let this suffice thee. For God is God;
Thou shouldst not blame what He has created.

On this earth, evil is always near;
If thou wert in Heaven, there would be no shadow.

CXII

The poor man has not much to lose —
His life may be heavy, but his death is light.
Belongings have value, if one is poor in heart:
The spiritually poor, whether wealthy or not,
Can, with God's help, attain the Highest Good.

CXIII

Reality, Truth, Intellect — these are the highest values;
Then come strength and generosity; and, on the other hand,
Beauty and love. See how God
Communicates His own Being to the world and to men.

All this is Divinity; or Its ray —
It is Divinity's trace in human nature.

CXIV

The bride adorned in her jewelry — a *mu'allim* said —
Is more beautiful than the nakedness of her body;
This is how dour theologians misunderstand
The God-willed splendor of woman —
It is as if the Lord did not know the value of His own creation.

In the case of all appearances, including beautiful women,
One must always look at the nature of things.

CXV

Do not be sad because people come to thee
And ask questions; on the contrary, be happy
That thou canst help. If people's burdens are
Especially heavy — thou shouldst welcome it all the more.

CXVI

All too often people ask: why?
God knows well the answer; you need not know everything.
What cannot not be, must be;
And what cannot be straight, is crooked.

Who wove *Mâyâ*'s iridescent gown?
Existence and non-existence are in God's hands.

CXVII

It can happen that one is irritated with someone —
And that one is irritated because of being irritated;
If one does not know clearly what to think,
Prayer for the person should be the solution.

CXVIII

The end — it is said — justifies the means;
The condition for this is that the end be good,
And that the means be not vile —
Nor false and despicable like the devil's guile.

No good man will kill for the sake of killing,
Nor redden the earth with just men's blood.
Certainly one must kill in order to survive,
And to protect those who tend toward the Truth.

CXIX

An animal is beautiful if it belongs to a noble species —
And man is beautiful if God gives him beauty;
The animal is fragment, but man is totality —
See how the Lord has fashioned the nature of man.

Say not that the animal has nothing in common with man —
Into the noble animal enters much benediction.

CXX

How can man pray for something
When resignation to God's decree
Is said to be the highest virtue?
Do not forget: petitioning is obeying a command.

Petitioning God and accepting one's destiny —
Both are Scriptural. Hope and patience —
Both must be profoundly present in our faith.

CXXI

(Eliminated poem)

CXXII

Bali has been called “the island of the gods” —
Here India blossoms amongst beautiful Yellow people,
Living in the midst of a dark blue sea;
It is a golden land of childlike love of the gods —
But from time to time, the mountains tremble —
Paradises like this there have to be.

CXXIII

Sometimes, when air and clouds are favorable,
The whole landscape, at sunset, is enveloped
In a golden mist. The world becomes cool —
And the evening wind dreams of the fragrance of roses.

See how the evening provides a symbol
Of God’s grace gilding thy soul.

CXXIV

When worldly people go carousing,
I would like to interrupt their din —
But with what? The everyday life of fools is very noisy.

I would like to talk of the silence of God.
For silence is a special sound —
It is an opening to the Song of Heaven;

This reminds me of Shankara’s words:
The cessation of all mental agitation
Is like Benares — the Benares which I am.

CXXV

There are many men who wish to be a father,
And many women who wish to be a mother.
But others have a different vocation in mind —
They want to live with the Lord alone.

There must be both kinds of men,
And thou see'st both kinds throughout the world.
Everyone should follow his essential nature —
And, in his own way, do what pleases the Lord.

CXXVI

It is indeed good to bring a child into the world,
And to educate him with love and care —
But when he gets bigger, the world will take the trouble
To do the opposite, and try to draw the child's soul,
Which is still wavering, into the realm of deception.

Therefore, at an early age, give the child a right soul,
So that, with courage, he may choose the True.

CXXVII

There is a God, who dwells in Heaven;
Who is good and mighty, and who created
The world and all that it contains;
Who rewards good souls in Paradise,
And severely punishes bad souls.
To Him, who rules over all things,
Let us pray faithfully day by day.

You must teach this to the children whom you cherish —
And attach them at an early age to the Sovereign Good.

CXXVIII

Peace treaties cause new wars;
Why? Because those who make them forget that the people
Of the nation concerned are innocent of the grave deeds.

One should not punish a whole people with one's victory.
In so doing, one punishes oneself, by not wishing to see
That, in one's triumph, a new calamity growls.

Objection: were not the people previously enthusiastic?
Yes indeed — but their soul had been poisoned.
It is not pleasant to sit in judgment —

But I sometimes wonder about the history of the world.

CXXIX

A sense of duty has often impelled me
To bring to light of day things that are not beautiful —
But, even if we would prefer it otherwise,
We cannot always run away from the dark side of truth.

CXXX

The condition of divine promises
Is always an appropriate response on the part of man;
For there is no divine promise for the one
Whose heart is not in accord with God.

St. Bernard's crusade could not succeed
With knights who followed their robbers' lust;
In short, if it seems that God did not speak truly,
It is because man first broke his word.

God says: "I give you my Compassion";
This always implies: "If ye be pure."

CXXXI

The naked Lallâ shunned the illusion
Of the earthly dream; faithful to the deepest Truth,
She wished herself to be the True, even before the world —
Because only from the Truth comes the goodness of man.

The same mystery can also be found in other lands:
Men have wished, free from empty everyday illusion,
To dwell blissfully in the house of Pure Selfhood.

CXXXII

Emptiness for God, and trust in God,
Are like two hands clasping
The same jewel. Thou shouldst let the One Divinity act
Within the activity of thy heart.

Songs without Names

Twelfth Collection

The sun lovingly gives us light and warmth;
And God, from his Pure Being, gives us truth and love.
Thou wast created in God's image —
So thou too must give to others from what God has given thee;
And what thou givest, thou must thyself be.

Songs without Names

Twelfth Collection

I

Everything in life is a constant movement —
There is no standstill; life is activity.
Whether thou wishest it or not — there is one goal;
And if thou art wise, thou movest toward God.

II

Emptiness for God, and trust in Him,
Are like two hands holding
The same jewel: our divine goal —
And may God transform our heart to light.

“And when thou givest, do so with joy —
Let not thy left hand know what thy right hand doeth.”
What this means, understanding tells us, is that
In this case, it is only one hand that acts.

III

Prayer is timeless, like the Most High:
Devotion means remaining eternally before the One.
But we are in time, and so prayer is also
A movement — a movement towards God.

IV

As a child, I was not particularly obedient;
Why? Because I loved my duty.
So my parents did not seek to give me orders —
They could always count on the child's understanding.

Why do I say this? Not to brag,
But to offer something consoling —
To approve attitudes that are seemly.

V

My way was uneven — much went wrong,
But things became better with the years;
Finally difficulties faded away.
And, *Deo gratias*, my work succeeded.

VI

One might think that concentrating on the One
Was an impoverishment; but one would be overlooking
That the One is also the Infinite —
And that out of It flows the Divine Mercy.

VII

Well-intentioned reserve is a virtue —
One should not give one's heart to everybody.
Certainly, one must respect the pious and the noble —
But it should be indifferent to thee what others think of thee.

VIII

It is a sin against the Holy Spirit,
Not to protect the Most High within our heart
From false tendencies in our soul: and not to use the
Door towards Him that He has offered to us.

According to St. James, whoever knows how to do good,
And does not do it, commits a sin — and cannot find his
peace in God.

IX

Sacred art is not always good:
It often merely represents a people's piety
And naïveté. A truly holy image
Bears witness to the profound splendor of Heaven.

X

Man can be intelligent or unintelligent;
But there is also a third element: the wind
Of the soul's illusion. Intelligent or stupid,
Man becomes deaf and blind through the poison of error.

Beware, O friend of God, of psychoses —
Be faithful to the Lord. "Patience brings roses."

XI

Back-biting is an evil thing;
But to defend the bad, because one considers
This to be a work of virtue, is just as ugly;
Only veracity is essential.

Errors — which poison — must be recognized;
Otherwise one can no longer distinguish good from evil.

XII

Even when God threatens, a reservation is always implied:
If the people improve,
The punishment is withdrawn.
But this in no way diminishes the seriousness of the threat.

So it was in Nineveh. The people donned
Sackcloth and ashes, and the threat was withdrawn.
But Jonah did not understand; be that as it may —
Man is free; and God does what He will.

XIII

Jonah wanted to know something better —
And he had to pay for this in the belly of a whale.
What does this mean? That between two spiritual degrees,
There is always a night in which we call upon God.
The Lord hears us, and sends us the shining day —
The freedom that lay hidden in ourselves.

XIV

Spiritual nudity and spiritual wine —
Mysteries of Noah, maker of the ark;
Woe to the fools who did not understand him —
And who laughed at the prophet's strange message.

XV

Formerly it was thought that one and one are two —
Today people think this is far too simple.
They take seriously only what is neither straight nor crooked;
But towards the True, they remains silent.

The Essential is always clear and sharp,
And satisfies the fundamental need of our Intellect;
What is offered us at the inn where fools drink?
The drunkenness of pride — a poisonous mixed drink.

XVI

Prophets, saints, and sages:
The prophet brings a particular form of faith — a religion;
The saint lives this;
The sage opens up a luminous realm of Pure Spirit
That is above form. Prophets are also wise,
But about the highest Truth they speak softly;
Light confers holiness on the sage.

God and our heart are united in eternity.

XVII

As seen by my subjectivity, God is an object —
He is the One Being, the absolutely Other;
As seen by the Divine Self, I am a mere thing,
Not a consciousness that can observe the world.

And yet I am within God's Being — and He
Is reality within my very core;
Without God's Selfhood, my ego would be nothing —

The Lord is the source of primordial substance and of light.

XVIII

Auctoritas — teaching authority counts
Only in pure metaphysics, and not in cosmology,
Which is always fluctuating;
Shankara is an infallible shield
Only when he speaks as a master of *Advaita* —
And not on the basis of the *Sāṅkhya* theory,
Which only has to do with the description of things.

Fidelity to literalness is no guarantee;
Infallibility belongs to a deeper level.

XIX

In my childhood, I was obliged to dissimulate;
The adult world did not understand me. Why?
Because I bore within myself the kernel of wisdom —
And this was vexing to others.

It was not wanted; so I feigned dullness,
And it made me ill. But Truth must always conquer —
What God gave us, can never fail.

XX

If one does not recognize the work of a sage,
It is firstly because one hates Truth;
And then because of jealousy: the value of a great Spirit
Is a burden for small-minded, ambitious spirits.

Not everyone who brings the Truth is great;
But great is the True that his spirit has grasped.

XXI

Intelligence and will-power, humility and goodness —
These are the God-willed values of man.
And what of genius, it might be asked?
Even the devil's brother can be a genius.

It is often said that some saints were naïve —
But for many a man, it would have been better
If he had been healed of the poison of his genius —
So that his soul could swim in quiet waters.

XXII

There are three degrees of consciousness:
Firstly, we are always conscious of the earthly things around us;
Then, with the Intellect, we distinguish
Between the Essential and the inessential.
And thirdly, the Intellect understands
What the deepest meaning of existence evokes:
The Highest Reality — the Divine Power,
Which is above all, and creates all.

Abide in the house of the Highest Wisdom —
For it is consciousness of the Absolute that makes a man.

XXIII

Thou hast a house, meadows, and a forest —
At every moment, thou canst think of the Lord;
In the Lord, thou hast eternal ownership —
Everything else, thou canst give to the world.

XXIV

Jesus said: it is easier for a camel
To pass through the eye of a needle,
Than for a fool to gain the kingdom of Heaven —
A rich man, attached to his property.

XXV

A consolation when in need: Truth, and trust in God.
The Truth that God is the Absolute Reality, the Highest Good;
And trust in God that knows that
The All-Powerful will look upon our need —

The All-Powerful, who forgives the weakness of the believer.

XXVI

Om, bhûr bhuvah svah —
Tat Savitur varenyam.
“Earth and air, then infinite space —
And then within it, the god Savitâ, who will enlighten us”
With His eternal Word — *Brahma satyam.*

So says the Gâyatrî. Firstly, the three worlds —
And then within them, the ray of grace from the Divinity,
So that liberation may be our destiny.

XXVII

In the Gospel, it is written: Knock and —
 It shall be opened unto thee;
If thou wantest bread, and thy heart is pure,
 The Lord will not give thee a stone.
The man who asks with faith will receive mercy —
 So take refuge in patience.
It is faith that can move mountains —
 If thou lovest God.

XXVIII

In the Sâvitri it is said: "Earth, wind
And heaven; and may Savitâ
Grant us enlightenment, which comes
From above to earth."

Bhûr Bhuvah svah: earth means matter;
Air or wind is the psyche, the world of the soul;
Heaven is the Spirit; Savitâ is
The divine ray that descends into the darkness.

The Names of God penetrate the spheres
Of cosmic unfolding; even in the world of matter,
Thou canst hear the eternal Words of the Divinity.

XXIX

Do not believe, O man, that thou belongest to thyself —
For thou belongest to thy Creator. Whatever thou doest
In thy life should not be haphazard —
So do whatever thou must do through God.

Freedom is not the feeling-good of the fool —
Freedom is happiness in what Allah wills.

XXX

The first consolation is God's Reality;
The second, is thy Lord's Compassion.
Then there is the accomplishment of thy duty —
There are also other consolations; but none is better than these.

XXXI

It is strange how venerable ancient cultures
Suddenly collapse — end of the story.
How is this possible? Because, on the edge of a world
Of foolishness, men who are too far removed
From their traditional origins, become tired of their dignity.
It is like a holy sanctuary that falls into ruin —
Or a beautiful myth that fades into nothingness.

XXXII

Neither space nor time can expand,
Nor can any thing or event grow indefinitely;
But they do repeat themselves,
As is required by infinity.

Space and time: existence and energy,
Rays of Pure Being. Form and number:
They make our world; only God knows how —
His is the creative Power, His is the choice.

XXXIII

For the *pneumatic*,¹ the center is
The Pure Intellect — not the empirical ego;
The *psychic*, on the other hand,
Knows only himself as the center of knowledge.
Then comes the *hylic*: caught up on pleasure,
And deeply sunk in the illusion of matter.

But man is not incurably closed —
How many souls have been transmuted!

XXXIV

Attachment to people and things
In our environment is the aura,
Indeed the very substance, of our soul;
It constitutes our ego, and one's whole life.

Yet it is little, indeed a nothingness, before God.
God gave us the right to be ourselves;
But, on the other hand, we are his property —
For in prayer, I am alone with God.

In Heaven too, we have neighbors;
And what we love, we have in the Most High.
In Heaven there are no passions —
Yet something of the earth remains in us.

Even the greatest friend of God possesses an ego —
But in our deepest self, we are united with God.

XXXV

I am neither Moslem, Jew, nor Christian;
I am the gust of wind that arose in God —
The Spirit that dwells everywhere and nowhere;
Thus spake a Sufi, from the world of Islam.

Jesus said: the wind — thou knowest not how it blows;
And so it is with the soul that has been chosen —
With the man who is born of the Holy Spirit.

It is a movement from God to God that never ends.

XXXVI

One could describe Paradise as a circle
In whose center God's Presence shines;
The circle turns, like a measureless wheel —
Like the ring of gopis dancing round Krishna.

The circle bows before God's Presence —
And, at the same time, rises in a drunken dance;
The Presence of God is the axis which,
Like the tree-trunk carrying the wind-tossed crown,
Determines the melody of the kingdom of Heaven.

XXXVII

God is the Inward, for one does not see Him;
He is the Outward, for He manifests Himself
In the universe, as well as in the Kingdom of Heaven —
Dante's poem speaks of the blessed in Paradise;
The pious who go to the place of salvation —
Which of them would not wish to see the Prophets there?

In Heaven there is the vision of God; but not everything
Can be seen by the souls there.
Were God to manifest His unique Being to us,
It would mean that our egos would disappear.

Man must experience both the inward and the outward
If his spirit wants to ascend to the level of Pure Being.

XXXVIII

Shankara's Vedanta, and with it, *japa-yoga* —
In wisdom, this is the path of paths.
Firstly, discernment, then the soul's repose
In That which is: *Atmâ*, beyond *mâyâ*.

XXXIX

The sage has no home — it may be
That Shankara and Lallâ were constant wayfarers
Because their home was everywhere and nowhere —
Because their home was deep within their heart.

XL

The Idea is true to itself and pure;
But what is clad in form is fragile;
Where there is form, there is the world's turmoil;
The Spirit is faithful, the formal is corruptible.

Form is the garment of a possibility;
To say form is to say limit and opposition.
The husk can bear witness, but it can also corrupt;
It is ever ready to betray.

XL I

Languages that have dignity are fragile —
Thus it is with German, which carries
Within itself the Bible; this the noble person loves —
But the man without nobility is like a traitor.

Modern Germans have but one dream:
To wreak their vengeance on their ancient language.
They have room in their heads for only one thing:
The shallow journalese of the newspapers.

Do not let yourselves be robbed of your language;
By corrupting words, one kills the soul.

XLII

Worldly culture — an empty waste
And a futile pursuit; when enthusiasm dies,
The broom of time will sweep away all triviality
Like autumn leaves.

Consider the wise economy of nature;
Each year brings forth fresh miracles
In God's language, not man's compulsions.
Richness in poverty — simple and marvelous.

Not that we should despise man's work
When, arising from the True, it ennoble him;
Let us look on man's work in the light of God.

XLIII

A Greek monk told me: "Under the Turks,
The life of our monastery was not disturbed:
But the moment we were liberated from the Turkish yoke,
The Greeks abolished hundreds of monasteries."

Such is a sign of our enlightened time.

XLIV

Poems must offer a variety of things —
Whether one wishes to or not, one has to teach,
Because the world is the world, be it great or small —
Thou canst not always sing of the good;
And may God forgive thy to-and-fro —
True words, thou needst not regret.

XLV

The lark cannot keep on rising higher —
After flying, it will rest a little.
Its home is indeed the vault of heaven —
But it has another home in green branches.

With the soul of man, it is the same image —
Everything has its season. The Lord is indulgent.

XLVI

Divine Grace comes, a gentle miracle —
Like a mild and cool spring breeze
After burning sunshine; like the murmuring of a fountain,
Whose freshness flows through the parched soul.

When the soul, moved inwardly by God,
Remembers Him alone.

XLVII

East, West — home's best.
Doesn't this rhyme have a deeper meaning?
In thy heart is thy true home —
For God's presence blooms therein.

XLVIII

God is Peace. And the evil one wants
To destroy peace in our soul.
But if thou livest and reposest in Eternal Peace,
Satan can hiss, but can do nothing.

XLIX

Peace is Pure Being; the equilibrium
Of the innumerable possibilities of *Atmâ*.
All in One; One in All.
See how all creatures are united in God.

L

The spoken word — does something remain
With the person who spoke it? No, but also yes.
If the word manifests our essence,
Then yes; if not, then nothing remains.

LI

Word, intention. A word in itself is a form;
But intention gives it life. Thou must distinguish between words
Which mean just anything and others which,
With a right intention, can save us —
Names of the Divinity and of the saints.

God's Words will purify us from evil —
But our intention must piously participate.

LII

White and black: they abruptly contradict each other,
Just as differences break through pure light; day and night.
Red and white: life's blood,
And the austere ice of purity.
A similar opposition: black and red:
Red is life, black is somber death.
Then blue and yellow: blue is contemplation,
And yellow is joy — wine, woman, and song.
White and red: purity and passion;
Green and red: coolness and vital energy;
Violet and orange: sorrow and pleasure.

All this the earthly man harbors in his breast.
Look at the changing face of man —
Our soul too is refracted light.

ℒIII

Abstractly we understand what evil is;
All-Possibility — one must let it weave.
But concretely — when one looks at the world,
One cannot understand the existence of evil.

The reason why we are blind in this respect
Is doubtless because we are the children of Heaven.

ℒIV

Eternal return — there is something in this idea:
What is in time, must repeat itself;
But not the modality, not the where and why —
Human history is never plagiarized.

Similar things repeat themselves a thousand times,
But always differently. Look at the spiral of time —
It rises and falls. In every cycle of humanity
There are seasons — life is a rhythm.

ℒV

Greatness is not only the creation of great works —
Greatness can also be one's attitude towards life
On the basis of the Great Spirit; along with strength
And nobility — and without any other goal
Than living in never-changing virgin Nature
In the tracks of our ancestors.

LVII

In false language usage, greatness is merely quantity,
Outward success and appearance, much ado about nothing;
Lacking foundation in the nature of things —
It is not noble breadth, but miserable narrowness.

In a world where everything is but appearance,
One calls great men small, and small men great.

LVIII

Nobility of soul excludes curiosity;
What does not concern thee, thou shouldst not wish to know.
Everyday life is made up of many things —
Thou shouldst not be concerned about knowing trivialities.

LVIII

Truth and beauty are the two values
From which all life's happiness is made,
And God's favor. So in thy soul
Reflect on both — they constitutes the meaning of existence.

LIX

Man is activity — for he must do something;
He is also faith — for he must believe something.
So perform the highest work and believe in it —
Then God will permit thee to be a human being.

ℒX

Truth and duty have a masculine nature;
Beauty and love I would call feminine.
But man and woman are one in their human nature;
So both must recognize within themselves
Truth and duty, beauty and love, as their very Being.

ℒXI

Devotion and fervor — what magic lies
In these words! Devotion in height,
And fervor in depth: the presence
Of the True, which overcomes the world within ourselves.

Devotion: a motionless light in a sanctuary;
Fervor: an inexhaustible flowing towards God.

ℒXII

The ego and destiny — two different things;
Thou, O man, must cope with both —
Transmute them, and live them in God.
In God's favor is His kingdom on earth.

ℒXIII

Two things we desire from the Most High:
Help and enlightenment. help in things that are
Too difficult for us; enlightenment, because our spirit
Can do nothing without a ray from God's sun.

ℒXIV

Access to God. There are two levels:
The first is that we can always pray;
The second is that Grace touches us,
The moment we invoke God with all our heart.

ℒXV

Culture — this means that one has to know many things,
Even too many; for in order to remain true to oneself,
One would often like to forget what one has learned —
So that better and higher things may be present in our heart.

How many things the soul must absorb,
Because destiny so wills; but look to the source
Within thee, which purifies and gives new life —
Which gives the heart to drink of light, yea even of God.

ℒXVI

Our starting-point must often be a criticism —
For the false can provide a key to the true;
When one is obliged to be angry over something evil,
One can clearly see the True and the Good.

We must admit it, and we do so gladly:
Even the false is good for something.

ℒXVII

A Word from above is intelligible to the soul
Not only through clarity of speech;
It can happen that a heavenly message
Brings us grace through pure and luminous being.

ℒXVIII

It was in the time of my youth —
 one wanted to make of me
A fine gentleman,
 involved in everyday things;
But I dreamt of India,
 of temples and dancing girls,
And brahmins
 meditating on Om.

The clever ones failed completely —
But Om graciously thought of me.

ℒXIX

Sincerity — the most beautiful adornment of the soul
Before God and men. It contains
Humility and generosity, wisdom and love of truth —
These are an open door to the soul's salvation.

Sinceritas — of what is it made?
Of God's Spirit, that watches over all.

ℒXX

If one gives free play to thinking,
The specter of preoccupations rushes in;
But one did not summon them. So turn to faith —
And see how quickly it heals the soul's illusion.

The evil one wants to show thee what oppresses thee —
But the faith in one's heart prevails in silence.

ℒXXI

Upward, outward, downward:
The soul has a threefold potential.
It is the emphasis that differentiates men;
What is harmful — the wise man burns it.

Mâyâ and the *gunas*, as the Hindus say —
Primordial matter must contain all possibilities.
The world is woven of qualities —
Whoever understands this, looks towards the heights.

ℒXXII

See what the wide world offers man —
If only he watch over the good of his soul!
Freedom may push him to and fro —
But in One Path alone benediction lies.

LXXIII

The birds in the air
Are the happiest of creatures — so may their lot
Appear to man. But happier than they
Is man himself, when he pays heed to the kernel of existence.

What then is happiness? It is a full consciousness
Of the essence of things, and not just of their existential husk —
Not what an animal might feel to be the goal of life.

For both animal and man — what is, is God's Will.

LXXIV

Faith is a wondrous inner power;
It does for us what we cannot do for ourselves.
Whoever finds himself in a state of aridity should force himself
to have faith,
So that, God Willing, an angel will sing in his heart.

LXXV

In my youth, I felt myself weak —
Nevertheless I did what the world did not want.
I overcame all opposition;
I suffered — but I did what I had to do

With God's help. Boast not about thy strength —
Our victories are the works of the Most High.

ℒXXVI

It is astonishing what can be in a gaze —
All the nobility and profundity of the soul.
Also its evil; but it can happen that the gaze of an
Insincere fool will deceive us.

Certainly, the eye is not obliged to show everything —
It can keep silent about the Lord's secrets.
A secret does not mean some idle triviality,
It means the grace that has come into one's heart.

ℒXXVII

Let not disquiet burn in thy soul —
Be at peace in the One, Who Himself is peace.
Blessèd the man who, when he remembers the Lord,
Forgets himself in the happiness of remembrance.

ℒXXVIII

Very small things that happen around us
Can be the starting-point of a didactic poem;
Thou mayst spin thy words with small threads,
But thou canst not overlook hidden greatness.

Thou needst not be ashamed to talk of little things,
For the stuff on which the world is built, is greatness.

LXXXIX

God is the Inward and the Outward —
Thou must maintain a balance between these two perspectives.
There are ascetics who see only the inward —
But to see God only in the outward does not exist.

LXXX

If ether were a hard mass,
And not relatively empty — it could not
Contain the sun; thus it is also with the soul:
It must empty itself in order to grasp God.

Ether in its way is also a fullness;
Likewise, emptiness of soul is not nothingness —
Its ether-substance is God's holy Will.

Vacare Deo is the substance of light.

LXXXI

In space, something must be present;
In time, something must happen.
See how things are distinguished from each other —
And how they come and fade away.

So hold fast to the One Being
Which contains every good,
And is eternal — and which, wherever thou may'st be,
Enlightens thy heart.

LXXXII

In Paradise, it is said in Islam, every man
Has a thousand wives. Why does a woman
Not have a thousand husbands? The question is meaningless;
For one must look at the nature of things.

Polygamy is in the masculine nature;
Love of a single man, corresponds to woman.
In Paradise, a woman's husband has
A thousand excellences; yet he is but one man.

Around Krishna dances the ring of beautiful gopis;
Krishna is just one, but he is a god —
So he is wonderful a thousand times over.

Be that as it may — a man also can love one woman,
And place her in the Highest Heaven.
And woman also can see in different men,
Something of the one, unique beloved.

It is true that man comes first in the couple —
But each can consecrate himself completely to the Divinity.

LXXXIII

Consider, O man, the rights of plants;
The world dries up without this sign from Heaven.
But since people do not respect virgin Nature,
The traces of Paradise must everywhere yield
To the world of stone and iron.

Then there are the rights of the human body: in the southern world
Nakedness is now opposed. But it is healthy,
And above all, sacred — and for these reasons
It has to disappear from the earth.

In other words, in the world of progress,
Beauty is considered barbaric and shameful.
The body has the right neither to breathe nor to radiate —
Artificiality is the victor, and is allowed to boast.

Everything turns to stone. But in hot climates,
Let the poor dwell in bamboo huts.

LXXXIV

Vacare Deo and *Amor Dei* are
The two spiritual streams that flow into the One.
Without emptiness and love, man
Cannot find the Way to the Divine.

Songs without Names XII

LXXXV

A divinity that vanishes like the wind —
*Deus sive natura*² — is not a god.
God is the One, Immutable Being,
That stands high above all idle imaginings.

Nature is effect, not cause.
God is the Supreme Essence; the world is ephemeral —
It is a spark from the Godhead's eternal Light.

LXXXVI

Sadness comes from nature;
But the evil one wishes to increase it:
He, who always seeks our harm,
Wants to dislodge man's faith.

Of all the things that thou hast received from God,
Faith is the one most hated by the evil one.

LXXXVII

Intelligence has two dimensions:
Discernment between Reality and appearance,
And then discernment between the essential and the contingent.
Be ready to distinguish
Between yes and no, black and white —
Let nothing in your minds be veiled in fog.

Thereafter comes logic, syllogism: here too
One needs first the light of discernment;
Whoever reasons without a clear starting-point,
Thinks in vain and gets nowhere —
Even though he clothe his discourse in high-sounding words,
And avoids any sin against logic.

LXXXVIII

Many people like ostentation — in the kingdom of Heaven,
They want to have castles full of
Golden ornaments and diamonds;
But I think that beatitude takes no pleasure in vanity.

It has nothing to do with gold or precious stones.
There would be nothing more beautiful than Paradise,
Even if it had nothing more to offer
Than the splendor of the flowers in an earthly meadow.

ℒXXXIX

Form, by definition, is static;
Unceasing self-change would be satanic.
Therefore take note that the quintessence of the noble
Is that it remain true to its divine potentiality.

Nobility of soul can be described as follows:
The soul should remain what God willed it to be.
Nevertheless, to change oneself in a heavenly direction is no
betrayal —
It is to return to what God ordained.

XC

Dignity is to remain faithful to one's inner essence —
And not to deny the sacred in our outward behavior,
The sacred which God has placed in our heart.
It is not to absorb the turmoil and foolishness of the world.
Dignity it is to be that which every man should remain,
According to God's intention. Let not the evil one
Depose thee from the noble throne of the human state;
For, since the devil does not like the sacred,
He hates the door to the Divine.
Whatever pleases God, thou shouldst inscribe in thy heart —
So fear thy Lord, and take heed
What thy soul does, and how it does it.

XC I

Matter, form, life — and above them, knowledge;
From these man is fashioned.
And then the fact that man was made in the image of God;
God thereby raised us out of nothingness.

Matter means to exist; and form
Means to exist in a particular way.
Life animates form; and knowledge implants in man
A striving that is worthy of the human state.

XC II

The Koran says that men are lost —
Except those who find refuge
In God's Truth, and in patience;
See how these two graces combine —

How patience consoles thee within time;
And how, through the benevolence of the Most High,
Truth renews thy heart from out of eternity.

XCIII

Past, present, and future:
The past: on the one hand, in hands of the Creator, it is origin;
On the other hand, it is a naught,
Because it disappears forever into the now.

The present: thou must be conscious of thy duty;
And accept what thou must bear.

The future: thou must always be disposed towards the True,
Just as time fills the cup of life.
Thy heart must be resigned to what is written;
But more than this: the meaning of existence is to strive

Until the Infinite satisfies thy thirst.

XCIV

Vedânta is discernment between
Reality and mere appearance.
No wisdom in the world can be more true
Than the *Atmâ-mâyâ* relationship.

Then comes *japa-yoga*: this is permanent concentration
On what thou hast recognized as real.
For what one thinks is true, one must become —
So let sacred Will crown mere reason;

Because nothing else has meaning here on earth.

XCIV

Mâyâ is twofold: it is the manifestation of *Atmâ* —
And in this sense, *mâyâ* is the form of *Atmâ* —
Or it is merely illusion, pure nothingness.
In both cases, *Atmâ* is the norm.

“Everything is *Atmâ*” — all that exists;
Atmâ which, as Being, bursts into the naught.

XCVI

Certainty of God, accompanied by resignation and trust.
Torment not thyself with too much thinking —
In this world of absurdities,
God will give thee anew Truth and Peace.

XCVII

Contradiction often lies in the nature of things —
We live on a the edge of a sword.
Thou canst not change the many-sidedness of existence —
Our home is in a variety of countries.

See how people contradict themselves,
And how they break their heads with their good intentions —
No longer knowing in which direction to turn,
Because they can no longer see the wood for the trees.

XCVIII

If a conqueror treats the vanquished
Too harshly, he will be called a villain;
If he treats them too leniently, he will be called a traitor
In his homeland, and put on trial.
How should one act as a conqueror?
God knows. Happy the man who has no homeland.

Thou mayest succeed in a number of things —
But thou canst not make humanity reasonable.
For if man acted in the light of God,
There would be happiness — and no history.

XCIX

If thou art in a difficult situation,
Then know: it cannot last forever.
The faith that dwells deep within thy heart,
Breaks down unwanted walls in the soul.

Faith — or God's presence:
Liberation awaits us in our heart.

C

Man — how can he envisage the Absolute?
It is like a point, and, within ourselves, it is certainty.
As for the Infinite — it is a vast space,
And, within ourselves, it is peace, beatitude.

Truth and beauty — as Plato said:
If the True did not exist, neither would there be beauty.

The Absolute radiates Infinity.

CI

Meadows and forests — our world is green;
What does this color mean?
Blue is contemplativity and yellow is joy —
The world has been green since the sun began to shine.

It is the same with the soul: it is made of deep contemplation
And trust in God — the heart's joy.
Islam says that green will be the color of our raiment in Paradise.

Heaven's meadows shine in luminous green.

CII

Encounter with the desert — the camel
Is like a mountain with majestic movement.
Why had the desert sand to cover
Much of the world alongside the green?
Because silence also has its beauty —

The sun also blesses the empty land.
It can make fruitful, but can also destroy —
Thou canst not give orders to High Heaven.

The emptiness of the sea of sand says *Vacare Deo* —
Everything says *Amor Dei* — and to God be the glory.

CIII

Vacare Deo — O soul, be still.
Laus Deo — all existence praises the Lord,
Because this lies in the very nature of things;
We exist, because our being wishes to praise God.

CIV

If thou hast awakened from the sleep of self-love,
Take note of what stuff thou too art made.
Say: *Deo gratias*. Everything is a thanksgiving,
Because everything has drunk from the Highest Good.

CV

Serenitas — therefore resignation;
And *certitudo* — therefore trust in God.
It may be that I have said this a hundred times already;
May God help me to build the bridge.

CVI

Thou readest in the Psalms
How David cried out to the Most High —
How fervent and profound
Was his voice!
Beautiful is the remembrance of God,
It lies in the Supreme Name —
But beautiful also are the words
With which God rejoices us.

CVII

In my childhood, those around me
Would not believe that the sacred dwelt within me —
That in a child, who was so unlike them,
Something of the Highest Truth could be enthroned.
So they sought to destroy my cast of soul —
But I could hear the words of God.

CVIII

Squirrels are small compared with elephants;
People say this is so for the eye of man,
But not in itself. Now, man is God's measure —
Say not that a God-willed measure does not count.

It seems to me that the elephant is big in itself;
The proof is that there is no bigger land animal;
The earth knows what its cargo is;
God says: I decide what is big.

There is the relative and there is the absolute —
But there is also a truth between the two:
And this is the relatively absolute —
When God, within existence, resounds like lightning.

CIX

Truth and action. Man forges his own destiny.
Music and love — this is a gentler realm;
But both worlds are profoundly contained in existence —
And in God, who sees all possibilities.

CX

Absurdity bears witness to All-Possibility —
For what exists, cannot but be.
Therefore thou must have resignation and trust —
Without the one, there cannot be the other.

God permits, but limits, the absurd;
So have trust. Only in God,
And in His Will, can the soul reap benefit.

CXI

He who wants to understand metaphysics aright
Must also have faith and obedience.
The world-wheel turns, without asking thee
Why, how, who and when — so be still.

CXII

Besides resignation and trust
There is also equanimity — did not Solomon say
“All is vanity”? See how the noise of the world
Is shattered against the wall of a wise heart.

Vairâgya — the peace of soul of the *Vedântî*;
Shankarâchârya’s peace — *shânti*, *shânti*.

CXIII

Consider the church and the multitude of saints —
Admire them, but be circumspect:
The church also needed, *nolens volens*³,
The heathens Plato and Aristotle.

Religio and *sophia* — be just,
And understand that humanity lives from both.

CXIV

Truth and music. Truth bespeaks the Absolute,
Music bespeaks the Infinite —
It is a song of praise which,
From deep within the heart, ascends to the Most High.

CXV

Woman incarnates beauty, and hence love —
Her body is made for music and dance.
In music and dance, the Sacred speaks,
If God has previously awakened the spirit within the woman.

CXVI

They built for me a veranda,
A walkway beside my house, with a wall and a roof —
So that each day I can peacefully walk there,
Protected from rain and roaring wind.

It is a symbol of solitary wayfaring.
Be alone with God — and thou wilt be one in the Self,
And with everything good. The Sovereign Good
Embraces him whose soul reposes in the True.

CXVII

I always like to return to Shankara,
For he is the deep happiness of my existence;
Brahma satyam — I cannot say anything better.
May God help me to carry life's burden.

CXVIII

If we love men without loving God,
Our deepest heart cannot be happy.
Earthly love cannot make a heart happy
Outside the wine of God's love.

You ask me if God is jealous —
I answer: yes and no;
He looks with a loving gaze at the believing soul —
But idolaters are indifferent to Him.

CXIX

A Holy Scripture is not only great because of its content,
It is also a sacrament: a heavenly gift,
A bread, a drink. Thou livest not only from its thoughts,
But also from its being — it frees thee from thy burdens
And the limitations of thy soul.

CXX

There is nothing greater in man than the Intellect;
And there is nothing greater in the Intellect than Reality —
The consciousness that radiates from the Sovereign Good,
Rends the veil of illusion,

And reveals Isis — naked Being,
Which says within thine inmost self: heart, thou art mine.

CXXI

There is only One God and no other —
And nothing is greater than the remembrance of God.
Thus speaks the Sufi — firstly in his mind;
And then he lives it in his inmost depths.

Truth that motionlessly rises upwards;
Holiness that strives inwards.
The mountain, and the river that springs from it
And flows towards the infinity of the ocean.

CXXII

Thou mayest love many things in this world;
But do not forget that what comes, also passes away —
And that in time, and under the vault of the heaven,
Only what comes from the Spirit is permanent.

Blessèd the man who, within the world, trusts in the Spirit.
Truth is the bride of the wise heart —
The Truth that is inscribed in God.

CXXIII

“This is something that we have already experienced,”
So say the blessèd souls, according to the Koran,
When, after life’s illusion, they enjoy
What heavenly powers have prepared for the pious.

For what we love in the domain of time,
Has its roots in Eternity —
We loved, because we strove towards the Eternal.

CXXIV

If thou wishest to be happy, then seek what
Is born out of happiness as such.
The wishful dream of the one who seeks happiness
In the realm of illusion has already evaporated.

*Memento: O beata certitudo in Deo —
O sola beatitudo.*

CXXXV

Why all these didactic poems
After all that I have said in my books?
Because poetry speaks a language that
Is for everyone — educated and uneducated alike;
Because this language goes directly to the heart.
Nevertheless, what I have to say in the poems
Has a variety of levels, according to Heaven's gift.

CXXXVI

Grace often has a feminine form —
Because it is mother and also bride.
Such is Mary. When she looks upon thee,
A ray from the kingdom of Heaven greets thee —
And it is God's saving power.

CXXXVII

In the widest sense, philosophy is thinking of the True.
But there are two levels:
There is thinking on the basis of human reason;
And there is Light, to which the sage refers —

Divine inspiration. Plato combined the two,
And so did the Stagirite. While Shankara
Contemplates the mysteries of Heaven's meadows.

CXXVIII

A thinker wrote that we do not love the Good —
The Good is only what we arbitrarily love.
If this is the total result of all his thinking,
It would have been better if he had never thought at all.

CXXIX

Sharp and profound discernment between
What is real and what is mere appearance;
Then permanent concentration on what we recognize as true —
Blessèd the one who never forgets the ways of God.

CXXX

Inwardness based on certainty:
This is the primordial law and happiness of the Spirit;
And then, the soul's highness above earthly things —
The Way that comes from God and leads to God.

The World Wheel II

I

The world wheel turns as the Lord will —
Thou canst not stop it turning.
It carries thee with it — thou wonderest whither;
God also turns it towards Heaven's heights.

II

Dialectic convinces us with ideas,
So that we may understand things abstractly;
Poetry has feeling, and works with images;
It seeks thereby to soften the austerity of thought —
So that we may see the truth with our heart.

III

“Veranda” comes from the Sanskrit word *waranda*:
The yogi loves to walk up and down,
Protected by walls and a roof — so that, when walking,
He sees nothing other than his deepest Self.

IV

The wisdom and beauty of earthly things —
See how they teach us in different ways.
If we see in them God's intention,
Our spirit can find nourishment in their message,
And build many bridges to the Most High.

V

Discrimination is a different Way
From contemplation: the latter seeks
To live the True or the Essence — to be That which is —
Whereas the former wishes to perceive the nature of things,
So that the mind may know what God has willed.

What He has willed in the world around us
And in ourselves — what He loves in our heart.

VI

In China they say that wise men
Learn more from fools than fools
Learn from wise men. Only the wise
Have ears that are open to all things,

And can learn, not only from literal meaning,
But also from the very essence of things.

VII

In Paradise, what can one gaze upon?
Upon God; upon beauty, lotus trees and women.
In God's garden, there are no walls —
The inward and outward join hands.

VIII

Woman: since she is the incarnation of beauty,
Her body is the most beautiful thing that one can know.
Primordial woman is woven of two things:
She is a way either downwards or upwards;
A mystery of Divine Infinity —
A Path that leads fools astray and saves the wise.
And, as Dante said, in Heaven Eve sits at the feet of Mary —
In the same beatitude.

IX

When thou awakenest, think not of who
And what thou art;
With thy first breath, remember Who
The Most High is.
On the basis of His Truth, see then thine own being
And the whole world —
Whatever thou thinkest and doest,
Submit it unto Him.

X

Say not thy prayer has been too long,
For prayer is “now” — for prayer, time stands still.
No one, wherever he may be, is happier
Than the one who mentions the Sovereign Good.
God-consciousness — in the most sacred Word —
Is far from duration, and has no location.

Heaven does not abandon the weak —
An angel comes and softly prays for thee.

XI

Profane philosophers say
That one should think without presuppositions,
But this is impossible;
They fall into the trap of a skepticism that leads nowhere.
Not so the sage — deep within his heart speaks
The luminous and uncreated Truth of the Self.

XII

Synthesis and analysis — it is pointless to separate the two;
Everywhere thou needest both procedures.
Analysis reveals the structure of things;
Synthesis brings repose in knowledge and in life;
Outwardly and inwardly —
Thou canst conceive no better wisdom.
See how Pure Being divides Itself and becomes the world —
And how the illusion of multiplicity hurries back towards Unity.

XIII

I dreamt that an unknown bard
Stood at my door,
And sang, looking up at me
Unwaveringly.
He sang an old nostalgic song;
Its love-potion was a heavy wine —
It was as if his heart were sick.

Thus may thy song flow on, unceasingly,
On drunken chords —
Would that my grateful heart could
Accompany thy song,
And tell thee that morning nighs.
The beauty of nostalgia
Is indeed music; but deeper, sweeter are
The sounds of Heaven.

Soon on the young horizon
The sun will appear —
Look! All of beauty's profundity lies
In God's "yes."

XIV

In every son of man there are two souls:
One is created for time,
In which we are in wandering exile —
The other is for eternity.
It existed before we saw the light of the world —
God created it for the orbit of the Spirit.

XV

I was born on the Rhine, where it
Bends upwards, and flows towards the North Sea;
Now, in my old age, I live
In a forest, which shields me from the world.
The green Rhine is a symbol — it is the soul
Moving toward the Limitless;
And the forest: it is my final home —
The shelter on which God's Peace descends.

XVI

“He who goes to sea is not master of the wind.”
This is a wise saying, and it seems to mean
That, whatever you undertake, you must do it in God's Name.
Remember: you must bear the consequences.

XVII

I heard the gypsy's violin;
The melody
Was love-laden — and he sang as though his heart
Would break in twain.

In the human heart is a kernel of suffering,
Yet it is sweet;
We feel what our soul has lost —
Paradise.

Every suffering in life unconsciously
Bears witness to this;
But see! the consolation God gives us dwells
Deep within our breast.

O gypsy, I will be grateful to thee —
Much have I learned
From all the Beauty that thy playing
Brought me.

XVIII

I have said it and will say it again:
There is certainty, and with it trust in God —
And there is peace of soul, serenity;
And ceaseless contemplation of the Lord in one's heart —

O one, O sole beatitude!

XIX

The earth is a heavy, dark substance —
Into this mass man has fallen;
See how man's earthly instincts
Come together in a double play.

Man does indeed bring the Spirit into the world;
But his problem is not only this duty —
He dreams of salvation from earthly heaviness.
This is his existence — there is no other;

God grant that it be easy.

XX

Curious are the debates about medicine —
For or against homeopathy,
Or the treatments of Red Indian shamans,
Or the acupuncture of the Far-East,
Which heals by touching nerve centers.

I never ask about mere theories —
Whatever helps, I call good medicine.

XXI

In our center, we have consciousness —
No better thing can a creature possess.
Pure Being is its highest content —
It is the crowning blessing of all God's gifts.
God gives Himself as liberating Truth,
And then, within ourselves, as Intellect and Beatitude.

Thou hearest this in the words of Meister Eckhart:
In the soul, there is something beyond time;
Something uncreated — *et hoc est Intellectus*.

In *tasawwuf*; it is said that the Sufi
Is not created; the Intellect proves this.
The wise man's heart is both created and uncreated —
As indeed is the kingdom of Heaven.

XXII

Port Vendres — here I had a dream-vision,
On the ship that was carrying me south;
It was in full daylight — my senses were not asleep —
The heavenly message approached clearly and sweetly

In a feminine form; as if she would say:
"I will take care of thee and thy preoccupations."
What could my soul expect after such a greeting?
It knew that it was in a heavenly garden.

True graces never vanish —
They help thee find thy true self.

XXIII

Do not criticize the one who only wants to live in the sands
of the desert;
Do not exalt the one who has a liking for earthly consolation —
On their respective paths to God. Let the Lord
Give us what His Wisdom has chosen for us.

XXIV

In his youth, Swami Ramdas was
A fine and earnest-looking ascetic;
But when I met him, he was almost an old man —
And yet he was like a child.
How can one explain such a change?
Ram does not teach everyone in the same way —
Blessèd the man who, as a child, goes to Heaven.

XXV

Earthquakes there must be, for the earth,
So heavy and powerful, cannot always be silent:
To living beings and to men, it must sometimes show
The primordial power of its profundity —
And God's wrath. Mountains that spew fire —
God wishes to lend the earth something of His power.

XXVI

A statesman was foully murdered —
He had the strength to shout: *Dios no muere!*
Strong words! To the doer his deed —
God does not die. To Him alone, be the power and the glory.

XXVII

Kairós: the instant of all instants,
The one that brings good fortune and good choice;
An encounter with happiness, and experience of God —
It is the now, of which the mystic speaks.

Kairós — the holy instant of the soul;
So choose it, so that it choose thee.

XXVIII

At the forest edge of my garden is a place
That pleased our friend Yellowtail;
He loved to stay there in the sunshine,
With us, his brethren, at our Indian celebration.
He is no longer of this world;
But the soul of the Indian people is in the air —
And with it the Great Spirit, who never fades away.

XXIX

He who laughs last, laughs longest, says
A popular adage; it is a coarse saying, but true —
Yea, even full of wisdom. For the world's
Last words are the same as the first:
The words of the creation: Let there be light!
Thus did it come to pass.
 And there is nothing better.

XXX

Truth and Presence — there is nothing greater;
Light and warmth permeate space.
God shines and vivifies.
Thou art safe in His Reality — the world is but a dream.

But even into this world, light and warmth are woven.
The omnipresence of the Lord — let us praise Him.

Truth, that bears witness to the Real —
And Presence, that inscribes the Real in our heart.

XXXI

The dim light of evening descended upon me —
O that the gentle sadness of soul
That old age brings
Could pass away like a shower of rain.

It passes away when God resounds in the heart.
Be still, O my soul, in thy silent night.
The sadness vanished. What didst thou think?
The All-Merciful thought of thee.

XXXII

Rabi'a 'Adawiya said: The question is
Not whether thou lovest the Most High,
But whether the Most High loves thee;
For this is what profits thy soul.

To things that are obvious, I say "yes,"
But not to an opinion that turns things upside-down.

XXXIII

Lalla Maghniah, a woman saint,
Dwelt in the mountains near the desert —
She lived naked before God's creative glance;
But from the *kadi*, she hid herself.

The body is not merely an earthly husk —
The purpose of Yoga is that it should radiate a blessing.

XXXIV

In life, one must make order from time to time —
There is so much paper to get rid of.
Where to put it? The soul needs fresh air —
One cannot always dream of the past.

See how every time has its own burden —
And, quick as lightning, think of God
And of the meaning of life; herein there is no straying and no effort.

God comes to thee — thou hastenest to Him.

XXXV

Birthday — God the Creator decided
That I have the right to enter space and time:
That I have the right to exist as a new human being;
Sprung from the realm of possibility —

A path of life, that gives a message,
And ends in the primordial source of all Truth.

XXXVI

I thank Thee, O God, for this breath —
It did me good.
It is Thy greeting out of the depth of my breast,
And gives me courage.
Ye know not the grace that lies in breathing —
It is nature,
Yet it is filled with God, with His presence —
It is not mere earth.

XXXVII

Our word *Atem*¹ comes from the Sanskrit *Atmâ*;
There are many deep meanings in everyday words.
In every breath, thou canst experience God —

I do not wish to expand on this as a philosopher,
For it is self-evident. We often speak without
Being touched by the deepest levels of language.

Language brings thoughts, ever anew —
But sometimes the words know more than we.

XXXVIII

One is almost ashamed to take pleasure in little things —
They gladden the soul, even though we know
That they are but trifles, and that we must nevertheless
Taste each day the earnestness of life.

Ye who are ashamed, do not forget
That, even in little things, sparks of God's Presence appear.

XXXIX

Stand firmly on the ground
That the Lord Most High has given thee —
Let not thyself be troubled,
Either by the outward or the inward.
Trials there must be,
Both in the world and in the soul —
Unshakable is God's ground,
And steadfast His indwelling in the heart.

XL

Unconditional trust in God is difficult,
And at the same time it is easy: difficult because unconditional;
And easy, because joy lies in its very nature —
Just as thy destiny lies in God's Hands.

XL I

*La vida es sueño*² — of this there is no doubt;
But greater is our certainty of our being in God,
Of the duties that are sacred to us,
And of our return to the Great One.

XL II

With the saint there is, in a sense, more suffering —
And thus more patience — than with others;
He cannot clothe himself in easy lies —
He cannot wander through life without God;

Likewise, in holiness there is more happiness.
Be selfless — and do not look back on the naught.

XL III

Hâfiz and Omar Khayyâm were sages —
And also learned men; they drank from poetry's tankard,
Loving wine, woman and song —
In the depth of the Spirit, and midst earthly illusion.

One could call "believing-unbelieving" those
Who know God's Light beyond form.

XLIV

I am indeed German, but, in certain respects,
I feel Latin; the folk art of the German lands
Is foreign to me, for instance the tendency
Towards the ugly, the fantastic, and the grotesque —
Nightmarish romanticism has no appeal for me.

But in the German mentality, above all this mist,
There is, in music, fairy tales and poetry,
Intense feeling and tender imagination —

A people should always keep a window open —
One can learn much from one's neighbor's gifts.

XLV

When Dante describes his *inferno* in a crude way,
It is not because he takes pleasure in somber imagery,
But because he feels obliged, as a poet,
To describe hell as it really is.

And also to describe Heaven; with Mary's splendor,
And Eve, Beatrice and Matilda —
Praise be to God, who made His final words so beautiful!

XLVI

One is often obliged to tire oneself with worldly things —
Be not afraid, for they will disappear by themselves;
God's Presence is always there —
So let it work in favor of the Spirit.
The law of life is the equilibrium
Between values, between "no" and "yes" —
Without this balance, there would be no existence.

XLVII

Why should man change as he becomes older?
For God remains God; the earth remains the same —
And so does man. What means the passage of time,
If we strive toward the kingdom of Heaven?

Old age — it is what life has taught us;
Blessèd the man who has honored the gifts of God.

XLVIII

There are kinds of craftsmanship we can scarcely understand:
For instance, wood-block carving. I choose my words with care:
Who has the time to carve so finely —
Even down to the smallest detail? It is inconceivable to me.

The result may well enchant us;
What does it matter if we cannot understand the process?
We must simply accept it.

XLIX

No one is omniscient. Consider this:
What thou canst not understand with thine intelligence,
What thou canst not make use of in thy path,
Thou shouldst readily lay aside.

And what pertains to the duty of thy function
Should not be a burden that disturbs thy peace.

ℒ

Earthly beauty, and the language of its signs —
Thou canst, through these, reach many a deep meaning.

The performance of thy duty and the suffering of life —
Thou canst not avoid what God has ordained for thee.

God, and the radiance of His Face —
Be still, O heart, and do not grieve about anything.

LI

Space, time, form, number, matter:
These are the fundamental categories of sensorial existence.
Then ether, fire, air, water, earth:
These also are loaned by God to the world.
On the one hand, there are mass and energy;
On the other, there are life and consciousness,
And, above them all, Pure Spirit.
See how, in the limitless cosmos, everything that must be
Praises the Exalted Creator —
And how everything, born as it were of naught,
Circles round the one, uncreated Center.

LII

To whom or what belongs time, that passes away so quickly?
To work, it is said, and I readily believe it.
But then what? Blessed the man who understands it aright:
The time that is there — it belongs to the Lord;

Even the time of work. Whatever thou doest —
Thy heart can always repose in the Most High.

ℒIII

What is the primordial substance of an object or a being?
Everything has three substances:
First, its mere existence; second, its species;
And third, whether it represents harmony
Or disharmony. Three times the same,
And yet different, within the realm of creation.

ℒIV

In the realm of thought, the remembrance of God is objectivizing.
In the heart, it is subjectivizing and unifying.
Yet God-remembrance is one,
Both in the distant Other and in the profound Oneself;
The vision of God can be separative or unitive —

But all that I can be, I give to Thee.

ℒV

They love woman and wine, yet they are wise,
For they are Sufis. Living simultaneously
In the spheres of the world and of the hereafter,
They can, while still on earth, hear the sounds of Heaven.

They live here, but towards the Inward —
For all beauty conveys the meaning of profundity.

ℒVI

What is conversion? It is faith in the Divine Word
In this or that form, depending on what we need.
One believes that, in a given ship, one can reach the haven of
salvation,
And arrive in the Hands of God.

Conversion also means: if one has been disappointed in the world,
One turns finally to the one thing that has meaning:
One feels that what is vain cannot be eternal —
One wishes to end in the presence of the Sovereign Good.

Conversion is to return
To what is our kernel — to honor God within ourselves.

ℒVII

Wrath, even when just, must not last —
For God is there, and thou must be there for Him.
Commend thy ways to Him with patience—
And let cares go their way.

ℒVIII

In God's Presence, wrath must not persist —
Do not enclose thyself within the walls of thine indignation.
However much an injustice grieves thee —
Above the clouds, the bright day shines.

LIX

One should not criticize the man of God —
For if he brings you wisdom from Heaven,
He cannot be an enemy of the Good;
God helps him, and the proof is that his spiritual work prospers.

In the ancient Orient, it never happened
That one passed judgment on the Master.

LX

Truth gives thinking objectivity and logic —
It means seeing things as they are;
From this comes justice —
The one who is truly humble, is not blind.

The eternal Truth shines into time.

LXI

For the remembrance of God there are themes of meditation —
For thou must see God in all His richness;
He is the One, and also the All —
In the mirror of Name, thou shalt see Pure Being.

Beauty too is a theme of meditation —
Blooming before the luminous loftiness of the Name.

ℒXII

It seems to me that something must happen —
Things cannot continue as they are.
There are some people who are not intelligent enough,
And others who are all too clever.
Commit thy path unto the Lord,
So that He may bless what thou doest.

ℒXIII

The townsfolk wanted to have some light in their little church —
So they let the sun shine into a sack,
And then opened it in the dark church —
They knew not whether to laugh or weep.

The same happens in the real world —
Men do whatever enters their heads,
And are astonished when, in spite of all their schemes,
Their world remains awry.

ℒXIV

Remaining at the center should be thy virtue,
So that thou may'st blossom in eternal youth.
Ever flowing towards the Inward should be thy Path —
There is no better bridge to Heaven.

The World Wheel II

ℒXV

Thou see'st, O man, how the earthly world
Around thee, falls into pieces —

Happy the man whose heart has found the stream
That finally flows into the sea of Love.

ℒXVI

We love both freedom and safety —
The cool mountain height with its vast view,
And the cavern deep within the mountain —
The warm home, the happiness of a familiar hearth.

Both are symbols. Serenity;
And then beatitude in the depth of the heart.

ℒXVII

I think of the Real, and seek not to know more —
For anything I could know, is known to the Lord of the Worlds;
We learn many things, not because we wish to —
But only because we have to know them.

Certainly one has the right to think of many things —
But may God grant us discernment.

ℒXVIII

Some scientists say that the human body
Represents only what we need in order to live on this earth,
And nothing else. But it was not for this
That the Lord breathed into us the Holy Spirit.

The useful, in the structure of creatures,
Does not exhaust God's intention; for He created
Man only for eternal life —
The soul that is wise follows the call of the Most High.

The human body is a very variegated symbol —
There is harmonious polarity, but man and woman are one.

ℒXIX

One must understand that modern science
Blindly amasses the trivia of existence
Without knowing the profound meaning of things —
That they can provide a path to the meaning of Being.

ℒXX

Some people may think that to think of nothing
Has no spiritual value — but the one who thinks nothing
Takes the trouble to do so for a serious reason —
He does so because this nothing is a way towards the True.
In God, the Void is a great Something —
Vacare Deo. To Pure Being be the glory!

LXXI

It is extremely painful when an innocent child,
Who from birth onwards only has goodwill,
Should cause disappointment. Why? It was not his fault —
Education paralyzed his genius.

Until he was freed from the chain that bound him —
Until he found himself through God's grace.
The child sought only to dwell in the heights of the True —
His elders did not want this; they wanted him to be small —

They did not want a light to shine in the darkness.

LXXII

In India, it can happen that a woman
Of the highest caste reveals her breasts;
And that the natural sentiment of the people
Bows reverently before this nakedness.
Westerners, with prudence and piety, want
To cover what could be a temptation;
And, with decorum, to remain at ease.

Ask not, in this matter, what is God's will —
For God has willed more than one world.
Each one must follow the law of salvation —
You know how to act on your home ground.
Do what, in your land, is pleasing to God;
Not everyone was born on the banks of the Ganges —
And not everyone was born in Rome.

LXXIII

Goddesses of India: the blossoming of noble forms —
What is the meaning of the body's luxuriance?
It is that Truth demands Beauty, according to God's norms;
That Beauty is the splendor of the eternally True.

Only wisdom can exceed the beautiful:
First Vedanta, beyond space and time —
And then the drunkenness of dancing girls.

LXXIV

Nomadic Semites are iconoclasts;
Aryans and others are iconodules.
In an image made for worship, there can be benediction —
But it is dust; only God, the Spirit, will be victorious.

In Mecca, heathens had placed, along with other images,
An image of the Blessed Virgin on the walls of the Kaaba.
The Messenger of God could not bear the profanation —
But Mary he protected with his hands.

ℒXXV

Frithjof sought the hand of the king's daughter, Ingeborg;
The maiden's brothers saw in him an enemy and shame.
After many adventures, he finally came home;
He was victorious, and won wife, throne, and country.

It was the same with Joseph in the Bible:
Because of jealousy, his brothers hated and mistreated him;
But he became one of the great —
See how, in the end, he conquered, and forgave.

ℒXXVI

Herr Frithjof Thorsen was a ship's captain
In the storm-lashed fjords;
My father was his friend, whence my name —
A symbol from the distant, white North.

ℒXXVII

An injustice must not be allowed to persist in the stream
Of time, as if it were the clock of life;
Such would be a mockery of justice. Patience is ours,
Vengeance is God's — and the clock stands still.

LXXVIII

Outside by the city gate
I heard a minstrel's song —
A song that had resounded for years
In my inmost heart.

It sought to remind me
What my longing is —
An inward call from God:
The melody of the Eternal.

LXXIX

I hold fast to Thee, my God,
 and wish not to let my heart be troubled —
Let come what must come,
 and let hope shine.
Whatever happens, God has willed,
 otherwise it would not happen —
Whatever leads not to the highest,
 is not inscribed in God's book.

The World Wheel II

LXXX

The *Gaudeamus igitur*
Is the stupidest thing I ever heard.
This is what was taught
To stupid boys at school.

To celebrate may be all right —
But one must know how;
Happy the man whose excesses
God pardons in his final hour.

LXXXI

Truth offers more than the Beautiful;
But ecstasy is more than mere thinking —
Not, however, more than Truth. More than Truth
Neither earth nor Heaven can give.

LXXXII

If thou hast the Truth, thou must live from it —
Firstly in thinking, and secondly in doing.
Thy soul can repose in the Truth
Not only mentally, but also in action.

LXXXIII

Already in my earliest youth,
People came to me and emptied their hearts —
They felt help. It is the same today;
May the Lord illumine the house of my soul!

As a child, I knew not how it happened with me;
I heard myself speaking, and consolation was there.

LXXXIV

Sometimes one would like to enter into the lives of other people,
And dream fondly of bygone places —
For instance, of Waldsee, in my grandfather's time —
Of its narrow dream-filled streets, beneath old trees.

This is to re-live veils of the soul that have faded away —
Thou shouldst be more faithful to the now of
God-remembrance.

LXXXV

My late brother was a monk,
But from his childhood he was a friend of the Red Indians.
On one occasion, a troupe of Red men came from across the sea;
He made firm friends of some of them.

He learned Lakota and, all his life,
He wrote letters in this language;
Several times Indians came to his monastery —
He learned many wonderful Indian songs.

ℒXXXVI

In the sky above there is a doctrine:
Its deep blue is peace, but also fervor;
Sometimes the sky is white, and sometimes gold —
At every moment it is a witness to the Sovereign Good.

The sky, together with the sun and the rain,
Remind thee, when God wills, of God's benediction;
Likewise at night: there is the sea of stars —
Infinity in the remoteness of the Most High.

ℒXXXVII

Certainty — tell me: of what substance it is made?
It is something absolute — but with what right?
God's Truth itself conceived certainty —
In it, the least servant is a king.

Certainty is Reality become Spirit —
Whoever possesses it, has gained Pure Being.

ℒXXXVIII

Mâ shâ'a 'Llâh: "As God wills."
Allâhu karîm: "God is bountiful."
These are the two pillars of Islam —
In God's Will, the soul becomes still.

LXXXIX

The efficacy of the essential is immediate;
But what comes from the periphery, works only in an
indirect manner —
The latter is based on earthly experience,
And benefits the spirit in a secondary way;
But any path to God is wonderful.

XC

There could well be a *darshan-yoga*:
Yoga through interiorizing contemplation.
Not only does the sight of holy men deepen the soul,
But also the contemplation of beautiful women.

The form of the Buddha saves as does his doctrine —
So honor not only the Spirit, but also the body.

XCI

Everything in life can make us sad —
Why so? Because of the evanescence of things.
But be grateful, and of good cheer; and stand
With one foot in Eternity.

Earthly existence can be what it will —
In the spiritual life, there is no time.

XCII

One day the great world-wheel will stop.
Think not this is the end of all ends —
After each night there comes a new day.
The world-wheel rests — then continues again.

XCIII

Powerful is the mechanism of this world —
But at one point joy shines out.
Not the joy of dispersion that is given by a toy —
But the beatitude of God's green meadow.

XCIV

Vengeance is mine, said the Lord. Nevertheless:
His also is the miracle — for to the Lord belong
Power and Goodness. And, instead of punishing,
He can convert hearts.

XCV

Everyone wants to be unique — but cannot be so.
This is the case of the Bible-religions.
If thou wishest the face of the One Truth,
Seek it in the islands where the gods dwell —

In the loftiest and inmost realms.

XCVI

The soul cannot avoid scorn;
But hatred it should never carry within,
Except hatred of evil and sin;
What is diabolic, the Spirit should crush.

XCVII

The one that thou lovest must be worthy of it;
Others thou mayest put aside,
Or respect, according to their merit.
The one who loves everyone, is not capable of loving.

XCVIII

Thor was the god of wrath and storm;
Hence the name Thorsen, son of Thor.
The hammer, Mjölfnir, was the god's weapon —
Thunder and lightning terrify everyone.
By his side was Freya: primordial femininity,
Goddess of mildness; beauty, love, and happiness —
Through her, wrath and strife flee back to naught.

All-Possibility: manifold is its light;
One can grasp it — yet one grasps it not.

XCIX

She was a *sannyâssini*, and would not live otherwise;
She wished everything to remind her of *Atmâ's* radiation —
The Spirit and the body; and likewise the praise of God
of the breasts,
Which, in breathing, move proudly up and down.

C

Everything that the Lord has apportioned to us
Bears witness to His creative power.
He is the Most High — remote within his Self;
Yet near in the wondrous splendor of His creation.

CI

What man receives from God, he should
Pass on to others; for it is more blessed
To give than to receive. So give, because God is He,
Whose noble giving is never exhausted.

CII

In space, pure existence is spherical:
Thus the sphere is the best image of Being,
And also an image of God's power —
This is fundamental in cosmology.

From this comes the sphere's power to revolve,
To travel through space, and to attract smaller objects —
For it wants to be strong, and to live;
And in space it wants to flee from nothingness.

The deepest dimension of physics proves
Why the earth goes round the sun.

CIII

The air is the bearer of light and warmth;
It is light like unto fire, not heavy like
Earth and water. It is the heavenly heights,
And also the storm, over land and sea.

Air is the breath that animates the world —
It is the incense-smoke that rises upwards with our prayers,
And carries up to Heaven our weal and woe.

The World Wheel II

CIV

Doctrine can suffice: there are men
Who need nothing more on the spiritual path;
But there are others, whose deepest nature requires
That they smoke the peace-pipe of Beauty.

For in the world of forms, there are many doors
Which, when properly opened, lead to the Truth.

CV

Thine acre is for thee a good field —
Be content that thy labor please the Lord.
Thou shouldst never scold other souls
Simply because they plow their own field.

CVI

Intelligence, character, and virtue —
These are everything, within God's Truth.
Without Truth, intelligence is worthless. Will-power and
nobility —
They show us what, and in what manner, we men should be.

CVII

Firstly, the Name, which is the whole Truth,
And which measures the values of earthly life;
Then resignation and trust —
May God build for thee the bridge.

CVIII

God hears thee — this is the message of the Supreme Name,
The Name in which the human soul is born again,
Through God's grace, and with the effort of the Spirit;
In the Supreme Name, the soul possesses everything and
loses nothing.

CIX

“Grace of state” — this is given by God
To every guide of souls,
On condition that the guide possess genuine mastership;
With his benediction, you can strive upwards.

CX

Why did God fill the world with creatures?
In order to manifest Himself within the play of forms —
Just as a circle closes in on itself —
So as finally to be present in our spirit.

The World Wheel II

CXI

(Eliminated poem)

CXII

Strange is the profession of the actor —
He wishes to be a human being in all possible masks:
Hamlet, Macbeth, Othello; who am I?
Being nothing, I look deeply into the world —
O Self, thou revealest thyself in all.

CXIII

It is taught that only the One Self is real,
And that the ego is but a shadow.
In every creature, whatever be his nature,
Let us recognize the trace of the Great Self.
This is true, but it is subtle. *Atmâ's* presence
Is only in the invisible manifesting power;
Divinity does not radiate on our earthly level.

CXIV

All-Possibility: Oft have I spoken of thee;
Thou hast banished me to the dream of I-hood.
Such is the Self — It radiates through all souls;
As if It knew not which little ego to choose.

CXV

O comet-tail, in thy far-off splendor —
Thou didst exist when we existed not.
Thou standest high in the sky's deep night —
Farewell for another thousand years!

CXVI

If thou hatest thy neighbor, God will hate thee;
Thou mayest kill him in open combat,
But thou mayest not hate him. — Exercise justice.
Because God has created us for love.

CXVII

Thou wast born without wishing to be;
Thou canst not blame the fates for their work.

What is life but a chain of images
That one would have liked to make more beautiful?

There are destinies that one must accept —
And others that are one's own responsibility.

Thou art governed by natural instincts —
But the one who is wise, overcomes himself.

CXVIII

One would like to hear the same thing a hundred times over —
Why? So that one may learn the Great One
Who gives meaning to everything. So let us constantly repeat
The one same Light — as do the stars.

CXIX

Trust in God is based on this thought:
God knows why He willed thine existence —
He knows thy gifts, thy needs,
And thy cares; and He knows how He should help.

CXX

Music, poetry, and visual beauty:
These accompany the light of Truth;
They are a daily bread for sensitive souls —
But not for mathematically-narrow minds;
Although they too should be able to grasp
That miracles of beauty bespeak the Most High.

CXXI

It may happen that our flow of thoughts
Suddenly hardens, as if turned to stone —
This is the opposite of what should be,
When the light of the Spirit reveals itself.

It is a play of nature — and it signifies
That too much thinking sometimes takes its revenge;
Man is made for the vision of God —
Through God's radiation, the soul becomes still.

CXXII

The brain becomes heavy, if it becomes its own goal —
If it forgets Being, and slips downwards;
But when the soul has reached its true goal,
It becomes like the wind — luminous and light.

Thou canst also observe the converse:
The weightiness of Truth can strengthen the soul.

“Only Holy Silence brings me gain” —
Says Shankara in one of his hymns —
“This the city of Benares, that I am.”

CXXIII

I dreamt I was standing on a high place,
And all around I could see the earth's rim.
I felt that God saw me from every side —
And I wanted, like a wheel, to turn towards God.

God is the Center. But at the same time, He is
Omnipresence — a gaze from the kingdom of Heaven.

CXXIV

A man is everything that has happened to him —
He is also everything that he wished to accomplish,
And everything that was given him by God.
And every man — whatever, however and wherever he may be —
Must struggle with the world and with himself.

CXXV

Wisdom is more than human — this is true,
But man always remains man. He may struggle
In order to be more than a mere creature —
No wise man can jump over his ego.

It is true that the Pure Spirit is uncreated —
Aliquid increatum: Intellectus;
May God make thee conscious
Of what thou knowest in thy deepest heart.

CXXVI

*Brahma Satyam; jagan mithyâ; jivo
Brahmaiva nâparah.* — In other words:
“Brahma is Reality; the world is appearance;
The soul is not different from Brahma.”

There is no saying higher than this.

CXXVII

Thou shouldst love the Lord thy God with all thy strength —
And thy neighbor as thyself.
Therein lie the law and the prophets —
This is inscribed in every human heart.

You may ask Jews and Christians about Wisdom:
They will reply, in accordance with what God has given them,
That it is the love of God.

And if you ask Moslems, they will tell you:
The highest good that God gave men
Is the truth that God is One —
This is the light of Wisdom that God gave the world.

CXXVIII

There is the doctrine, the Upanishad —
One can only understand it in the Pure Intellect;
And there are men who love Beauty —
And who, in its radiation, ripen towards *Atmâ*.

CXXIX

The Great Goddess is Sarasvatî, the Light of Wisdom,
She is also Durga, ephemerality,
The wheel of time that destroys the world;
And she is also Lakshmî, beatitude.

The Great Mahâdevi is the universe —
Thou seest her not, but she is everywhere.

CXXX

The greatness of a man lies
In his relationship with absolute values —
And above all with Absolute Being.
This is what all the ancient sages taught.

It is miserable when a spiritual dwarf
Thinks himself an image of greatness; I would
Rather be honorable in a modest activity,
Than the stupid victim of undeserved honor.

CXXXI

Imagine that the world were thoroughly good —
Thou wouldst feel thyself to be in a heavenly garden,
And wouldst forget to struggle against thy foolishness;
And to strive towards what is greater than thyself.
However, it takes all kinds to make a world —
In this way the Lord willed to vanquish earthly illusion.

All-Possibility: how often have I thought
That it did not make the world over-good.

CXXXII

Whoever seeks to save himself, will lose himself before God;
Whoever seeks to lose himself for God —
The Creator and Measure of all things —
His works will draw him towards Heaven.

CXXXIII

The limitless is witness to the Absolute;
The Absolute radiates Infinity;
God is Being, and as Being, He wills the world —
As world, He shines back to Eternity.

Notes

Notes to Songs without Names IX

1. The author says "misosophers."
2. "The day of wrath, that day will dissolve the world into ashes."
Medieval Latin hymn, sung on All Souls' Day (author: Thomas de Celano, 13th century).
3. Sanskrit: Un "untouchable," from the point of view of the Hindu caste system.

Notes to Songs without Names X

1. Hindus and Iranians.

Notes to Songs without Names XI

1. "God is first served," in the words of Saint Joan of Arc.
2. "Intellect" always means "Spirit" and not "mind."
3. "Hallowed be Thy Name" (Lord's Prayer).
4. This may have been in 1922, when the author was 15.

Notes to Songs without Names XII

1. The author, while extolling "gnosis" (Knowledge of God), is not a proponent of "gnosticism," an early Christian heresy. Nevertheless, in this poem, he borrows from "gnosticism" the terms that describe the three fundamental human types. As regards "gnosis," it is expressed in the words of Christ: "Ye shall know the Truth, and the Truth shall make you free."
2. "God or nature."
3. Latin: "whether willing or not."

Notes to The World Wheel II

1. Atem is the German word for "breath."
2. The title of the play by Calderón, the Spanish dramatist of the 17th century.

The Poems
of
Frithjof Schuon
(1995-1998)

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Volume 5

The World Wheel III
The World Wheel IV
The World Wheel V
The World Wheel VI
The World Wheel VII

Translated from the German by William Stoddart

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This private edition of the poetry of Frithjof Schuon represents a first translation of the poems written during the last years of his life, as they were created in twenty-three separate volumes. For purposes of economy and space, it comprises the English translation only, without the original German. This translation is the work of William Stoddart, and is largely based on the author's dictated translations, as revised by Catherine Schuon. The order of the books follows the chronology in which they were created, rather than a grouping by collection.

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The World Wheel III

I

The world-wheel turns, for time is there,
And it stops when all times are silent —
Only to awaken again when God wills,
At the proper hour — for to Him belongs the dance of the
universe.

II

The Highest Reality I call Primordial Being —
Then comes Creative Being: it radiates in all the things
To which it gives existence; If thou art wise,
Thou wilt hear the melody of the angels' wings.

III

Pythagoras — he brought words of Wisdom,
So that the Spirit might find support in Truth;
And Plato, on the basis of Eternal Truth,
Brought us the message of Noble Beauty —
So that, indirectly, it might lead us to Wisdom.
For God's House has more than one door.

IV

The *jagadguru* is an austere sage —
He deems the world not worth a button.
Quite other is the master of *tantra*, who loves
To surround himself with a noble ring of beautiful women,
And with music. Neither should be criticized —
For every wise man will be ennobled by Heaven.

V

“Little Rose with the golden hair
Loved so much to dance;
She danced till it was evening,
And the moon and the stars appeared.”

My father wrote these lines,
And he played on his noble violin;
He played, and his song was wine —
As the sun went down to rest.

The song floats in the evening air —
It is a longing for heavenly meadows.
If only the wounded heart could see,
Already here below, the eternal homeland!

If only this song of longing
Could reveal its deepest core —
And, beyond the heart's drunken dream,
The music of Heaven!

VI

O ye who have sound intellects,
Understand the doctrine that lies hidden
In the poem, which revolves like a wheel —

*O voi che avete gl'intelletti sani,
Mirate la dottrina che s'asconde
Sotto il velame degli versi strani¹ —*

In the language of Dante. Often the poem's lines
Offer more than is contained the literal wording —
Thou shouldst not simply dwell on the immediate meaning.

VII

Now, as I write, I am ninety years old;
See, how time passes.
Passes — what does this mean? It means nothing
For the man who stands unshakably in the True.

Because what is real is that we stand with the Most High —
It is indifferent why time passes away.

VIII

I hold fast to Thee, my God,
And will know nothing else.
I believe in Thy Presence
And stand on firm ground.

“A mighty fortress is our God” —
This is well said.
Never has the ruse of the evil one
Broken the strength of faith.

And if the Lord wishes to try me,
So be it; it will profit me;
I am not in my first night —
May the morning come soon.

IX

There is Krishna with his flute, whom
The circle of gopis venerate as the god of love;
And there is Krishna — both god and man —
Who in the Gita teaches the highest Wisdom.

X

Shri Abhinavagupta was surrounded
By *devadassis*, and with dancing and music;
Shri Shankara on the other hand was an ascetic,
Who sought his happiness in solitude.

Two opposing poles within the Godhead —
And yet two human beings on this poor earth,
Often difficult to understand — but nevertheless united
In the One Truth, and at the same hearth.

XI

Man is intellect and strength; beauty and love
Are embodied and perfected in woman.
Both are human beings — may God grant
That the depths of their hearts remain divine.

XII

Wise men have for long told us
That the world is vanity.
Who can honestly say what it is?
If thou wilt not weep, then laugh.

XIII

The Divinity is like a point;
Then, like a circle; and then, like empty space.
Unity and Totality; Non-Duality, wholly One.
God grant that this image may lead us to the Real.

XIV

The times in which sanctity and wisdom blossomed
Were naïve, raw, and uncritical;
One may well wonder why,
But one must take care not to make a false judgement.
The ancients always had a sense of the Absolute —
And readily saw good in the naïve.

XV

Whoever has a sense of absolute values,
Must also know well the relative; one cannot separate appearance —
Which bears witness to the Most High —
From the Absolute Cause.
Cause and effect are closely linked —
The world is prefigured in the Godhead,
And conversely: we are penetrated by God.

XVI

“Be not troubled,” said a voice to me;
And: “God is with thee.”

“If there is a paradise on earth,
It is here, it is here, it is here.”

XVII

Distraction; concentration: which gives us peace?
Concentration is the way of the spiritual powers;
And there is distraction, so that thou become not too tired.
For nature has its rights,
And thou hast the right to be human.

Distraction is a way to something or other;
Concentration is the measure of God-Remembrance.

XVIII

The starting-point is what the Most High is;
It is not some limited human faith.
Drink from the primordial source of the True;
Do not force the Truth under your narrow bonnet.

I do not underestimate the various religious forms.
They too contain primordial wisdom in their sapiential depth.
Nevertheless, not to the husk, but to the spiritual core,
Is the highest honor due.

XIX

The *lâ ilâha* is the negation of appearance;
The *illâ 'Llâh* is spiritual union
With the Absolutely True, in the depths of the heart.
This means: the Spirit soars above all things —
And in the heart, It manifests to thee the Most High.

XX

The *avatara*, founder of a religion,
Must have a veil around his vision,
Otherwise he could not found a particular form of faith —
For there are limits around the gifts of Heaven.

This applies to the outward; a particular message
Cannot be a totality. But inwardly,
And also on the plane of commonsense,
The *avatara* is conscious of what counts.

Certainly not every rich man is an emperor —
But every *avatara* is a sage.

XXI

Amongst men of God, thou must
Distinguish three levels: firstly the prophets;
Then the sages, founders of schools;
And then the pious men who pray best.

In this domain, no one is small;
Because it is greatness, in the midst of all miseries,
To be even the littlest Word of the Lord.

XXII

Megalomania is certainly a vice;
But paranoia is the cry of the evil one;
A delusion of grandeur is sometimes mere play —
But a destructive madness is always satanic.
Protect thyself from both: do not overestimate thyself,
Remain far from blind passion;
For thy soul should always stand in the presence of the Most High,
And never forget the nothingness of worldly illusion.

XXIII

There is something absolute in the soul —
Even during a struggle, thou shouldst not forget this.
On the one hand, thou hast the right to be human;
On the other hand, thou must measure with the eternal
measures of God.

XXIV

The rights of relativity
Are themselves relative; and the rights
Of the Absolute are themselves absolute —
One cannot fight over the light of the sun.

XXV

My grandmother loved to play her zither,
When she thought of her far-off youth;
Of the melody of days gone by —
Of a time when love still laughed.

If only she had known, free from pointless longing,
That youth is where we meet God:
Then the song of her zither would have been a prayer —

May God bless the discernment of the old.

XXVI

There are prophets, like Abraham and Moses;
And sages, like Plato and Shankara;
And then there are saints — who can name them all?
These are the greatest the earth has even seen.

XXVII

“Man proposes, God disposes” — a wise saying;
Should man then limit himself to being patient?
He must indeed be man, so what lesson should he draw?
His thinking and acting, he must offer to the Most High.

XXVIII

Beauty has degrees and styles; nevertheless every
True beauty is perfect in itself.
Woman, as a human being, is made in the image of God;
But as woman, she ended manifestation;
For nothing can be more beautiful than pure beauty;
In her I see what I long for in my spirit.

*Agar firdaus bar ruye zamîn ast,
Hamîn ast, u-hamîn ast, u-hamîn ast.*
If there is a Paradise on earth, I say to thee,
It is here, it is here, it is here.

XXIX

What is the ego? It is all that happens to us,
And all that we do, and all that we see around us —
Nevertheless, all this passes away like the wind.

As we stand before God, we are immortal.

XXX

*Nel mezzo del cammin di nostra vita,
Mi ritrovai per una selva oscura:*
“Midway along the path of life,
I found myself in a dark forest,”
As Dante said. When a trial approaches,
Be not concerned — God knows the seed of the Spirit.

XXXI

Esoterism: one can say everything,
But not everyone can bear it.
Beauty is esoteric: it enlightens
Only those who can see beyond worldly pleasure.
Beauty’s path is holy — for it will show thee
How thy mind should ascend towards Heaven.

XXXII

A trial is the door to a new life;
Often a bitter crisis comes before a grace —
If there were no night, there would be no dawn.
Not easily does Isis show her body —
It is a ray of sunlight for all thy cares.

XXXIII

Folksongs — sometimes they come from poets,
But sometimes they come from the people, one knows not how;
Half soul and half spirit — earth and heaven;
They are the people's God-given melody.

XXXIV

“At the well in front of the gate” —
This is an old song.
I heard it in my childhood —
How swiftly time flies!

At the well — one wanted
To forget the bustle of the day's work,
And dream of fairy tales,
As if one were still a child.

XXXV

We find our happiness in God's will,
Accepting what He has ordained for us;
And then in the hope that, when He wills,
He will grant our soul the ripe fruits of faith.

XXXVI

There are ideas that have a magical power,
Such as the Real, and consequently Unicity;
And then Union with the innermost Self —
Selfhood springs forth from the Unique Divine Being.

XXXVII

Truth is one thing; ambition is another;
Thou shouldst not mix the two.
If thou wishest to serve Truth, thou must extinguish thyself —
The ego has no right to blur the meaning of Pure Being.

XXXVIII

I hold fast to God alone,
All will be better.
Truth and trust in God — there is
Nothing greater on earth.

XXXIX

Ye who feel certainty, beware:
Certainty can have different sources —
The criterion is the content, not the strength of the certainty;
Only what comes from the Spirit is true and good.
Often what appears solid is but a vile deceit of the devil:
Stupidity and wickedness are the works of the evil one;
Better than this, is modest doubt.

XL

Of fidelity my heart is made;
Infidelity I cannot understand.
The dream clouds are blown away —
But the heart of the faithful does not fail.

XL I

If I were in Heaven, I would have joy in God —
Think not like this, for even in thine earthly garment,
Thou canst experience the luminous presence of God;
Where there is faith, there is also joy.

XL II

Salâm alaikum and shalôm alêkhem —
Heaven is peace; human history is strife.
Peace radiates from Pure Being
And destroys the stupidity of this world.
Agitation and vain triviality are what the evil one wants —
But peace was before the turmoil of the world.

XLIII

“The vain chatter of philosophers” —
So said one who was king among mystics.
I agree with the ancient philosophers;
A narrow mysticism says little to me —
And even less, a pointless quarrel.

Narrow-minded believers are not sinners,
They may be highly gifted, or like children;
I accept what they understand about God —
Provided they leave their neighbors in peace.

XLIV

Fire and water: fire, a wild conflagration,
But also a motionless light before an altar;
Water, heavy and immobile in itself,
But also capable of being whipped up by a storm.
Behold the wondrous in these two elements: each power
Seeks to reproduce what characterizes the other.

XLV

That sense-perception could be the source of wisdom,
Was, in Plato's thinking, an illusion;
What is essential is the melody of the Ideas,
Whatever be the mode of access to them in this world.

The Ideas are possibilities of the Most High;
Then they are the images of these possibilities that we can
conceive.
Only the contemplation and love of the Ideas
Can bestow on us beatitude forever.

XLVI

Tell me what thou hast experienced and how thou hast
experienced it,
And I will tell thee who and what thou art — nothing more
And nothing less. Experience makes the man;
Before the Face of God, the ego does not count.

What then is the meaning of man, thou wilt ask?
It is that we carry something of God within our heart.

XLVII

Man is an accident, for he could be another;
But he is also a necessity, otherwise he would not exist.
Like an animal, he needs his daily bread;
But he is Spirit — he bears the Light of the Most High.

XLVIII

She played her violin, and her only garment
Was her violin.
The strings sang, and the summer day
Came gently to an end.
She thought it not enough to offer
The wine of music;
What, in art, one has to offer,
One must be.

XLIX

Form and color offer themselves to the eye;
A vast range of music offers itself to the ear.
All things have their meaning only in the Inward —
Light and song impel us towards the heart.

L

The noble way to consider things,
Is always to take account of God's intention:
He created beauty as a path towards the inward,
Through which we can reach Eternal Beauty —
For those to whom this grace is granted.

So let us see, in the beautiful, the Presence of God,
And let vain things disappear into nothingness.

LI

Hold fast to the One, and thou wilt reach the One,
The True, which alone makes us happy,
Beyond erring ways, in which we weep in vain —
Thou wilt reach the Light, where the heart rejoices in God.

Hold fast to the One, whose Grace will hold thee fast,
When illusion evaporates in thy soul.

LII

It is difficult for me to understand why
A new day gives me something, and takes away something —
And why every day this ego becomes something new,
Constantly changing as it swims through existence.

Who am I, then? God, who gives life,
Is what I love, and it is He is who loves me.

LIII

It has been said, that one should not
Allow what is personal to enter into the spiritual life.
But one must rightly understand
What is one's own, and not for others.

The sage scarcely has a life of his own;
What he is in himself — he must freely give.

LIV

It is a fact that the next day
Does not always bring something better; so why have trust?
Because in the virtue of faith, there are graces
That build for thee golden bridges towards what is better.

Faith can move mountains, it has been said —
Blessèd is he who has the courage to believe aright.

LV

Saints can be narrow and hard of heart —
What then is sanctity? Certainly, it is
Love of God, and nothing else; but man
Remains man within the orbit of his earthly tendencies.

The saint does not spare the land of the enemy;
Hence the wars of religion —
Even sainthood can commit aggression against its neighbor.

LVII

It is disappointing, but true:
Saints have cruelly persecuted
Those with beliefs other than their own. It would certainly
 have been better
Had they sought more earnestly the Lord's forgiveness.

Certainly to love God makes man better:
It gives him humility and goodness, and makes him honest —
But not toward those with different beliefs.

The sage, faithful to the pure truth, could indicate
The right attitude — but he has to remain silent.

LVIII

Is it not true that faith must fight
In order to protect one's holy tradition?
Certainly, but with due measure. To be pious does not mean
To cleave pious heads without a thought,
Or to oppress a harmless people —
Instead of opposing the unjust amongst one's own.

LVIII

Concerning the right way of living,
Every saint is wise. And it is in the nature
Of wisdom that every sage is holy;
The Most High has chosen His own.

LIX

Wisdom in itself, and sanctity in itself —
They may, if God wills, remain hidden;
But sometimes these two miracles must shine —
God wishes to reveal them in the sunlight.

LX

Geniuses often have strange contradictions
Within themselves: always in flight,
They are incredibly prolific and combine
Drunkness of words with profundity; hence Shakespeare's
 impact.
Actors live towards the outward —
But nonetheless can have their wisdom:
Besides ingenuity, they may have a sense of profundity.
And doubtless the greatest of poetic gifts.

LXI

The river of genius comes from man alone;
But — as with Dante — also from above:
The Creator has something to say to the world,
And the poet or artist has to carry the burden.
From both God and earth his work is woven.

ℒXII

Greatness in the arts is not always
A proof of greatness on the human plane;
The man may be small, but the value of his work
Is like an entry of God into the world.
Greatness blossoms not only in the tracks of man —
God willing, it lies in nature itself.

ℒXIII

Against St. Anselm's thesis, it has been said
That this way of proving God is worthless;
That through it one could prove any absurdity,
For instance, the darkness of sunlight.
A vain objection! Because: what counts for the saint's thesis
Is only what is above and beyond the conditioned —
And not the empty sands of relativity.
Blessèd the man who, with God's uncreated measures,
Measures in the land of the Pure Spirit

There is something in the soul, says Eckhart,
That is uncreated: *Et hoc est Intellectus*.

ℒXIV

If someone tells you that tomorrow
Will be the last day in the history of the world —
You must nevertheless act as if the time
Until the Last Judgment were still a thousand years —

Thus spake the Prophet. And it was not a jest;
So take his wise saying to heart.

ℒXV

One could also say: if the last day
Will be tomorrow — or, on the contrary,
If thou still hast a hundred years to live:
This should be the same for thee — for thou standest before God;
Thou hast chosen the best, the eternal element in existence.

ℒXVI

There is serenity, and there is love:
There is a soaring above all earthly things,
And also an attachment to the Belovèd —
And to God's graces that stream into the heart.

Soaring, and yet loving — this is the song;
The song of everything that happens in God.

ℒXVII

Not every beautiful human being deserves love;
But beauty in itself deserves love —
I would that the heavenly ray of beauty
Were never attached to anyone unworthy of it.
But one cannot change the world. Between the two —
The earthly and the heavenly — one must discern.

ℒXVIII

“Ancient legends tell us of
Many wondrous things,
Of heroes highly praised,
And of great courage.”

The Song of the Nibelungen —
In the manner of the bards —
Contains the powerful myths
Of the setting sun.

Time, in its journey,
Rushes by and never stands still;
The solar hero, Siegfried —
He shines, but must pass away.

LXIX

The rising of the sun means: God's messenger approaches;
The setting of the sun cannot disturb his victory;
The sun's orbit is God's shining yes —
After a short rest, Helios will return.

LXX

I know not who discovered the soap bubble —
Neither Copernicus nor Paracelsus,
Nor some philosopher brimful of ideas —
It must come from the fairy-tale land of children

And yet it is full of wisdom. For it shows
How a host of souls ascends to heaven,
And how graces descend on us from heaven,
Vivifying the earthly world with heavenly light;
And also how the soul glows in many colors —
Each one distinct — and proceeds on its way.

ℒXXI

One cannot know all animals equally well;
Those I like best, I will mention here:
The lion, the tiger and the puma;
Also the little cat that often delights us;
And then the deer, the noble horse, the lama;
In the realm of birds, the eagle and the swan;
And the little birds that sing in the trees —
With this enumeration, let it suffice.

ℒXXII

The human type is one thing, its style of expression is another;
The style of expression is not always up to the level of the type.
So let us be patient —
What counts is that I should see God's intention.

ℒXXIII

Youthful beauty, finest adornment on earth,
Must change into beauty of age.
Values that were in the beauty of youth,
Must reveal their mystery in old age.

LXXXIV

What is God-remembrance? It is equanimity
Within the turmoil of the world, and trust in the Inward.
Serenity, certainty: thou shouldst remember them
Wherever, whenever, and however thou art.

LXXXV

The first vision of God is birth —
This the wise man knows, but not the child.
The last meeting with God is death —
Blessèd are those who are in God's grace;

Those who, beyond time, find Heaven,
Because, in their hearts, they stand before the Most High.

LXXXVI

If thou hast said that God is One,
Then thou has said everything: for Unity
Is both Unicity and Selfhood;
It is also Totality: the possibility of all things.

Selfhood means: the ego in its kernel
Touches the True Self, beyond time —
For God is nearness, despite remoteness and together with it.

ℒXXVII

Space is round; what is the meaning of roundness?
Firstly, perfection; and then, strange to say,
Childlikeness. Is not origin a child?
Femininity and goodness also lie therein.

And then comes time. What can one say of time?
It must carry the burden of coming and going —
Of change; time is a river, it is the strength
With which God creates the destiny of forms.

ℒXXVIII

Atmâ and *Mâyâ*: the Absolute and the relative;
Cause and effect; man and woman; space and time;
Substance and mode; unity and with it totality —
These are the cosmic poles of the principal.

Category, the primordial relationship, means —
First the thing, and then the where, when and how.

ℒXXIX

Let thy soul remain in silence for God —
May He fill it with His white wine:
White, because silence is innocence without garment;
Wine, because silence shines in beatitude.

LXXX

“A mighty fortress is our God” —
Always remember the Most High;
Forget Him not upon awakening —
And also remember thy neighbor.

The best thing thou canst give,
Is thy God-Remembrance —
If the Lord is with thee,
Thou canst give nothing better to the world.

LXXXI

It is said, in the world, that
Thou shouldst be useful to thy neighbor;
So tell him that he should
Always find his support in the Most High.

LXXXII

Outside by the gate —
Why weepest thou? Dost thou not know
That God gives His consolation
To those whose hearts are breaking?

The consolation is not lost —
So remember this —
With this consolation, thou art born;
And it belongs to thee eternally.

LXXXIII

In the morning of thy life's path,
Thou feelest fresh and free;
But in the evening, when thou wishest to continue,
Everything is already gone.

What life is, thou knowest not
When it lies ahead;
But thou knowest it all too well —
When God closes the door.

But it may be that thy true life
Has not yet begun.
If thou livest in God, be it early or late,
Thou wilt attain the goal.

LXXXIV

A man of God in Spain saw the Blessed Virgin naked —
One could read of this only after his death.
This God-given vision of the highest and purest Beauty
Was the greatest day of his life.

They wish to canonize him. What he saw
Was the luminous archetype, the very heart of Mary;
This is what the Holy Scripture calls the First Wisdom —
It remains eternally before God.

XXXV

Which is more vain: earthly things,
Or the people who overestimate them —
Who let themselves be lost in the snare of illusion,
And drive each other into the void?
Say not that I am an obdurate pessimist;
I merely see the world as it is —

But on the other hand, I see the beautiful within it,
And for beauty's primal contents I yearn.
This world is not the land of eternal youth —
But gratitude is a noble virtue.

LXXXVI

In the universe there is good, but also evil;
The evil is mere privation, just a no;
Only the good is born of yes;
And this is proof of a Supreme and Pure Being.

Were there no God, there could be no good;
Without a cause, the world could not exist.
Were thine essence not in the Highest Being,
Thou wouldst have no consciousness, no life.

To say existential form is to say contingency —
So leave the honor to necessity;
Reality is in the quintessence.

LXXXVII

In a pyramid
Everything is black stone;
Thousands of years in darkness —
One is alone, alone.

But, in David's words:
If I were lost
In the deep valley of death —
Thou, my Lord, art with me.

LXXXVIII

The last religion is founded on Unity,
On an Idea; this is what Islam brings.
It is the message of the nature of things,
A message that came to earth before the end.

To be resigned to the Will of the One —
This is Islam; it has no other goal.

LXXXIX

Albertus Magnus: greatest of philosophers —
He made a synthesis of the thought of the ancient Greeks
And the Arab commentaries thereon;
He was sent to give Christendom a rich spiritual treasury.

And Meister Eckhart: greatest of mystics,
But of a particular kind; he was totally focused
On the vision of God in the heart —
But independently of the traditional framework.

XC

It was not without reason that Virgil was Dante's guide;
For Virgil was one of those rare sages
Who know everything in primordial nature,
Who praise God in His deepest mysteries,

And who, like Solomon — so often misunderstood —
Found, in the mysteries, the path to God.

XC I

Whatever happens around us —
One need not transform it into cares.
The soul should hold fast to God's Peace —
It is enough that we act in a reasonable way.

Remain in the still house of Wisdom,
And act from inward Being.

XC II

What is beatitude? It is peace in the Truth:
God is real; the world is appearance;
The kernel of the soul is not other than God —
Hence felicity, the wine of the Spirit.

Hence also, out of the holy kernel of the soul,
Humility and generosity. Beauty praises the Lord.

XC III

Literalist believers, and the way of love;
Wise men, and the way of the knowledge of deep causes.

Man chooses what chooses him, yet he is free —
As creation wishes, neither more nor less;
God grant that he may find the Truth.

XCIV

I believe in God, whom I have never seen;
But as a sage, I know that He is there.
I know it, because I stand before Him;
And because I see Him in my heart.

What does it mean: I believe in Thee?
It must be so—Thou regardest me.
In the domain of the sage
Faith and knowledge are the same.

In faith there is also this meaning:
With love, I strive towards Thee.

XCV

The known and the knower: both poles
In space and time. Therefrom there comes a chain of possibilities:
Experience, which may or may not be.
May it be for thy profit.

I and thou: then God's essential Self,
From the beginning; and until the final hour.

XCVI

World, life, people — these three concepts
Contain everything that destiny weaves;
Blessèd the man who sees through the stuff of existence,
And who in God rises above himself.

XCVII

The world and the ego. Undoubtedly there are people
Who always want to be conscious of their ego;
And others, who prefer to applaud the world
And its multi-colored illusion.

God and nothingness. And the Spirit that knows both —
If one is conscious of the true Good,
Then, far from existential illusion,
One finds one's joy in being nothing before the Most High.

XCVIII

Life does not offer more than it can,
And if thou wishest more, thou must seek it afar;
Thou askest me what and where and how and when —
God will ordain for thee the portals of thy destiny.

Each must make his way through life —
At the same time, on a higher level, there is another way.

XCIX

Someone had the thought of pleasing me
By blowing soap bubbles in the air —
It was not idle play; the bubbles, which quickly pass away,
Teach us, through an image, to see inner realities.

How was the origin of existence conceived?
It was made variegated, round, and colored.

C

Sat, Chit, and Ananda: Being, Consciousness,
And Bliss. So think not that the
Wise man must be sad because he knows so much —
His journey leads him to the joy of God.

CI

Atmâ is Reality, Pure Knowledge,
And Bliss. Therefore God is
The One Who Is, the Seer, and Peace —
Thou canst name the Lord with a hundred names.

CII

What does the Vedic ternary *Sat-Chit-Ananda* mean?
That thou canst not separate bliss from truth.
The fruit of the highest knowledge is happiness of heart.
Whoever would live happily, must know Being and Spirit.

CIII

The ternary *Allâh, Rahmân, Rahîm* tells us
That God is One, and therefore also Totality;
Goodness in Itself, then radiation outwards —
It tells us that God does not forget the world of the others
and of the small.

CIV

Thou canst not know what thine ego will be
In later times; the ego is what happens to it,
Neither more nor less; and may God grant
That in thy soul, the meaningful will conquer.

Someone who does not know where he will later stand,
Is nowhere. But long live his prayer!

CV

The sage knows why the poison of evil
Touches all creatures in the world.

But it is said: Verily, the splendor of My Goodness
Was in Pure Being before My Wrath.

In our world, what is the meaning of the necessity of evil —
One can, and cannot, resolve the enigma.

All-Possibility: who can grasp it aright?
We must let it be what it is.

CVI

Patience contains hope; hope needs patience;
After these days, other days will come.
In life, trials cannot not be —
But patience in God will receive its consolation.

I shall not want, for my Shepherd is there —
Happy the heart that has given itself to the Lord;
It will be given to graze by the Hand of the Most High.

CVII

The world is woven of possibilities:
And thou too must prepare thy loom.

Such is the world: the cup goes round —
And everyone receives the draft of his future in his mouth.

On the other hand: man is free to choose —
Destiny cannot steal man's heart.

Life's picture is painted with duties;
Happy the man who pays his debt to God.

CVIII

There is the individual, and there is society;
And then, in time, there is the generation
In which we live: a dream, and a web of dreams —
But a world that gives meaning to everything.

And within it, an instant, given by God,
Which — if grasped — enlightens and liberates.

CIX

How canst thou, O man, find peace of soul?
Thou findest it in the hour when thou thinkest of the Most High —
Of His Truth and of His Presence —
And givest scant attention to the ego and the world.

The hour of God is waiting at thy door —
But truer still: it is within thee, within thee.

CX

The sage holds the key
For all possibilities, and with it, he can see the ray of God,
And dominate the seductive play of the world,
And overcome the misery of all trials.

For only one thing is important in earthly life:
With God and in God, to soar above illusion.

CXI

If thou art tired of being with Shankara,
Then think of a beautiful woman — she will show thee
That the goddess Lakshmî does not disdain
To descend upon an earthly creature.

CXII

And if thou art tired of being in the world,
Remind thyself that God made the world;
For even in small things — and in thyself —
Thou canst see something of God's wondrous splendor.

CXIII

Height and depth constitute the soul of the sage:
Height, because he soars above world and ego;
Depth, because, on the basis of certainty,
He lives the Presence of God in his heart.

CXIV

On the basis of certainty: *Brahma Satyam*.
If thou knowest this, thou canst know everything.
What thou knowest not, must not concern thee —
God knows it, and thou standest on firm ground.

CXV

In the war of the religions, people did not know
How to fight and yet be generous toward the enemy;
Neither side was completely without justification:
For Luther, the sale of indulgences was evil;
Canisius wanted to remain in the House of Peter.
A pious, but ambivalent struggle —
God rewards a good intention.

CXVI

One should not always repeat the same thing —
But sometimes one is right to do so;
Heaven has often urged us
To accuse openly something that should not be.

One should not throw stones at the good,
Nor hasten to the aid of one who is wicked,
Nor worsen his evil character —
Nor should one reject anyone of good will.

Whoever flees the Grace of God cannot be saved.

CXVII

With Shakespeare, genius was in the foreground —
Then came his wisdom. His energy for work
Was passionate and limitless: it was an urge to
Gather together everything human.

The poet listened to the call of Wisdom
That resounded from his soul and from Pure Being —
It was from that substance that he created worlds.

CXVIII

With Dante, poetic genius was the garment
Of his Spirit, for which he lived and loved —
For which he produced his stream of poetry,
On a path often saddened by trials.

O voi, che avete gl'intelleti sani:
Recognize the Truth that is hidden in the Word;
Sotto il velame degli versi strani —
And that instills in the heart consolation and salvation.

CXIX

To be a human being means to have consciousness. But
consciousness of what?
The essence of the Spirit is necessity,
Not chance. But in everyday life,
The content of our soul is mere possibility.

Consciousness of God: He alone must necessarily be.
And on this basis: consciousness of what is important;
And also legitimate play — sometimes at the same time;

The human state is a journey along a sword's edge.

CXX

Love poems, when deeply felt,
Are always a kind of love song to God.
Whoever truly loves, has found something divine —
In the midst of his earthly dream, he contemplates
The essence of love — and the Highest Good.

CXXI

Certainty of God, then certainty of salvation:
Truth, and faithful clinging to the Truth,
Bring certain salvation. What more wouldst thou know?
What thou knowest not, God knows; and it is for thy good.
Truth is the path to the wondrous.

CXXII

Everything that God made is a miracle;
And other miracles are woven into it,
Transcending the Law, but not Pure Being —
Existence is a never-ending stream from above.

Thou canst see God's Might in creation —
But His Might does not cease with the initial act of creation.

CXXIII

Ask not why thou art here in the world,
Or why God put thee in this place;
Thou art an instrument used by the Lord,
Into which He breathes His Holy Will.

God brings into the world that which must be —
Thou, O man, canst not be a mere accident.

CXXIV

Man is a thinking, inward being;
But also a being who acts; behold the world.
The Lord set man up before Himself, the Real, the Most High,
And then placed him in the vale of creation.

So think upon the Most High, Who is True Being,
And act only in the intention of the True.

CXXV

God gave us reason and sentiment —
But in the depths of our heart dwells the Pure Spirit.
There is nothing in the wondrous structure of man
That does not of itself praise the Most High.

Reason was given thee by the Creator
In order that thou might live in the Real;
Beauty and love are the realm of sentiment.

The Spirit is uncreated intelligence.

CXXXVI

In the North is cold, critical reason;
In the South is warm, loving sentiment.
In the East is becoming and free creativity —
Imagination that looks toward the future;
In the West is memory, that makes a synthesis,
And builds bridges from the past.

CXXXVII

What have we to learn? From Shankara, profound thinking;
From David, prayer that reaches God;
From Hônen, faithful invocation —
The heart's urge to give itself to God, the All.
And Lallâ: she traveled through the country
And danced naked, because she had found the Self.

CXXXVIII

Learn from the song of the birds in the air,
From the sound of the wind in the forest, from the fragrance
of the flowers.
These are the languages God gave to nature,
May they rejoice and uplift thee —
Thou canst, O heart of man, learn from everything:
From the flowers by day, from the stars by night.

CXXXIX

“The spirit is willing, but the flesh is weak” —
“Commit thy way unto the Lord, and He will bring it to pass.”
In life, there are labors, struggles, burdens:
Thou mayest be weak — let God be thy strength.

CXXX

No doubt every person has some good traits of character —
But these traits are not always predominant;
Of what use is an attractive and noble trait,
If it is insufficient in the total picture of the soul?

Say not too hastily that an ordinary person is bad —
Or that the first man thou seest is good.

CXXXI

It can happen that good women,
If they are in a bad mood, will concoct some stupidity;
Is this a privilege of feminine nature?
For this, only God knows the cure.

There are also irreproachable men
Who, though they know all the good rules,
Are nevertheless blind on certain points.
Why? Because human beings are human beings.

CXXXII

In the hereafter, it is said, we will meet again;
The heart's longing does not remain here below.
The Lord created us to love —
Firstly in this world, and then in the better hereafter.

CXXXIII

One is tempted to regret the past —
But in idle dreaming there is no profit.
Whatever has made thee sad, has cheated thee —
The most beautiful place is wherever thou art with God.

CXXXIV

Esoterism is a two-edged sword —
It attracts both wise men and fools;
The vain seeker has not enough humility
To see that Wisdom is not a mania for mystery —
To see that wine is healthy, but for some destructive;
Only Wisdom that is understood confers immortality.

CXXXV

The Presence of God is like a house —
“Blessèd be those who pass in and out”;
Who move in the consciousness of God —
And place their souls in His hands.

God has invited us to salvation —
It is for us to gain merit; from the Lord come the graces.

The World Wheel IV

I

God has been called a mighty fortress;
Blessèd is he who has found his way inside —
Who, behind God's wall, has found his true home,
The highest goods, and himself.

II

I think of God and let my cares depart —
Much idle thinking has only made them worse.
It is better that I be not concerned with the world's illusion—
If only the good God be concerned with me.

III

"Blessèd be those who come
In and out of this house":
An inscription on a peasant's hut —
For the pious, God is always the center.

IV

My late grandfather used to say: "God is not mocked."
Whoever speaks in God's Name,
And prophesies evil things of his own accord,
Will regret it before the divine court of justice.

The World Wheel IV

V

God and His Word will be with the one
Who clings to God. Whoever speaks from the Truth,
And not from the desires of his earthly soul,
Will be happy before the Face of God.

VI

Thou wilt not forever remain in trial;
Life's dark days will pass away;
Patience and hope will reach thee from Above.
In joy and sorrow thou wilt meet the Lord —
In all thy paths, let thy heart praise Him.

VII

Blessèd are those who seek not to know about this or that,
Because the Lord knows it;
Those who, since they see essence of things,
Can resolve enigmas at God's behest.

VIII

Where Shri Krishna dwells, *dharma*, virtue, shines;
Where *dharma* shines, there is *jaya*, victory —
When immortality awakens through God's grace —
Through the power of Light.

Where the Guru is, there wilt thou find
That which gives thee wings to overcome illusion.

IX

I read somewhere that the best man
Is the one who considers himself to be the greatest of sinners —
This would mean a man who, fleeing from the world
On the basis of faith alone, can no longer think.

An over-emphasis of sentiment works for some people —
But only sharpness of intelligence can lead to the truth.
Everyone seeks grace in his own way —
Love of truth is the highest path.

X

It is said that the ostrich in the desert
Quickly puts his head in the sand
If someone is pursuing him; whether true or not,
There is not merely foolishness in this story.

Because we men too — and rightly in this case —
Can, by thinking nothing, avoid a needless struggle
With hostile surroundings. For it is better to feel nothing,
Than to lose one's head over the turmoil of the world.

XI

Atmâ and *mâyâ* — this is the first discernment;
Then God and world, both of them being *mâyâ*;
Then space and time: motionless space,
And time, which flows and disappears like a dream.

XII

Matter, energy, form, number,
Life, and consciousness — all of these
Within space and time. And above them
God's gaze — the luminous ray of the Spirit.

XIII

Body, soul, Spirit. The body is for this world,
The soul for the next. But the Spirit,
The kernel of our being, has a special home —
Because, through the will of God, it is divine.

XIV

Always be with God and be not troubled —
Only the remembrance of God counts.
Ask not about the Last Day —
The Face of God already shines today.

XV

A human being may love another human being —
Or a faithful animal, or a home with its dream;
What one has loved, and remains with us
In our earthly journey — one scarcely forgets.

Blessèd the man who, already early in life,
Does not forget where his heart's the true home is.

XVI

The yogi says: appearances are nothing —
Only the Real should be real for us.
The man who sees not that God also dwells
In appearances, has no sense of God's presence.

XVII

One should not ask whether or not we will find in Heaven
The things that we previously loved on earth —
One should understand, not what one wishes to think,
But what things say in themselves:
This means that, in a noble image, there is revealed
That which, in the Creator's realm, has never not been.

The Most High only gives more in Paradise;
Disappointment does not exist in God's meadow.

XVIII

Plato explained — and after him Augustine —
That everything that is good seeks to communicate itself;
The creative stream is infinite —
But what it brings is temporal, and will disappear.

But be not sad, for all that thou see'st
Stands written by God since the beginning —
So said Rumi. Not the wondrous work of beauty,
But only the earthly shadow-play, disappears.

XIX

Think on God and be not troubled —
The world is like the sea agitated by the wind;
Thy little ship knows not what the waves want —
But in God's presence, thou art safe.

XX

It is no joy to write a poem
Complaining about machines and technology,
And the demon of scientific hypertrophy —
For worse came, it was not long delayed —
Namely the two world wars, that bore
Witness to the cult of reason, which even today,
And in spite of everything, one dare not attack.

XXI

I-ness is the enigma of enigmas —
God created man in the world as a witness:
We see that the meaning of earthly things
Is to bow down before Him who created them —
And that God, when He inscribed Being into nothingness,
Created the soul, so that it might love Him and His works.

The I is unique in its essence,
But it becomes a countless host
Of uniquenesses. To overcome I-ness
Means to find one's true self in the One.

XXII

Melancholy and irascibility — may they be far from thee;
Be not seduced by false urges;
See how the evil spirits wage war
Against one's peace of soul.

The good spirits bring thee here below
That which is everything: Truth and Peace.

XXIII

It is important that the earnest seeker after truth
Should think correctly about things —
And that none of the many vain prejudices
Should distort the world and delude the mind.
Think not erroneously about peoples or things —
About what men are, and what they do.
Thou wilt not find the way to the Real
If faulty judgements constrict thy soul.

XXIV

It is said that, on one night in the month of Ramadan,
The Koran came down to earth.
This night is celebrated every year,
Because Allah can decree that what has been decided for all
eternity —
And written on the Guarded Tablet —
May, on this day, be revoked.

For, in the face of predestination, God is free
To ordain that something else be written.

XXV

There are remedies that work, otherwise there would be
On earth no such thing as medicine.
The best physician is He who, in the burning bush,
Spake the great words: "I am that I am."

Say not that a remedy works by itself —
Be it strong or otherwise, God works therein.
The one cause encompasses the other —
In the deepest core, Almighty God, art Thou.

XXVI

Shaikh Ahmad was a holy Sufi shaikh;
He led souls to the kingdom of the Most High;
People flocked to him — the sage gave everything
That liberates us from the curse of the Fall;
He made the soul like unto a lark —
O sweet magic of the God-filled sound.

XXVII

One sometimes forgets who one is —
The I becomes dispersed, and is no longer itself.
Be not caught up in the daily to-and-fro —
Thou wilt find thyself anew in the Divine;
In Him alone, and certainly nowhere else —
The alpha and omega are in the remembrance of God;
This will re-ignite thy love-song to God.

XXVIII

It is often said that an artist should not create
Like someone else; but this is foolish —
It is natural that artists should create the same thing,
When they drink from the same source.

Originality does not mean creating a sensation,
But something that is valuable in itself, whoever the creator may be.
A Chinese vase has originality —
But no one asks who was its creator.

Neither does one ask: who invented the style?
The goal is not individual glory — but the Truth.

XXIX

When I decorate a house or an apartment,
I keep in mind three artistic summits:
The Maghrib, Japan, and the South Seas. Simple and beautiful,
These are three formal languages, and three spiritual worlds.

For the ambience that is to be the framework
Of our everyday life is not indifferent;
It should not be dull or heavy,
But close to nature, simple and free.

The peasant's wooden house can also be a model;
A primordial dwelling — even in our time.

XXX

One must learn what is true and important;
Nevertheless, this is not complete wisdom;
Thou wishest to know what is hidden and distant,
But thou needest something more — thou must also learn
 how to think.

It is certainly essential to think what is true —
But to know how to think correctly is no less important.

XXXI

There was Tamerlane, and there was Alexander;
What one calls greatness is not always the same.
The great warrior who founds a world empire
Is not the wild man who destroys the world.

XXXII

What should one think of Napoleon?
His actions were a mockery of love of mankind.
The world was indignant at his fury;
But he died a believer — this suffices as consolation.
Was he nothing but a god of war?
His nature was not without good traits.

And faith is the greatest of all victories.

XXXIII

“There is no power or might, except in God” —
So it is said in the Koran. So let the battles rage —
They are bound by the stream of time.
The world’s victory dance is soon scattered.

On the walls of the Alhambra, it is written:
“There is no victor but God alone” —
Of human vainglory, nothing remains.

XXXIV

The *yogî* and the *yoginî* in *Atmâ*’s meadows
May love to be clothed only with air;
Because, it is said, the aura of holy bodies
Wills to shine, in conformity with its *dharma*.

The good, Plato says, seeks to radiate —
The body wishes to paint Selfhood with light.

XXXV

God is for us the highest Other;
And, within us, He is the deepest Self —
He is thus the highest “Thou” and the deepest “I.”
Both and neither is the Lord in Himself.

XXXVI

A spirit of contradiction dwells within our breast —
The evil one takes pleasure in obstructing and disturbing.
Hold fast to God, He will give thee the strength
To live according to the law of the straight path —
On which thou wouldst, and must, walk.

XXXVII

In our time, the ability to discern
Is minimal; one scarcely distinguishes
Between worth and worthlessness, between great and small —
Under the wilted tree, everything seems the same.
Lost is the Spirit's eagle-eye —
There are no longer criteria by which to judge.

XXXVIII

God gave me existence. What am I —
What is I-ness? A possibility
Of contemplating the world, of experiencing the Self —
Of loving God; and of beatitude

In a better world. We have been made
For God, and for life beyond time.

XXXIX

“All is vanity,” said Solomon.
Yes, but also no; certainly, but also perhaps;
The question is vain. The only important thing is
That thy soul reach the One Who created it.

XL

There are so many things that thinking cannot grasp.
Limitless space is unimaginable.
What does our brain understand?
It can scarcely grasp the primordial elements of existence.

The sage sees with the eye of the heart —
What one calls *mâyâ*, perplexes him not.
What then is limitlessness, what is extension?
Through everything shines the Face of God.

So cease ruminating, for it leads to nothing —
See how the radiance of the Most High breaks through the night.

XLI

What is the average man? Only late does he notice
That life's to-and-fro cannot go on forever;
That, after the succession of hours, days, years,
The clock of life suddenly stands still —
That there is nothing more in the book to be read.
In reality, he has never been a human being.

XLII

Thou know'st thou canst not change the world —
Renounce it, let things be as they must be
In keeping with the laws of existence;
Becoming and disappearing. Ask not how and where.

Forget not thy Lord's Mercy —
A miracle, that liberates from destiny's might.
The essence of the web of this world
Is Being Itself: profundity and bliss.

XLIII

Thou mayst feel ever so lonely amongst men,
But thou hast thy God, and must not complain;
For He, who knows thy paths,
Will help thee bear the loneliness of the sage.

Certainly, thou art not separated from others —
Thou art alone only because thou art different.
Thou canst consort with others on the human plane;
But they know not what thy solitude is.

XLIV

Certainly, what is irrational is foreign to truth —
But the inevitability of this illusion must be,
And it is not without meaning; thou wilt not regret
Thy resignation to what must be.
Say “Yes,” not to what thou shouldst not believe,
But to the possibility that is willed by God.

All-possibility cannot give us only the good —
The possible must also bear in mind nothingness.

XLV

When melody resounds, the true is speaking;
When the true shines, God’s melody
Resounds in it. The God-created All
Combines the light of truth with poetry.

It is the same with destiny: strength calls for goodness,
And goodness calls for strength, and so on.
Mâyâ plays its game with Yes and No —
Nevertheless, the last word belongs to love.

XLVI

Where Thy Name is, there are Thy Truth and Presence.
There is nothing more in this world,
Nor will there be, from this day forth
Until the Last Judgement.

XLVII

The soul belongs to the Lord, and not to the world;
The silence of the Spirit is the beauty of the True.
He who wants the happiness that is pleasing to the Lord,
Listens deeply in his heart to Truth's music.

Happy the man who finds not only half the Truth —
The man who combines truth with beauty of soul.

XLVIII

If thou encounterest something ugly in a soul,
Forget it — let not poison enter thy heart.
Think of God, and be sure of this:
God abandons not the one who trusts in Him.

XLIX

What was the greatest moment in thy life?
Which event gave thee most happiness?
What was the high point on thy path?
On which "now" dost thou look back with joy?

It must have been the moment
God entered thy life's journey. The now — the time
That always is. For God is always there —
And so is thine Eternity, with Him and in Him.

ℒ

Joy — joy given by God;
Good health and long life.
But the Good in Itself is with the Supreme Lord—
So let thy life's star shine in Him.

Not every poem is the best of all—
But may this one too please one's friends.

ℒI

East and West are the breasts
Of the mother of this world. See ye not
The sun's orbit — a circle in the vault of heaven?
This is its dance — God created the world from light.

Symbols build our universe —
Happy the man who, through the signs, contemplates the True.

ℒII

That one has the right — even the duty — to communicate
Wise and beautiful counsels is obvious —
But silence may also convey these.
Wisdom and beauty are united in God.

Everything that testifies to the Highest Good is beautiful;
And in the beautiful, the spirit should see the True —
Happy the man who sees the one within the other.

ℒIII

Primordial-Being — a tremendous Idea;
It is Reality, beyond Being and Existence,
Beyond the world of *mâyâ* —
A greater Real does not exist.

ℒIV

In order to give a name to what lies beyond *mâyâ*,
Some have called Primordial-Being “Non-Being,”
In so doing, they have turned the expression upside-down —
And not understood the possibilities of language.

ℒV

The German language lives on imagination,
And, with much feeling, expresses itself in images;
French is the language of definition,
And thus the home of philosophers.
Le français définit; l'allemand veut peindre —
*Dans l'Esprit les génies devraient se joindre;*¹
For union is the Spirit's bouquet of flowers.

The Spirit looks into the Infinite —
*Le coeur qui tend vers Dieu, n'a rien à craindre.*²

LVII

Man is a gateway to Paradise —
But not everyone is man merely because he speaks.
To be man is a dignity: only he is human
Who has thrust aside evil —

The good and wise man, who has accomplished his
Spiritual duty, and faithfully trusts in God.

LVIII

Language is primordially human — because speech
Exists to break down the walls between us.
It is in the nature of language to be a standpoint;
So choose between one soul³ and another.

God spoke the first and best Word
While ye still lay in the sleep of non-existence.
In this Word the meaning of all Truth was comprised —
God spoke, and thereby created the world: I AM.

LVIII

Serenitas — wise calmness of soul;
An undertone of noble longing
May also accompany it — for the soul feels
That the breath of Paradise is all too far away.

The soul is free, but within time —
Nevertheless: does not Heaven's
Eternal radiance reach thee? Thy heart may experience it,
As God wills, in answer to thine effort.

LIX

Shankara-nature confers wise thinking;
Krishna-nature bestows Being and Beauty —
When these two meet in one soul,
That which comes from Heaven blesses us twice over.

LX

My friend Yellowtail, the medicine-man,
Could cure many incurable illnesses —
The good spirits combined
To come to the aid of the Red miracle-doctor.
“There are more things in heaven and earth
Than are dreamt of in your philosophy” —
Said Shakespeare.

That which is not, can come to pass —
Do what God has taught you, and have strong faith.

ℒXI

Krishna-nature: the body of the *avatara*,
Whether man or woman, wondrously radiates a healing power;
As if it would bless the entire world with light —
As if it were the face of a Divinity.

Because Krishna, together with the gopis' dance,
Means that the sacred form leads to the Highest Good.

ℒXII

Accept what the Lord wishes to give us;
Refuse what He does not wish to give.
Love not what, to the Lord, is unworthy of love —
Love what, in God, one ought to love.

ℒXIII

Vedanta, accompanied by *japa*, are for me
The quintessence of every religion;
Advaita and *nâma-japa* are the house
In which Spirit and soul can dwell —
Perhaps within the framework of each religion;
The Throne of the One shines in all directions.

ℒXIV

“What dominates you is a vain striving for more,”
It is said in the Koran. If ye want more,
Then transcend yourselves; more is good
If it is the path that ye should desire —

The “more” in God. So always be ready
To understand profoundly that ye are but little.

ℒXV

Love is there in order to love something,
Otherwise the world would dishearten man.
One may ask why man loves woman —
Why? Because there is nothing else to love.

Because beauty breaks through all darkness —
One sees it, or one sees it not.

ℒXVI

There is much beauty in the world —
But much that man likes is vain.
This is a difficult problem —
But one solves problems because one must.

Ephemerality, the illusory nature of things —
Only what bears witness to the eternal is justified.

ℒXVII

Life is a dream; contingencies —
Things that might be or might not be,
And yet had to be what they were;
An alternation between Reality and appearance —

Between the humdrum and the wondrous:
For God's nearness looks into thee.

ℒXVIII

To say beauty is to say woman —
Cosmology teaches us this, without any where or how.
"Frailty, thy name is woman," said Shakespeare,
And he knew whereof he spoke.

Think not this be unjust —
For to think otherwise is to know mankind poorly.

ℒXIX

When ye look at the world, see it not as black —
Let it not be that ye overlook perfection.
To be or not to be? Why does the world need to be?
As long as God is. So be silent — for He is.

LXX

Necessity — that which must be — is the axle;
Possibility is the wheel's rim.
The center is Being, which brings everything to pass;
The revolving circumference is Being's gift.

Thou art both, and neither. God alone is real —
But He lends to us from out of His Being.

LXXI

I no longer remember where or when I said
That Shakespeare's soul had no center —
That he burdened us, and also himself, with too much
Of the ephemeral, with too much worldly din.
His plots he had no need to invent —
He found them in Italian stories.

This judgement was meant to be relative.
Everything that bears witness to greatness is a center —
Even within the realm of appearances.

Symbolism? If thou wishest to analyze a play,
Thou canst find symbolism everywhere and always!

ℒXXII

The content of a woman's life is not only
Preoccupation with the little things of daily work —
Though truly she is great in what is small.
Her happiness is to be content with little —

And to give happiness to another.

ℒXXIII

First comes the beatitude of wise thinking,
And then the beatitude of holy being —
Everything is there. Say not of
What the Lord has given thee: it is mine.
Rather, look back towards the Giver —

Happiness of heart lies in forgetfulness of self.

ℒXXIV

What, in youth, was abstract —
Namely dying — in old age becomes concrete;
And what, in youth, was concrete,
Becomes abstract — the cup has been emptied.

LXXXV

Whatever time may mean for thee, one thing counts:
That God should fill thy soul with His nearness.
Ask not the sage where he should drink —
The Most High is here, and the cup is full.

LXXXVI

Resignation in God and trust in God;
God-remembrance and contentment in His will;
Highest Truth and deepest Self —
Soul, be ready.

For, in earthly life there is nothing more,
Than these doors to eternity.

LXXXVII

Without wisdom, life has no meaning,
And without beauty, we cannot live;
So let us strive to obtain the clear water of Truth,
Together with the wine of Beauty.

For, according to Plato, all harmony
Radiates from primordial philosophy.

LXXVIII

Folk-songs, lyrical poetry,
Songs of joy and sorrow — they lift us
Above the stresses and strains of everyday life;
A bouquet from happy times gone by.
The zither's longing sounds, the familiar melodies;
That is how it was — but now: all gone, all gone.

LXXIX

Space and time: stars great and small
Wander in time through the expanse of existence.
Space and time: in them are becoming and disappearing —
For this is the destiny of all living beings;
But one day, when the Most High wills,
The coming and going will cease.
Before God, even the largest worlds are small —
The final word belongs to Pure Being.

LXXX

I hold the outward world in honor,
But I pay it no heed when the inward calls me.
God created the universe, but, with wisdom and love,
He gave each thing its level.
Every earthly thing has its circle,
Its nature is known only to the Most High.

LXXXI

What is great and important in the earthly world?
I have said it often, but what is great, one gladly says again:
What counts is that one invoke God's High Name,
All by oneself, and without any recognition from the world —
But with God's Presence. The rest is indifferent.

LXXXII

Worldly greatness: someone did this and someone did that.
But what is man? This is what has been forgotten —
People only see the greatness of deeds, not the smallness of being,
And not what we are. But one thing we know:
That like grass we must pass away.

LXXXIII

Wisdom and poetry; woman, dance and music:
Truth and beauty in our earthly life;
But he who looks not to Him who gives it,
And sees not Him in everything, lives in vain.

LXXXIV

Breathing and drinking — assimilating
What is airy and fluid; symbols of joy,
When the soul is illumined and renewed.

Light is the nourishment in the meadows of the Most High.

LXXXV

The reciprocity that unites us with God —
Happy the man who finds himself in the Creator.
God drinks the soul that drinks His Name —
God shines, and the soul's being is engulfed in light.

LXXXVI

Feeling happy through resignation to God's Will —
This the sage remembers;
From the very beginning, when, with God's blessing,
And with gratitude, he started on his path.
And likewise at the end of life's journey.
Blessèd is he who attains the goal of existence.

Our peace must be unconditional;
For God's Pure Being is unconditional.

The World Wheel IV

LXXXVII

Did not Jesus say: by every idle word
Ye shall be judged on Judgement Day?
Then shall ye cry:
Would that the idle words had remained unsaid!

But: it may happen that the Lord
Will annul what has been sown, because,
On Judgement Day, another deed will have more weight —
The good triumphs, and foolishness passes away.

God is without fault, said Jesus;
So be ye perfect, even as the Lord is perfect.

LXXXVIII

It is strange how the ego is woven day by day —
How consciousness emerges from nothingness;
If nothing were to happen, there would be neither I nor thou.
Blessèd is he, who lives above his I-consciousness:
Who lives towards the True — yea, towards the deepest Self.

LXXXIX

Say yes to the True because it is the Truth —
Not because thou art a prisoner of wishful thinking;
Prejudice in favor of something,
And opposition, to the point of persecution mania,
To everything that contradicts it, is the work of the devil;
On the other hand, it can happen
That a mania shatters a false ideal;
Crusading mania, in an unscrupulous age,
Was compatible with sanctity —
An enigma before the Face of God.

XC

*Insignifiant est ce qu'on exagère,*⁴
Say the French. What has been exaggerated
For emphasis, read it not;
Because what is alien to Truth is written in air.

XCI

“For verily after hardship cometh ease,”
It is said in the Koran; but no one knows
How and when this Word of God will reach him.

The soul would like to spread its wings,
Just as a lark, when morning dawns,
Feels like light in heaven’s vastness.

Our daily work has its earthly heaviness;
But if the soul looks toward the Most High,
Everything becomes easier — *cuando Dios quiere*.

And if patience is difficult for thee, complain not;
God helps the faithful servant to carry his burden.

XCII

Every man to his word. Keeping one’s word is the virtue
Of the upright man who chooses to be faithful;
Self-domination is a yoga that
Ennobles the soul and strengthens the will.

Truth is from God. So be like unto It.
Blessèd is he who keeps his promise.

XCIII

When Asia was finally liberated from the West,
A weight was lifted from the hearts of many;
People said: this will be the golden age.

But prejudices make dumb and blind;
The stubborn Guénonians did not know
That Asians too are only human.

Regarding Guénon's *East and West* — it would be nice
To see only the sacred in the East;
The sacred essence — not the emptiness of mere habit.

XCIV

A philosophical system is often like the desert sand —
Vain opinion is swirled around by the wind,
From an empty center to an empty rim —
Blessèd is he who remains silent when he has nothing to say.

XCV

It is astonishing how many living creatures we know:
Plants, animals, and men.
I call God not only a wise mathematician,
But also the richest of artists.
The world is woven not only of numbers —
It shines a thousandfold in beauty.

XCVI

The wind is a symbol in different ways:
It is the Spirit, that bloweth where it listeth —
From another point of view, it is an image of the nothingness
Of human stupidity, that swirls around in a circle.

Likewise stone is an image, either of heaviness,
Or of the unshakable Good;
Within man, it is the image of God-filled courage —
Happy the man who carries the eternal within him.

On the other hand, light is unambiguous —
Thou see'st in it but one meaning, or thou see'st it not at all.

XCVII

Women's beauty is a quality conferred by Heaven —
But this gift should also be active —
It should encompass the whole soul,
So that the woman be what the Creator wished.

Outward charm flourishes for a few decades —
Blessèd is she who has embellished herself for the kingdom
of Heaven.

XCVIII

There are many who do not find the strength
To overcome the flotsam of the past —
Things that should be forgotten,
As one rolls up a silken scroll.

The Spirit confers on us an eternally youthful “now,”
Which replaces past illusion a thousand times over —
May Truth awaken our heart.

XCIX

In existence, everything is an up-and-down;
How could ye believe it to be otherwise?
Whatever happens, from the beginning to the grave —
Peace ye find only in God.

The Lord made a scission in the world —
At the same time, He brought us salvation,
And gave us His promise: ye are Mine.

C

Hold fast to God; and whatever thou needest in life
Will come from this basic law.
The Lord created the Spirit of Truth —
Blessèd is he who sees his path in the True.

True is what is willed by God — what is real;
Know thy Lord, and know what thou art.

CI

I have known women whose beauty in old age
Moved me deeply; they were untouched
By any trace of everyday grayness; only noble thinking
And noble sentiment shaped their features.

Happy the one who is not lax;
Hold faithfully to wise self-discipline.

CII

There is also holiness in children — see
How God finds a home in the heart of a child;
In a paradise of innocence — and before
Calculating reason has become hardened.

One also loves it when sages are childlike;
Did not Jesus say: become like little children.

CIII

It is curious how people admire a ruthless man
Who kills people — nevertheless, what people love
Is the hero who, despite his blood-stained sword,
Inspires patience and nobility.
If there were no warriors with a rough hand,
There would be no security in the land.

But what is useful is not always praiseworthy —
Therefore one speaks of a “two-edged sword”:
Justice calls for violence and fire.

CIV

Many people have the kind of soul
Of which one would like to make something —
A soul that seems to be waiting for a higher, God-centered goal;
God grant that ye wait not in vain.
For every man is there for something good —
The only question is whether he himself can see this.

CV

Who and what am I? Consciousness
Of the Highest Truth; and then the path to God;
This is the wise consequentiality of the Spirit —
Where there is Truth, there is Grace.
Cleave not to what thou art, according to some dream —
Hold fast to what has spiritual meaning.

CVI

That which awakens the presence of God,
The Supreme Name, is like an envelope
In which God covers His true Being.

Or it is deepest silence,
Extending from the heart to the Lord —
Existence keeps silent, only the One Will speaks.

CVII

Enlightenment often occurs in darkness —
Nel mezzo del cammin di nostra vita
Mi ritrovai per una selva oscura ⁵—
The night of the soul opens the path for thee.

Ma già volgeva mio disio e il velle
Sì coma ruota ch'igualmente è mossa —
L'amor che muove il sole e l'altre stelle. ⁶
Ye seek a safe path in a dark forest —
The way of love leads to the sun and stars,
And after trial comes the brightness of grace.

This is Alighieri's message:
Without the forest, ye will not venture onto the path —
The ascension to the heavenly realm.

CVIII

Beauté oblige — in other words:
If thou, O woman, art beautiful, thou must deserve it;
Beauty belongs not to thee — thou shouldst have
No such pretension in the face of God.

If God has lent thee a grace,
Thou must draw from it the consequences —
In thy form thy duty has appeared.

CIX

Firstly: the Supreme Reality is *Atmâ*;
It has degrees — for *Mâyâ* is infinite.

And then: only one thing has meaning — God-remembrance;
Therefore it should guide all thy steps.

Thirdly: there is nothing better here-below
Than God's presence — peace of heart.

Thou canst realize nothing without trust in God —
It helps thee face the future.

Furthermore: the fact that He, the One, is unique
Means that He alone is the measure of all things.

Finally: when worldly illusion fades away,
What remains? There remains the One Self. —

The way to the Supreme Good is clear and straight.
There are six themes of meditation, but one sole path.

CX

Certainty of God, and with it, certainty of salvation —
The Lord is real; thou wishest to be of the blest.
God, and His own image — there is no better wisdom,
And no better activity, in this world.

CXI

If thou knowest thy Lord,
 thou also knowest man;
If thou knowest man,
 thou also knowest thy Lord.
Flee from what thy foolishness desires;
But what the Most High wishes, perform willingly.

Knowledge and will are the two poles
Unfolded in thee by God for thy well-being.
His Spirit and His Will are the star of existence.

CXII

In the desert sand near Mecca,
An unknown man, the leader of a caravan, went on his way
Beneath the vault of heaven. Some years later,
His empire dominated a third of the world.

Tiny cause, immense effect —
For in the son of the desert, God saw His instrument.
Blessèd is he who places himself in God's Will.

CXIII

Day by day, one lives through a dream —
Then, suddenly, the song comes to an end.
An end that is a beginning, according to God's Will —
In the eternal, all dreams come to a halt.

Blessèd is he who keeps the pact with God.

CXIV

Melancholy comes from the evil one, a proverb says —
And so do disturbing thoughts.
“A mighty fortress is our God.”
If it please the enemy, he may himself waver.
Always take refuge in the Highest Good,
And leave the devil to rage in vain.

The one who seeks to disturb a pure soul,
Will sicken on his own poison.

CXV

A general once said: even the best of conquerors
Can scarcely reign over an undisciplined people.
He who will and must rule, has no choice:
He must discover a dignity in the conquered.
The ruler is the Lord's Hand on earth;
The people must be worthy of being well governed.
Whoever thinks that all his efforts are useless,
Will soon lose faith in himself.

CXVI

If thou hast cares, then say to thyself:
Nothing in life can remain the same;
Even things that are a burden on thy soul,
Are often a door to better days.

If thy heart reposes in God's nearness —
And if thou always thinkest of Him because this is the
 meaning of life —
Then thou knowest, despite all earthly burdens,
That all is well.

CXVII

Jesus — he had to be what he was;
He had God's Will as his companion.
Because of his destiny, he was obliged to be the Christ —
According to a possibility willed by God.

Possibilities are in God's Hands —
No power can change them.

CXVIII

Christianity is based on the manifestation
Of the Divinity: here there must be a Messiah,
Conceived as a drama, and intensely experienced —
The West needs the wine of such a faith.

Islam is based on the power of Truth:
Here the idea is everything: God is Pure Being;
Allah is One and Alone — praise be to God.
So bow down only before the Lord.

CXIX

The presence of God is the highest Word —
But if It wishes, It is also deepest silence.
God can show us His wondrous nearness
In both a yes and a no.

Whatever be the language of His nearness —
He gives Himself to us, and we belong to Him.

CXX

Auctoritas — the right to teach belongs
To the sage; and also to the man who speaks
Ex cathedra in the name of tradition.
The instrument of God receives the amen of Heaven.

Thou must distinguish between mere opinion
And that which, through the Spirit, is the presence of the Lord —
That which, beyond all doubt, is the seed of Pure Truth.

CXXI

One day follows another, and so do the nights —
We may wish that day and night would bring us something better;
May time overcome our anxiety,
And find us in better circumstances.

But patience! Look not at what happens to thee;
The Will of God is the end of the song.
Thou art not guilty of what fools do —
The wise man's affairs are in the Hands of God.

What thou art in God, no one can take from thee —
To thee belongs His presence; to fools, their illusions.

CXXXV

Follow the path on which God guides thee;
If thou walkest with Him, He will walk with thee.
Happy the man who loses himself for the kingdom of Heaven —
If thou lookest towards God, He will look into thy heart.

Also: be not troubled —
Thou art in God's Hands, and He will watch over thee.

CXXXVI

Thou must not lose thyself in a world
In which souls freeze in the insanity of egoism.
Wherever the warm wind of Goodness blows,
There is peace, and a happiness that never fades.

CXXXVII

A friend of God said to himself: not this ego,
But Pure Being, confers happiness —
The divine and beatific Ipseity.

Such was Lallâ: her garment was light and air;
Drunkenly, she danced back into her true Self.

CXXVIII

Neti, neti — “not this, not this” —
These are the first words of the Vedantic doctrine.
Only when the illusion of *mâyâ* is dissolved
In thy spirit, canst thou honor Brahma.

Om, shanti, om — the quintessence of *Atmâ*'s song.
Where there is Truth, there is Peace.

CXXIX

Certainty of God, and with it, certainty of salvation:
On God's side, is the kingdom of the Supreme Truth;
On man's side, there is resignation to God's Will.
Peace be with you, and God's Presence at all times.

CXXX

Days and nights of Brahma — the waking and sleeping
Of the highest Reality. This is the world:
A being and a non-being; an immense dream
That flowers, and then falls into nothingness.

Man also is a day and a night;
But in the deepest core of his heart
Is the One Who neither sleeps nor wakes.

CXXXI

A gigantic body in space, and a grain of sand in the desert:
Even a speck of dust contains what that immense size offers.
And likewise: our Spirit contains the All —
Even the Creator, who watches over the world.

CXXXII

God gives many consolations to man:
The first — divinely absolute — lies
In the Being of the Most High.

Yet our salvation is conditional:
Although the heart's power of faith suffices,
We still have to earn it.

Another consolation is the particular favor
That God gives to man according to his need.
We could also mention the little things
With which God, as if in play,
Rejoices the heart of the weary wanderer.

CXXXIII

The Name of God is the prayer of the heart —
As Bernard said: I love because I love.
Then comes petitionary prayer, and prayer of thanksgiving —
Happy the man who, outside time, stands before the Most High.

CXXXIV

Truth in Itself — and with It, beatitude in itself:
The one light comes from the other.
The miracles of the universe praise Thee —
O Truth, let me journey on Thy paths.

Where there is Reality, there is also happiness —
In this holy hour, and forever more.

The World Wheel V

I

Build on God and do thy duty —
Then thou wilt also find joy.
For what the Lord has given thee in thy spirit —
Thou must willingly proclaim.

Essentially, every heart is a messenger —
This lies in the nature of man. Whether you know it or not,
Man's duty lies in the fact
That in everyone there is a message.

II

One day, I wanted to write nothing more;
The earth, I thought, revolves without me.
Nevertheless: poems are not the author's work —
The poet keeps silent; the words write themselves.

III

Errare est humanum; in errore
Perseverare est diabolicum;
For lying spirits that flee the truth,
What is crooked is straight, and what is straight crooked.

Per animositatem; bitterness
In willful error comes from the devil.
It is much better to see one's own limits —
Self-doubt is better than obstinacy.

IV

Some say that the difference between good and evil,
And between beauty and ugliness, lies in arbitrary sentiment,
And not in the reality of outward things —
Good is only what is pleasing to man;

So they say. But one should know
That God made man a measure;
The human spirit is witness to God's intention —
It watches over the nature of things.

Homo sapiens: if man could not distinguish
Between worth and worthlessness, between great and small,
There would be no measure; someone in the universe
Had to be the primordial measure of God.

V

Thou wishest that the beautiful would never fade —
So know: it is eternally young twice over.
Firstly, because God gives beauty of age;
And secondly, because He loves the beautiful in its eternal essence.
The fountain of eternal youth is within you —
There is no withering in the heavenly realm within.

VI

God created the beautiful in the world
To be an image of His intention;
In the beautiful God reveals Himself —
So man must be true to his deepest heart.

Beauty is there to show God's essential intention —
And this man should understand.

VII

One would like life to stand still
When it makes us happy — but time moves on.
The world-wheel turns whether thou wishest or not —
Blessèd is he who, beyond time, stands before the Most High.

VIII

Here, amidst the noise of things, man should know
That God Most High says “no” to what is idle —
So thou too must say “no” to outward things
That plague thee inwardly.
The wind blows — see, the dust has gone.
After every injustice, the “yes” of the Most High vanquishes.

IX

Truth and virtue; beauty and love;
If these alone remained to me,
The world could sink into the waters —
Let me drink only from what is beautiful and true.

X

The wayfarer may be tolerably content
On his path — but he looks morose;
For what he lacks, or seems to lack,
Is, in the storm, the protection of a mighty wall.

Through his duty, a man may be happy
In a way — but he knows the miseries
Of the world and the soul, and may seek help.

There is but one mighty fortress: prayer —
The faith that moves mountains;

Happy the man whose heart lives from faith.

XI

Paranoia — the madman wishes
To be a mountain peak; He cannot bear
To live as a normal man; for his happiness is only
To sit in judgement over others.

XII

Out of an evil something good must come —
Why? Because experience makes wise;
Because thou must overcome thy pain,
Not merely with thine own strength, but with God's —
This is self-evident. So be ready for the Lord —
From obedience comes serenity.

XIII

Wisdom requires that we sometimes speak harshly;
The guest cannot drink, if he does not pay.
There are some good things that fall from Heaven,
But there are others that come only at a high cost.

XIV

If thou art with God, thou art in essence
With everything that is lovable on earth.
But if thou art in the world, and only in it,
Thy heart is going in the wrong direction.

XV

Consoling warmth and pleasant coolness,
Along with the fragrance of roses and carnations —
These gifts give pleasure also in the heavenly realm;
Heat and cold exist only on earth:
Desert and ice are hardly celestial;
Nevertheless, there is nothing that does not lead to God —
So do not complain about what adorns our earth.
For even in sand and snow, the power of Beauty works —
In them, God thinks of pure and empty Being.

XVI

I spoke of pure, but empty Being —
But Being is also fullness, in a special sense.
It is not a quantity that one can measure,
It is a Unity, like sunshine —
It is the luminous and radiant garland of the love of God.

XVII

In Night and Ice — this is what Fridtjof Nansen called
His book on his journey to the farthest North;
Thus many journeys into the unknown
Have become symbols of a night that is hostile to life.
We like what is near and solid —
East, west — home's best.

Nevertheless, what is remote can be the Center —
So turn toward the shrine of thy heart.

xVIII

The noble David Livingstone wanted to teach black people —
He wanted to convert them to the One good God.

Later he became an explorer in Africa —
But he did too much, and could not be healed.

During his career, he struggled much —
He suffered from the world and from himself.

The heroic man's deep piety was clear —
His heart stood still as he knelt in prayer.

xIX

Firstly, thou must remain faithful to thyself;
In another respect, thou must progress and change.
A good disposition ought to bear fruit;
A bad one, thou must cast out of thy soul.
This is why thou art a wanderer on earth —
Let thine action sing the praise of the Most High.

xx

The human face is an open book:
Man should manifest intelligence and strength;
Beauty and goodness should radiate from woman —
May their souls bow down before the Truth.
Man, woman — the two are one human being;
God created them as His witness in the world.

XXI

In Islam, patience is always highly praised —
It is placed alongside Truth — *haqq* and *sabr*.
Where there is Truth, there is peace —
There is no impatience in Heaven's meadows.

Patience — resignation to God's Will;
Doing — without haste or agitation — what we must do.

XXII

The cessation of mental agitation —
The peace that rises above the world;
This is the eternal, true Benares —
The Center that shows me my true self.

XXIII

Zen monks gaze on a white wall,
And concentrate on the absolute Void —
Beyond the web of world and reason,
So that no image, no sound, disturb *satori*.

Vacare Deo — neither mine nor thine —
It excludes everything, and yet includes everything.

XXIV

God is the measure of our earthly works —
So let us do what has meaning. But note:
What for the fool is of great importance,
Is no more than a flight from his own nothingness.

XXV

The Christmas tree — a miracle from the forest,
On which candles shine and small globes hang;
It is easy for a child's heart
To make of this an image of Paradise,

For us too, the tree has meaning —
It evokes gratitude and innocence.

XXVI

Are our poems sometimes too naïve?
Maybe. But the intelligent reader misunderstands them not.

Among the readers there may also be children —
Big or small, we respect them no less.

Or perhaps mature elders read us —
But the wise are not only to be found amongst the old.

XXVII

If other things had happened to me, I would be another —
The fortuitous has woven me;
Certainly, what was already in me also had its effect —
And then: God raised me above myself.

XXVIII

The *individuum* is what cannot be divided —
God conceived man as an “I.”
But there are souls that are split —
Many souls have turned toward the nothingness.

Do not confuse this with the two poles
That reveal an inner richness —
The soul that stands before its Creator,
Must preserve for God what God has given it.

XXIX

The world of cities — Basel and Mülhausen were
The beginning. Then Lausanne for many years —
Gone, gone. Finally there came the wilderness —
The deep forest, that for me replaces everything.

XXX

Be Thou with me, and I will be with Thee —
Only God-remembrance is of importance for me.
The mind of the one whose heart pronounces not Thy Name
Understands not the meaning of existence.

XXXI

Thou art my God — I am in Thy hands;
I am on my path, where Thou wilt.
And mayest Thou — Who knoweth me —
Always turn my steps in Thy direction.

XXXII

In order to be happy, one needs a reason;
But first of all comes the happiness
That is unconditional, for it comes from Being —
And pure Being thou hast at all times.
Only what is from the Lord can gladden the heart.

Know that only in Being thou art real,
Before thinking that thine activity is thyself —
Before all this and that, be That which Is.

XXXIII

What we should do according to God's Word is simple;
Not simple is what we wish to do according to our own will.

Furthermore: "must" and "may" are not the same —
In God's Will alone is happiness here below.

XXXIV

There are different tendencies in the human breast.
Sentiment and passion animate the spirit of Jews and Arabs;
Everything is based
On faith and will.
Hindus tend towards the pure Intellect —
Profoundly conscious
Of the eternal Real.
Reason alone remained for the West —
It yielded to outward appearances.
In every soul, there should be something of each of these qualities.

XXXV

Say but once: God — and a thousand vain actions
Are extinguished, like candles in the wind;
Nothing can resist the Absolute —
Behold how the vain vanishes before the Word.

Cherish the Truth within thyself —
See how the breath of the Most High kindles the heart.
Where God's Name resounds, there is victory —
The symbol that ends in God's Omnipotence.

XXXVI

Firstly truth and virtue;
Then beauty and love.
Wisdom and its path; nobility and goodness —
All these manifest on earth the heavenly nature.

XXXVII

The saying and the hearing of that
Which is unique seem to be nothing,
But they are everything. What they contain
And what they can bring thee, thou canst not measure.

XXXVIII

Many believe that we finally become gods
After thousands of cycles of existence.
But rather than entertain such an inflated illusion,
I prefer to be a God-willed man on earth —
Far be it that one should journey into a mythic nothingness.

XXXIX

I was called Frithjof; for my father dreamt
Of the wild fjords in the far north.
The soul feels at ease in Freyja's glow —
*Frihet gar ut fron den ljungande Pol.*¹

Nevertheless: Basel is my home town —
Where the Rhine goes on its way,
Until it flows into the North Sea;

Just as the soul finds its way to the Infinite.

XL

Invocation, and certainty of salvation,
are the elixir of life;
If there be any consolation on earth,
hamîn ast — it is here.

Primordial prayer and God's blessing —
there is nothing better here below;
God's seed, which the earth
has received into itself, brings Peace.

May the seed that falls to earth
blissfully become a flower.

XL I

Dieu soit béni — “Blessèd be God” — but
In German, one would say: *Gott sei gepriesen* — “God be praised”;
For there is no one who can bless God —
No one can have God's power of benediction.

Also: *béni soit son saint Nom*; this makes sense,
Because the Lord is more than His Name.

The language of the church often has expressions
Which one is not absolutely obliged to follow —
One can praise God in every language.

XLII

“Physician, heal thyself” — many could heal themselves
If they did not have a secret pride in their veins;
And many souls would have been healed long ago,
If they had known how to struggle with themselves.

XLIII

The evil one, it is said, can work miracles —
But Heaven has never pardoned him.
If he can do everything, yet one thing he cannot do:
And this is to bow down before the Almighty.

XLIV

The pyramid stands on the edge of the desert,
In golden silence, and in heat and sand.
I wanted to bow down inside it,
But I did not want to climb the outside.
I thought: the top is in the hands of the gods.

XLV

As Botticelli painted her, Venus emerged from the sea.
And so it is with the soul, when it emerges from the
Waters of knowledge. Bathing in the Spirit
Brings the victory of Truth.

A Hindu scripture says:
There is no lustral water better than knowledge.

XLVI

For the wise there is no “once upon a time” —
There is only the “now,” which belongs to our Lord.
Let fairy tales be for children —
The Most High has taught us better things.

For wise souls, there is no time,
Said Meister Eckhart. Eternity is God’s Kingdom,
Which never has not been.

Only timeless Pure Being can deliver us.

XLVII

The Most High will pardon foolish acts,
If thou knowest by thyself that they are foolish,
And if thou performest a pious act,
And thereby overcomest foolish illusion —
An act that God will judge with clemency.

For — whatever thy mistake may have been —
Self-knowledge, accompanied by trust in God, is the best remedy.

XLVIII

In the far North: a walk in the night —
Almost terrifying is the vast sky
Which God created as a dome above us.

All around is the dark field of Mother Earth.
From above: a shining Presence —
The world of countless stars, close to God.

XLIX

Patience brings the soul much profit —
But impatience also has a meaning.
It is true that there is an impatience that is a defect,
When the soul cannot dominate itself;
But another kind of impatience is logic:
It wills that everything follow a wise plan.
Thus is it also with God: things happen
At the moment that He conceives their being.

ℒ

Think of God, and all is well.
Thou need'st not hesitate to do it;
He is the meaning of things, and thy salvation —
Thy heart can repose in hope.

ℒI

May I not think of the many things
That are a consolation for me? Of course thou mayst do so,
But without forgetting the Most High —
So close thine eyes in faith.

On the Last Day — the Judgement of the Lord —
There is also a place for a wise equilibrium.

ℒII

Fanatics are people who think
That only exaggeration is praiseworthy;
An attitude that ends by twisting the True
Into a forced opposite.

Certainly, things are as they are —
God made them so with all rigor;
But on the other hand: in God's Pure Being,
Which penetrates everything, there is no narrowness.

ℒIII

Foolish curiosity has no limit;
But let us know what we must know.
We must not be angry with scholars
Because of that which constitutes their wisdom.

ℒIV

The Costa Brava — land of golden dreams;
Tossa and Cadaqués and Sant Feliú —
Bygone days. The coast of remembrance
Gives light and love. So close thine eyes.

ℒV

“It may be that the help of the Most High is near” —
So it is said in the Koran — much nearer than thou thinkest.
Thou may’st well ask: where is God’s Strength?
Thou knowest not — and suddenly it is there.

ℒVI

Sometimes a kind of sadness enters our soul —
There are indeed always reasons to worry.
Happy are those who courageously stand at the Center,
Where other friends of God have stood before them —
Where God’s Words of consolation do not fade away.

LVII

Kumbha-melâ — a feast where naked sadhus
Sometimes fight, because holiness has
Different colors. Super-men?
No trace of them anywhere —

Or so it seems. But maybe
There is one man there who brings a blessing.

LVIII

Lallâ had two reasons for going naked
Before the people: an inner one,
Because, in her heart, she had found the Self;
And an outer one, because the goddess freely shines
Through all feminine beauty,
In order to manifest Heaven to the whole world.

LIX

We need two things: consolation and help;
Consolation, so that our soul does not grieve;
Help, so that we know what to do —
So that doubt does not paralyze our action;
So that God may accomplish what we ourselves cannot do —
So that, filled with trust, we may be at peace;
In pure love, and in the knowledge of God.

The World Wheel V

ℒX

Being and Self: act and contemplation;
The highest Outward and the deepest Inward.

Happy the one who drinks from the well of Primordial Being —
And who is penetrated by the primordial song of the Self.

ℒXI

The essential is that I strive towards my goal,
And that I shun everything that resists it;
Only vexation comes when I move in darkness;
If I think of God, I am in joy,
And know why I am — and why I am alive.

ℒXII

Did not Solomon say: “All is vanity”?
As if the pilgrim had nothing left in his pouch.
Look: what thou canst not grasp through wisdom,
Thou would’st do well to drop.
No one should strive after what is vain and foolish —
For only what comes from the angels brings blessing.

ℒXIII

David, the harp player, was a poet,
Sent to bring the Psalms into the world.
The words of Virgil were both human and divine —
And I would say the same of Alighieri.

In poetry thou canst find two levels:
The entirely general one of art, then, in addition,
Genius may brilliantly proclaim itself —
Holy Words are Light from above.

ℒXIV

God sometimes gives us in our earthly life
A brother-soul, who embellishes the Path,
And who, in many ways,
Reconciles us with the ups and downs of life.

The wise Titus Burckhardt was a friend,
In life, there was no better than he;
A brother, given me in far off days,
From his earliest youth until his death.

Erik von Meyenburg was a companion
Of a very noble kind, ready for every service;
What made even deeper the nobility of his faithful soul
Was a ray of sanctity.

ℒXV

The world is what it is; no more, no less.
It is but a husk; yet it offers itself
With all its fullness —
But in reality it is poor and empty.
Only God is That which is self-existent —
Thou findest Him in the primordial song of silence.

ℒXVI

Why is God “a mighty fortress,
A good bulwark and weapon”?
Because the evil one attacks us —
And gives us much to do.
Against the Wall he can do nothing —
It is the Eternal Stone;
The weapon is a ray of light
From God’s Pure Being.

ℒXVII

I do not indiscriminately or sentimentally
Waste time on animals,
But the ladybird I respect.
It may safely remain near me.
People venerated sacred elephants,
But they underestimated the smallest of God’s creatures;
Thou see’st that mere size counts for little —
The tiny insect — God ordained that it be honored.

LXVIII

To say Absolute is also to say Infinite;
Necessity brings with it Possibility.
The stream of things that is constantly renewed
Is nevertheless motionless above time.

A thing is what it is, but it has various modalities —
Not, however, in terms of number;
For, when a thing has different modalities,
They are harmoniously united as one entity:

As a three-ness, a ten-ness, and so on:
Thou must envision numbers as crystals.
Multiplicity finds its happiness in identity.
Differentiation strives back towards unity.

LXIX

Vedanta and *japa-yoga*; theory and practice.
Primordial doctrine and primordial prayer —
Wisdom and invocation. The two poles
Of the soul that stands before its Creator.

LXX

If we did not suffer in this world,
The heavenly power could have no pity.
If the little child were already in Paradise,
How could the mother carry its burden?

If we were not so helpless and so little,
How could we be in God's Hands?

LXXI

Should everything be completely straight in the world?
This is a question everybody asks.
If some stupidity were not innate in us,
How could God choose the wise?

If thou seekest to know what *mâyâ* is —
Thou wilt waste much of thy time.

LXXII

Once, when very young, I was alone in a forest,
And I said: "Ye Higher Powers, here I am,
I wish to be an instrument of the sacred;
Hear my prayer, and come soon."

Heaven's answer did not fail —
If it had not come, I would have written nothing.

ℒXXIII

Praised be the power of light,
Which emerges from God's Eternal Word.
The ray from the Face of the Most High
Is security for my soul.

Whatever darkness may bring forth —
The power of Heaven breaks it.
Be still, O heart. For vain are
The noisy words of nothingness.

ℒXXIV

Ye have, on earth, the most beautiful house,
And suddenly, it is all over.
Be wise, be not concerned —
In Heaven, it is a matter of indifference.

ℒXXV

Imagine a group of mourners;
And thou askest: what is it that these people mourn?
One replies with some embarrassment:
These are only people who know too many things.

Then come other people, full of cheer —
What is it, thou askest, that makes you so happy?
The answer: because there is no sage who takes seriously
An excess of factual knowledge.

Knowing facts may be far removed from understanding —
What one does not understand, one can drop.

ℒXXVI

Thou will find no enigmas in *Atmâ's* heights —
It is *mâyâ* that is difficult to understand.

The meaning of the world is to manifest *Atmâ* —
Let All-Possibility weave its play.

What has no beginning, will not pass away.

ℒXXVII

Beauty is first and foremost in nature —
Everywhere thou seest the trace of the Creator.

Then there is great human art —
In every noble work God's favor blooms.

Beauty of language: the genius of Dante
Braids a garland that links thee with God.

Then there is music: a mystery that resounds from Heaven,
And brings the inexpressible to earth.

To the magic of music belongs the dance —
The garland of gopis circle round Krishna's flute.

Finally there is woman: the quintessence of beauty —
The reconciling ray of the power of God.

ℒXXVIII

Man was created for eternity;
But one thing is certain: we have the right to be human —
A to-and-fro that is not easy to master.

The meaning of the human state is God alone;
Thou must find the One deep within the Other —
God will forgive thee the ordeal of being human.

LXXXIX

One calls the evil one Lucifer — but this is not right;
One can never call him a “bearer of light.”
Light can only be borne by what comes from the Spirit;
Truth cannot burn in hell.

LXXX

What is from God? That which leads us to Him —
Be it direct, like knowledge and love of God;
Or indirect, like beauty,
Which we can understand in God.

LXXXI

Every prophet is “Lucifer” — in the true sense of the word,
Which means: consecrated to the Light;
And it is a sin to misuse this name —
It is a crime against language, that cries out to Heaven.

It is said that the highest angel fell —
This is the greatest nonsense of all.
What fell was only a high possibility
Which, in the grip of the devil, took itself for God.

The highest angel is like God’s mirror —
His wings are made of eternal light.

LXXXII

Phosphor—bearer of light—the name given to the brightness
Of surfaces that shine by themselves;
It is a wise word — it bears witness to the state of grace
Of the souls that have reached light in God.

In God: the Most High created those rare souls
Who, of themselves, choose the Path to the Self.

LXXXIII

I dreamt I had a visit from Dante,
And someone said to me: do not tire him —
He is several hundred years old;
I said: in the primordial power of the *Commedia*
Lies immortality — and God's Peace.

Never has earth sung anything more noble —
Time passes; but the poem does not.

LXXXIV

One is not in this world for oneself, but for God.
Certainly we have the right to be human;
But do not forget that man
Has but one deep meaning: God alone.

For the human state is a path, not a cushion —
So let us do the duty imposed on us by God.

LXXXV

Nobility and profundity are necessary if we are to understand
That woman's beauty is a message
That gilds everything else on earth —
It is Heaven kissing the earth.

It is not as a poet that I wish to praise woman —
What compels me to do so is grace from Above.

LXXXVI

Sacred Scriptures in a sacred language —
What counts is not only their literal meaning;
Drink of the primordial song of God's nearness —
God knows what thy soul can understand.

LXXXVII

Consolations in the petty everyday world —
What is important is not the little things they give thee;
But that, despite their triviality, we experience
Something of God's compassion.

LXXXVIII

The Creator spake: "Let there be light" —
Behold, how the Lord breaks through the night.
"And there was light." — Knowledge is
The miracle that is the measure of the world.

LXXXIX

In the past, I considered eating almost a sin.
An elder taught me: absolutely not —
With everything given by God, thou canst
Secretly perform ejaculatory prayer.
What is written in nature
Is the work of God — and is a prayer in itself.

Everything given thee by the Hand of the Most High
Is sacred — everything thou needest in life.

XC

To fasting and to vigils say: yes and no;
Both can sanctify, but also may be of no avail.
Everything that one does in the Spirit is close to Heaven —
For then the heart reposes in the Will of the All-Merciful.

XC I

The touchstone that the human soul
Is not overestimating itself and is not blindly inflated,
Is that it feels its own weakness —
And that it goes its way in humility and wisdom.

In humility: feeling itself like a child before God;
In wisdom: seeing things as they really are.

XC II

One of the worst things in life
Is our encounter with the absurd —
It is said that, from the beginning,
The enemy has raged against Truth and Peace.

It is written: it must needs be that offenses come;
But woe to him through whom the offense cometh —
Whoever is not of the Truth must perish.

XC III

The Church Fathers said it is good
That error sometimes usurps the place of knowledge —
Just as light brings with it shadow,
Darkness — for its part — demands brightness.

Heresy is like a flint, in which,
When thou strikest it, the spark's brightness is produced.

XCIV

Why does God's vengeance often come so late?
Why had David to cry out in the desert?
The offense may persist for a long time —
The Lord's Wrath burns in wise degrees.

God's vengeance wills not to unveil itself —
Thou see'st not the method in its fires.
The mills of God grind slowly, says a proverb,
But they grind exceeding small.

XCV

A psychopath can be intelligent and learned,
And pious in his way; but do not believe that,
Because his psyche has its limitations,
He will escape the Last Judgement.

Responsibility is possessed by everyone
Who has the capacity to think and act rightly —
Only this has weight on the scales.

XCVI

Peoples have to live alongside each other for a very long time;
Conquerors should never seek vengeance.
Of course one does not want to lose a war,
One wields the sword—but it is not the fault of the people.

If you consider a neighboring people to be wicked,
The foe will soon stand at your gate.
Happy are those who, amidst the troubles of this world,
Do not lose the peace of God in their soul.

XCVII

The evil one wants us to doubt the Most High
And ourselves. One should never listen to him;
Ye know the fables of old —
For instance, the fox and the sour grapes.
Believe not falsehood in the garb of wisdom —
Lies that rob you of your soul.

XCVIII

God knows how and why the world goes round,
And also how it is in my soul —
He knows the many things befell me in life;
He knows my heart. So I can sleep in peace.

What is essential is that I remember the Lord —
And that I give Him all my heart and all my life.

XCIX

The false superman must exist —
But he cannot put the world out of joint;
Take care that he trouble not thy thinking.
There has to be someone who believes himself
And thereby errs concerning the nature of things —
And twists his soul to self-delusion.

C

I wronged no one,
And yet I am calumniated as no other;
Why? Because I am a man sent by God,
Who brought to earth a ladder to Heaven.

CI

Divinity as Beyond-Being is impersonal;
But it is personal when, as man, thou standest before It:
When thou, with needs great or small,
Entreatest thy Lord, Creator and Judge.

Thou contemplatest the impersonal in the Intellect;
The Intellect, like What it sees, is uncreated —
It knows, from the beginning, what thou knowest not.

CII

Serenity is like the top of a mountain;
Certainty is like a safe cavern within it;
The first requires resignation,
The second requires trust in God —
See how the soul has both height and depth.
The source of existence is both holy brightness and holy darkness.

CIII

Vairagyânanda was the name of a Hindu sage —
“Bliss through freedom from illusion.”
Blessèd the man who, in his own soul,
Has broken down the wall that separates him from God’s
Presence.

CIV

Vairagya — equanimity through the nearness of God;
Blessèd the man who looks on petty things from a distance.

I am in the snow on a mountain top,
And over it blows the wind’s eternal song —
Everything is white and even as far as the eye can see.

CV

After all our prayer, where is God's help?
Hidden like the child Moses in the bulrushes.
What is small and remote can become immense —
On earth, the help of the Lord is always near.

CVI

Vedânta, diksha, japa: these three —
Doctrine, initiation, and path. The path to where?
To where all wise thought aspires —
To the One Self, to the One Freedom.

CVII

Certainly, I am only one amongst many,
But I am unique through the One Truth —
In one instant, I encompass the years.

The world and life are not there for play —
Behind everyday life lies the miraculous.

CVIII

Life is a constantly renewed river —
Who can prolong a beautiful moment?
Man has to swim as the river wishes —
He cannot prolong a beautiful “now.”

So remain still in the proximity of the Most High —
Thy happiness lies in the deepest folds of thy heart.

CIX

My homeland is India — for already in my youth
I was penetrated by the words of the Veda.
Only in the wake of Vedantic doctrine
Could I bring my own message to the world —
The Word of God, that I hear within me.

CX

Vedanta, accompanied by *japa-yoga* —
Therein lies all that Wisdom has to offer.
Happy the man who, with God’s grace in the depths of his heart,
Protects this doctrine and this path

Ya ta ha Krishna, tato dharma, jaya.
Where Krishna is, there is the victory of virtue —
Truth and beauty are eternal youth.

CXI

I find enlightenment where Wisdom dwells;
I am happy, where happiness is found.
Seek in Heaven that which is enthroned in Heaven,
Which wondrously combines light and warmth;
Which God has made for thy faith —
Which rewards thy soul for its fidelity.

CXII

A living creature can both abstain from something,
And accomplish something;
It can know contentment, and also passion;
It can be intelligent, and also sing of love.

Life offers us all these ways.
The way of ways is to strive towards God —
So let His Word resound in thy heart.

CXIII

Gold, silver, bronze and iron — the four ages
Through which humanity passes. During the golden age,
There was only peace. There was nothing to dispute —
The way to conflict of opinions was still far.

During the silver age, many things were already lost —
One had to remind oneself of the Word of Truth.
I think I must have been born at this time.

CXIV

Ephemerality — it may well be a sad word,
For in fact, time takes everything away.
But it is not so sad, because the stream of time
Can do nothing against the kernel of eternity.

CXV

One says one knows not where to turn —
But one knows perfectly well. One has faith
In him who teaches truth, virtue and beauty;
With these three, thou canst build a bridge —
Only these three make life worth living.

CXVI

Man: half animal, half angel;
As angel, he is blessed with a spark of divinity —
Thence comes his spiritual duty. A man is a man,
Not when he seeks what everybody else seeks,
But when he meets God in his heart.

CXVII

Duty is what thou doest, because it is the Good,
Not because thou fearest Judgement Day;
Whoever does not fulfill his inner law,
Is traitor to himself, and walks the path to nothingness.

Our duty is twofold: one comes from Above;
The other, God has placed in our heart.

CXVIII

It is strange how the celebration of Christmas —and with it
The Christmas tree — has spread everywhere;
Even to the Moslems, for whom this feast
Provides a wonderful image of Paradise.
The reason is that one likes to see something
That is apart from the everyday world —
One likes to return to childhood,
With its innocence and joy.

CXIX

A rosary of wonders is the world:
Firstly there is space, which holds everything together;
Then time, which produces becoming and passing away;
Then matter, and with it the power of things;
Then consciousness. And finally pure Spirit,
Which shows us the Path to the Highest Good.

CXX

Characteristic of philosophers who write books
Is their tendency to exaggerate —
This is the best way to achieve originality,
And it spares their brain the trouble to be wise.
“Two and two make four” is too commonplace —
So they say it makes five, and they say it loud.
They think that everything lies within their grasp —
And that only what they blatantly exaggerate will have success.

Many sages wrote nothing —
But not one of them did violence to the Light;
Not one exaggerated what is right.

No sage ever misunderstood the way of truth.

CXXI

A Jewish proverb says: patience brings roses.
It is also said: everything is in God's Hands,
So all that happens is for the best —
As God wills. Let matters rest at that.

CXXII

Everything that is human is also relative;
So hold fast to the Divine Absolute —
What is “yes” and what is “no,” come from Him.
Happy the man who drinks from the cup of Truth,
And whom God enlightens with the wine of certainty.

CXXIII

The Peace of God waits at the door of thy heart,
It waits for thee to open it with thy faith —
Thy faith which carries certainty,
And asks not about the “why” of Grace.

CXXIV

A writer must not only concern himself with meaning,
And thereby conclude that everything is in order.
If the form is not in keeping with the meaning,
See how meaning falls away, and is lost.

True speech must not be excessive;
Be exact in things both big and small.
These rules are disregarded in the East,
Because there one has in mind only the deep intention of the words.

Did not Plato say that truth
Is proved by beauty — now and eternally.

CXXV

The argument of good intention is not acceptable
When a writer or artist produces something bad,
Because a good intention must be taken for granted —
One does not write or paint in order to annoy people;
What one offers are things that make sense.
But sometimes it may happen that the best of intentions,
Despite every effort, does not find its proper expression —
To err is human. But when the king errs,
All the rest is in God's Hands.

CXXVI

Art should not reproduce nature
Without at the same time showing artistry;
The work must not resemble Creation too closely,
As if it had stolen its reality.
A work of art must reveal a human hand —
The soul must rise to the realm of symbolism;
Only then can art give joy to the wise spirit.

One speaks of style; by means of this formal discipline
The work is raised above mere appearance —
Style is a providential Norm.

CXXVII

When I painted the Virgin, I never thought
That my paintings should merely reflect Mary's features;
I thought of femininity as such,
And not only of the Mother of Jesus.
And likewise the Child: thou see'st him pray inwardly —
He represents the devotion of all World Prophets.

CXXVIII

Shánkara brought two things: Vedanta,
Which is doctrine, and *japa*, which is invocation;
The wisdom of the Veda, and the cult of the Name
That washes away all guilt from the soul.

CXXIX

The Blessèd Virgin probably had brown hair,
And eyes that shone with love of God;
Her lips rather full; and a grace
That no earthly hand can paint.

The name of the most beautiful flower, which I invoke —
Il nome del bel Fior ch'io sempre invoco,
Dante says in his *Paradiso*:
I saw it shine at the highest level.

CXXX

Sometimes thou may'st refrain from proclaiming a certainty;
But if thou wishest to communicate it, then thou must support it
With clear logic; for those who hear thee
Will want to see meaning in what thou sayest.
Thou must not say: I am certain of this —
And then withdraw in proud obscurity.
Finally: what is of no use to anyone,
Thou art not obliged to preach in the streets.

CXXXI

One kind of certainty: five and two make seven;
But another certainty
Is what God has inscribed in our heart.
Reason and intellect: these are the two procedures, on different
levels,
Of those who love Truth.

Thou canst not reach the Most High by quibbling and caviling.
May the Most High awaken in the depths of thy soul.

CXXXII

Genius is good if it has a content that
Makes it a blessing here-below;
Otherwise let it be far from our world.
Better than fireworks is the peace of God.

CXXXIII

Ask if space has a limit —
It must have, and so must time;
The roundness of the cosmic container, in which the magic
of existence
Blossoms forth, is unimaginable.

Number also appears limitless — who can say
Where, on God's command, its limit is;
For nothing created can be infinite.
The "where," the "no-further," and the "how" —
The end of possibility, God alone knows.

CXXXIV

Whence comest thou? I come from prayer.
Whither goest thou? I go to God's Will.
What seekest thou? That which is best for me —
And may the Lord fulfill whatever is pleasing to Him.

The World Wheel VI

I

There is the beauty that we can see or hear —
Whether it be in nature or in art;
And there is beauty in the realm of thought:
In the land of poetry, in the tracks of the gods.

Every spiritual consciousness
Has an element of beauty, which we can feel;
May the blessing that radiates from the Spirit
Play on the harp-strings of our soul.

II

A beginning is the beginning of an end,
And every end was once a beginning;
Whatever is in time, was first a kernel,
Then blossomed, then approached its end —
And above it stood the star of its existence.

III

Rest, purity and peace we find,
When we take refuge in the Most High.
Thus can man tame his earthly nature,
With God's gracious help.

In the river Ganges, the soul is purified;
So also in God, when our soul's distress
Puts its trust in Him; it cannot be otherwise —
After the dark hours comes the dawn.

IV

To say Truth is to say highest duty;
And from this come all other duties.
Whoever disregards duty, loves not Truth.
And whoever calumniates others will destroy himself.

The Supreme Truth radiates from the Supreme Being.
Adherence to the True purifies the soul.
You will find nothing false in the Supreme Good,
So be upright in all that you do.

V

How do we know that we have certainty?
How indeed do we know that true is true?
No such question can be asked by a sound mind
That measures with the measures of God.

Certainty is always knowledge of certainty;
This is the Intellect. Otherwise we are mere foolishness
That shuts its eyes to the obvious.

VI

One calls *upaguru*, whatever teaches;
Even a ladybird can be a teacher.
Or an autumn leaf, falling from a tree.
Happy the man who honors God in everything,
And who hears God's voice even in the smallest things.

VII

To be or not to be — that is the question Hamlet asks,
Because he knows not where to turn;
He has no solid ground beneath his feet,
So he has only one choice: to flee from his nothingness.

Doubt comes from the kingdom of darkness,
It is said in the Veda; because whoever says “yes” to God
Also has certainty regarding created things.

Happy the man who has a rock-like faith.

VIII

An aristocratic type is one thing;
Another is the aristocrat in himself.
His essence, as it was ordained by the Creative Spirit, is:
Chivalrous, of noble substance,
Half-hero, half-saint, a total man —
A heart in which thy heart too can trust.

IX

The shepherd lad heard the alp-horn call —
Across to his fatherland he wished to swim;
They caught him, never will he see it again —
He would have liked to die in his mountain heights.

Had he known, without asking the world,
That we carry our homeland deep in our heart,
And that the true center never wavers,
Never passes away — he would have thanked God.

X

I often think of people, it could be anyone,
Whom I have seen once, and whom I will not see again;
Not knowing why I thought of them —
We are all made of the same earth,
And we pass away like shadows —
God grant that the shadows become light.

*Ma già volgeva il mio disio e il velle
L'Amor che muove il sole e l'altre stelle.*

XI

We know the saga of Hero and Leander:
Nightly he swam to her across the sea,
Guided by her light. One stormy night
The light was extinguished — and he came no more.
Destiny comes and goes. Nevertheless:
You should never forget the greatness of love.

In God alone is there eternal return.

XII

“Verily, after hardship cometh ease” —
Thus it is said in the holy Koran.
If thou hast found the way to thy Lord,
The blind ice of hardship is broken.

XIII

New year — it has buried the old year,
And comes with new life, new gifts,
And God’s blessing. What constantly renews itself,
And what we — without knowing it — possess,
Is a return from an eternal Today.

XIV

The Ten Commandments on Sinai
Were written on stone by lightning,
For all times, word for word, with power,
Shattering the mountain — teaching us what to do
In order to love the Lord with our whole being.

XV

To be logical is a veritable martyrdom;
Logic often brings the intelligent man difficulties
With people who will not think;
Nevertheless: thou canst not be angry with too many people.

The statement that a barn is burning
Does not mean that one is obliged to explain the cause,
As many thoughtless people conclude;
It would indeed be wonderful if everyone were logical.

But: I do not want to be too hard.
Patience; and let the sunshine in.

XVI

Certainty of God; certainty of salvation.
God alone is Reality; He will forgive.
Only He is unconditional; salvation is conditional —
But both should gladden the heart of man,
If, in thy depths, God's Grace resounds.

XVII

Can one improve one's karma?
People pray to the goddess Lakshmi for happiness.
The power of Heaven is free: in Lakshmi's hands
Is the life and destiny of all men.

Certainly, one should be resigned. But also:
The pipe's smoke of hope ascends to Heaven.

XVIII

With the Red Indians, the miraculous
Is always "big medicine"; and the shaman
Is there to work minor miracles —
And to exhort us to the right path.

The miraculous powers of the Great Spirit penetrate,
Mysteriously, into all things.

XIX

If we speak of beauty, this includes beautiful women —
For it is interiorizing to behold them:
To see Pure Beauty in femininity as such,
In a noble and loving way —
As if the soul were already in the meadows of Heaven.

XX

“One should not praise the day before the evening.”
Nor should one criticize the dream of life;
For whatever good thou hast woven into this dream —
God will reward thee on the Day of Judgement.

XXI

One loves the Red Indians because they were heroes;
And the Hindus because so many have been saints;
The Japanese, because they created such wonderful art;
And the Chinese, who painted gray mountain slopes —
They painted everything that was delicate, even the wind.

XXII

Persians painted charming miniatures,
And so did Hindus, to illustrate the Krishna sagas;
For minor arts must be. On the other hand,
The soul must dare to create the great:
In Agra shines the white Taj Mahal;
In Kamakura, challenging the whole world,
The Dai-Butsu towers over everything.

XXIII

I saw a naked woman in a dream;
She came, walking over flowers,
With light steps, as an angel walks.
I was a child; I asked her who she was —
“I no longer think,” was the woman’s reply.
She was a refuge of Beauty and Love,
This I knew. Then she took my hand,
And pulled it towards her, firmly and confidently —
I felt that I stood on holy ground;
Praise be to God. Then the dream was over.

XXIV

There is a thinking without images,
That takes delight in principles alone;
Then there is the realm of symbolism,
Where Truth is combined with images.
Each kind of thinking must exist in its proper place;
Different intentions require different expressions;
What is essential is that the Truth should manifest Itself.

But know: a principle is also concrete —
It depends on how one understands this word.
And in symbolism there is also abstraction —
For it excludes everything extraneous.

XXV

The edge of space no man has seen,
The stream of time — who knows when it began?
It flowed out of the origin of things,
And no one knows its God-willed “when” —
The mechanism of the universe, thou wilt never understand.

XXVI

I know a Chinese girl, beautiful
And lovable, who often serves us,
For, in a restaurant, every day,
She earns her living as a waitress.

Why she looks sad — I do not know;
She scarcely speaks, I ask no questions.
I only know one thing — that I carry within me
Her deeply mysterious face.

XXVII

Say not that this or that poem is worldly,
Or that it should not have been written.
In each one there is something of the inner light —
Otherwise it would not have entered the poet's mind or heart.

XXVIII

If Dante did not shrink from mentioning gruesome things,
It is because he had in mind the justice of punishment
When the sinner had grievously offended his Lord.

As a noble man, Dante loved the beautiful —
See how his heart burned with profound longing,
And how his *Paradiso* gives us light and love.

XXIX

I call horizontal that which is merely of this world,
And vertical that which gazes into the heights of the Spirit.
In both domains there is greatness —
But only the second is Heaven's bride.

Be not seduced by human greatness —
Not every genius stands on God's threshold.

XXX

There are three outward animal and human types:
First balanced, then light, then heavy;
This gradation does not concern our spirit —
In the spirit there is neither "less" nor "more."
Nevertheless, the type can color the spirit's expression —
The word, the language, but not the content;
Every symbol allows thee to inherit the True —
So perceive the Lord in every manifestation.

Praise God, whose Word resounds in all forms.

XXXI

One is the number of the absolute.
Two means male and female.
Three is the number of return to the One —
Or of manifestation, radiation, gift.

Totality — there is no explanation;
Let us be content with what we have —
What is uncountable is not our affair.

XXXII

North, South, East, West — this is the first example of
quaternity;
Then coldness, warmth, light, and darkness;
Then reason, sentiment, imagination, and memory;
Above all is the Pure Intellect, which liberates us.
The powers of the soul — they are but symbols
Of the power of the Spirit,¹ beyond all time.

XXXIII

The meaning of five — behold thy hand:
Four fingers stand opposite a fifth
Which rules them, as if it were the center;
This is a prototype, and thou see'st it again and again.

Six — in this, two and three combine;
Passivity and activity; in each of two columns
Are three spiritual powers: Fear, Love, and Knowledge,
Which, with His grace, may lead thee to the Most High.
Two pillars, each with three levels:
Six ways to invoke the One Lord.

XXXIV

If thou art by nature a philosopher,
Thou canst not choose a narrow faith;
If thou findest thy happiness in fideistic zeal,
Thou canst not speak of Pure Intellect.

Look into the fundamental content of thy heart;
God made it; but souls are different.
And different is their spiritual destiny.

XXXV

Om namo sarva Tathâgata Om —
Hail to all who walk the way “thus-gone”;
Like the many who have striven towards Brahma —
They attained the highest goal,
Because they did not merely think the meaning of existence,
But intensely lived it with their whole soul.

XXXVI

Conveying a spiritual message is the function of the sage
And the saint. The hero's function is the people's security.
The duty of the good man is honest work.
In the case of each individual,
Duties point towards the Most High —
Whoever does not follow his calling, does not prosper.

XXXVII

The Lord is Reality and Presence —
He is That which is, He is the Supreme Being.
Certainty of God, along with certainty of salvation —
This is man; this alone is his path.

God is the Outward and the Inward:
I am His property, and He is mine.

XXXVIII

A noble man is one who knows himself,
And dominates himself; these are the two signs.
And if seduction or trial comes,
He will — in God — not deviate.

XXXIX

One puts the royal prince on the throne,
And places on his head the golden crown.
And then one says to him — I know not who can dare —
Now thou art king, and thou hast nothing to say.
This may sound highly improbable,
But this is how it is in our day.

XL

Animals are symbols — see how
The gazelles flee from the lion,
And how the lion chooses to avoid elephants,
And not without reason — the king becomes modest.

XL I

Forget not to think of thy Creator;
For, if thou wishest that He forget thee not,
And measure thee not with too strict measures,
Then thou must give Him thy heart and thy life.

Certainly, every day has its burden;
If thou wishest that God take account
Of what, despite thy weakness, is good in thee,
Thou must direct thy whole being towards the Most High,

So that He may break down for thee the wall of earthly illusion.

XL II

Calumny and megalomania go together,
Because they come from the same lying spirit.

Do not believe that a small evil does not weigh heavily —
The one who casually sins, sins more and more.

Truthfulness and humility open wide
The door to felicity and the Most High.

Arrogance and pride thou shouldst flee —
But how easily God pardons a childlike heart!

XLIII

Good people give thee joy;
Bad ones thou must bear with patience,
Out of love of the Lord; knowing that the world
Would not be earthly without its burdens.

Patience is gratitude at all times;
Whenever thou art grateful, there is blessing.

XLIV

Is not the Kingdom of Heaven also a world?
Whatever is a world, must have shadows;
But in Paradise, there is everywhere
The grace of God, and its gifts —
Just as, after the day, the mild evening comes,
The blessing of which helps all good souls.

XLV

You imagine angels as beautiful women,
And not wrongly; but there are also the Lord's knights,
With lance, sword and shield:
In the Name of God, they look after the rights of the good.

Creatures, who are the servants of the Most High,
Are either like the storm that breaks down everything —
Or like the mild and loving wind of spring.

XLVI

One would like to write a poem,
But nothing happens, no inspiration comes.
One cannot force things; so one remains silent,
And is happy anyway. Patience — such is life.

XLVII

Michelangelo — as a poet — was right
To be envious, in the best sense of this word,
Of Dante's soul; for he was tired
Of suffering so long from his own soul.

XLVIII

Beatitude — it cannot be eternal,
Because God alone is eternal. Is this true? Yes, but also no:
For the holy Scripture has promised us eternity,
Therefore the soul also can be eternal — in Âtmâ.

XLIX

What is man? He is intelligence and will,
Then character: whether he is virtuous or not;
Then destiny — what the Hindus call karma.

And after the ego comes holy silence;
This is our relationship with the Highest Light —
With God. May our soul know the Self.

ℒ

Intelligence, reason, and Pure Intellect;²
In French: *intelligence, raison, et intellect*.
One must clearly distinguish these basic concepts —
To confuse concepts brings endless trouble.
Of course, one must honor one's own language —
Nevertheless, French has much to teach us.

Germans of earlier times often wrote in Latin —
But nevertheless remained German.

ℒI

“Rest in peace” — This saying has two meanings:
Firstly, the repose of the earthly soul after death,
And especially the repose of the faithful soul;
God grant that it choose the Path Upwards.

Requiescat in Pace: this saying
Refers to what is made for immortality:
The bride of God when, in her last hour,
She awakens, blessèd, in eternal Peace.

ℒII

When thou thinkest of God, all is well —
When God thinks of thee, thy heart is at peace.
Wherever thou goest, thou comest closer to God —
So long as thou keepest in mind what the Most High wills.

ℒIII

Patience brings *báraka*, the Arabs say —
This means a blessing that radiates from the Most High;
The one who is resigned, for God, through all the pains
Of life, has paid many debts.

ℒIV

Full of trust thou shouldst walk through life —
May the angels' protection accompany thee.
Bear with patience the blows of destiny —
What counts is one thing alone: love of God.

ℒV

It may be asked whether the elect in Heaven
Are clad in raiment, or are naked:
Both must be true, for beatitude
Must include everything that has a meaning.
Ask not "where" or "why" —
Every truth has the right to have its symbol.

LVII

Mary is called Co-Redemptrix.
One could say the same of the *Shakti*,
For her duty is joyfully to share
The burden of the *Avatara*.

Wherever the masculine liberates souls,
The hand of the feminine cannot be absent.
The duty of man is preaching and struggle —
More existential is the way of femininity.

LVIII

If thou sayest thy prayer with the right intention,
It is indifferent what evil spirits murmur —
If thou art linked to God, they cannot
Darken thy soul or thy day;
The Lord will turn thy mind to what is best.

Say: God — and this is certainly not difficult —
And the hands of the evil one will be weak and empty.

LVIII

Perhaps thou art tired of thy soul,
And thinkest thy wandering has reached its limit,
And that thy poor praying is not good —
Wake up, be happy in strong faith!
Even if thou likest not thy prayer —
Well, thou must give it thine attention, despite thy weakness;
Thou owest it to the Most High — and to the world.

Happy are those who bring hope to the world.

LIX

When I was a child, other children used to ask me
For advice; then, later in life,
It was the same: I always had to
Give advice and help to others.

From my childhood, I felt within me
An inborn certainty
That always produced an answer.
For I was chosen to teach and to help.

There is no question here of “I” and “thou” —
In God’s Will, find thy peace.

ℒX

Port-Vendres, where the ship lay at anchor —
I will never forget that golden day.
I was alone in my room; the others
Wanted to walk for a while along the shore.
They had given me a bunch of flowers —
I gazed into their bright splendor,
And thought of Paradise like a child;
Then came — a waking dream — the Virgin sweet,
And stayed with me, hidden deep within me
With her grace, which never disappeared —
Holy presence and luminous remembrance.
An image come from Heaven; I like to call it
The *Stella Maris* — my morning star.

ℒXI

Four seasons of the year, thou bearest in thy soul;
Each one possesses its magic and its joy;
There is no question about what one should choose —
For what comes from God, leads back to Him.

Blossoming, unfolding, looking back, wise silence —
God grant that each phase may fulfill its meaning.
Childhood, youth, manhood, old age — four stages
Through which each “I” must pass.

ℒXII

A Formula, a Name, from a Sacred Scripture,
Painted on a panel on a wall —
Is this panel sacred, or does
It merely remain ordinary wood or ordinary stone?
The material is sanctified, this is certain —
And truly sacred is the inscription's meaning.

Seek not to restrict things —
Seeing their essential content is more profitable;
May the painted inscription lead thee to the True.

ℒXIII

Maria is the *Stella Matutina*,
Because she is the early morning light in the soul —
Because she kisses my heart, which I have given to the Lord,
In prayer's eternal morning.

ℒXIV

I was asked how one should speak to God;
I said: canonical prayer
Is universal nourishment; then read the Psalms;
And invoke God, before whose Light ye stand —
All else is contained therein.

God Himself speaks in the deepest folds of thy heart.

ℒXV

If thou art a pious man, who prays faithfully,
Then take care that thou thinkest not erroneously —
And that, even in small everyday matters,
Thou remainest focused on what is true;
For it could happen that, through some injustice,
Thou couldst jeopardize thy progress toward the Sovereign Good —
And that, despite all thy formally correct effort,
Thou reapest not the hoped-for spiritual graces.
Understand that God does not forgive all sins.

ℒXVI

My grandmother played old German songs
On her zither, deeply absorbed,
As if her old hands were drunk;
An image that had faded away, but has now returned.
“*Alt Heidelberg, du Feine,*” sweet dreams —
The nightingales sang in the trees.

I was witness to this fairy tale —
But my interest lay not in this land of dreams;
Other things called me — I read the Gita very early —
Brahma Satyam was India’s message,
And this became the melody of my deepest heart.

ℒXVII

The doctor said, and rightly so,
That I should not overwork myself;
But what I have in mind in all my efforts
Is a homeland, deep in God's Peace.

ℒXVIII

Exception proves the rule;
“Let five be even” — in other words:
Legitimate irregularities
Thou findest everywhere in this world;
And everyone knows it who examines ideas
And who, without prejudice, loves the Truth.

ℒXIX

The earth turns in the cold night —
Heaven's consolation is that the sun keeps watch
With light and warmth, and bestows the power of life —
In the same way the Lord puts Himself into thy soul.

What is it basically that makes us happy?
It is God, Who created the ray of selfhood;
Our “yes” to God in the kernel of our soul
Is our path, and the star of our existence.

LXX

Landscapes: meadows, forests, hills —
Mountains with eternal snow; also tiny streams, large rivers;
Then lakes, seas and the vast ocean;
God grant that in the course of my life
I overlook nothing of this world's beauty —
Of all the things that are the adornment of Mother Earth.

Where did I experience my finest hours of peace?
This is difficult to say. However —
I found my home in a forest;
I could escape the turmoil of the world.

LXXI

It is my karma that I must, and may, be man.
Is not man the door
To the meaning of existence, and so to bliss?
God grant that the human condition be not a temptation for us.
God awaits us; be ready for Him.

LXXII

Three things are sacred to me: firstly, Truth;
Then, in its tracks, quintessential prayer;
And then virtue — nobility of soul which,
In God, walks in all of beauty's paths.

LXXIII

Primordial Truth grants you the miracle of certainty;
Never think that in your mind there can be nothing certain.
From truth and certainty derives the act
Which, in the soul, rends the illusion of *mâyâ*:
Namely quintessential prayer; then the heavenly realm
Of virtue—which is nakedness and raiment at the same time.

LXXIV

There is a vengeance that comes from passion;
And there is one that comes from justice.
“Revenge is sweet” —not only because the evil one wants it,
But also because wickedness cries out to Heaven.

LXXV

Rectitude means: to observe proportion in everything;
Only the slave of passion is without proportion;
Whatever is true, thy spirit need not force.
God knows what is in our breast —
With God’s measures, may the work succeed.

But there is a question thou shouldst not forget:
Is not the pure love of God measureless,
The love that frees thee from the world’s vain turmoil?
Certainly: thou canst not measure the Infinite.

ℒXXVI

Man may regret many false steps,
And be sad over his sins and the flotsam of his soul —
He may, before God, bend his proud knee,
And, with shameful breast, lie in the dust;
The final word is his faith —
The heart's hope for eternity.
How many, thinking themselves worthless,
Have, through God's grace, entered into the light.

ℒXXVII

Two paths: quintessential Truth and quintessential Prayer;
Two gifts: God with thee, and Marian grace.
One word: be not troubled —
And let the wheel of worldly tumult turn.

ℒXXVIII

There were powers, which from childhood onward,
Sought to destroy thee; but they could not succeed.
In every trial, help was there;
In the darkness, thou heardest angels singing.

The World Wheel VI

ℒXXIX

A German heart — deep and poetic;
Then comes, by destiny, the Latin element.
But the deepest kernel of my heart, by vocation,
Is *Brahma Satyam* — the Vedantic spirit
That was the first in the Creation.

These are, from God, my dimensions.
Not that I think here of profound poetry—
An intermezzo can also be justified.

ℒXXX

If thou wishest, in this world, to speak of the True,
Thou must take into account the wicked and the insolent,
Who, *Deo gratias*, can achieve nothing —

For *vincit omnia Veritas*. God, who is power,
Takes the end into His Hands.

Say to thyself: whatever thou wishest in the Lord will succeed.

LXXXI

Folk-songs are often songs of longing.
It is as if their purpose were to coax tired peasants,
In the evening, after the day's work — perhaps following a feast —
Into honoring the beautiful and the holy.
The nature of the people is not simply love of life;
Nobility lies within the breast of each good man;
And also, some might add, much love and much sorrow —
Everyone must bear the burden of being human.

LXXXII

A phenomenon of old age:
Things long past come back to mind
Whether one wishes it or not; God grant that all
Illusion disappear in the incense of prayer.

For experience has long taught us
That we can never be happier
Than when our spirit finds its true self in God —
Without vain melodies from bygone days.

LXXXIII

The saying *ora et labora* comprises
Everything that is essential in life:
Firstly the meaning of existence, and then
What thou must do in order to earn thy living.

It is often said that work is prayer —
But this is a nonsense; if thou couldst make a living
Without work, and devoted thyself only to prayer,
Thou wouldst have one foot in eternal life.

LXXXIV

“Late ye come, but come ye do,” said a poet in a play;
This is often quoted.
“Better late than never” — a saying that means:
Happy the man who loses nothing,
Even though he come at the last hour;
A saying that comforts those who come late.

Therefore, people, be not discouraged,
If ye do what is right at the last moment.
Nevertheless: to postpone would be poor advice —
One never knows if one will still have time.

LXXXV

Rothenburg, Dinkelsbühl: dream-filled cities
In Franconia — streets still redolent
Of olden times; places where I would have
Gladly remained longer than in fact I could.

But now my home is far from urban happiness:
A wild wood in the legendary West,
Chosen by the Lord in a New World.

God knows best what befits my innermost nature —
He who enlightens my heart with His grace.

LXXXVI

Take care to use expressions that make sense —
One can only approve what is faultless.
“May God continue to give you His grace” —
Write not thus; therein lies something discordant —
For there is no reason to think that what God has given us is
uncertain.
“I pray that your journey be good and happy” —
This means: if I do not pray, perhaps there will be
A hurricane, and your ship will sink.
“May the Lord enlighten you” is a tautology
When reason is sufficient and there is no problem.
See how so many people, with the best will in the world,
Choose a way of speaking that rings false.

LXXXVII

There are three spiritual worlds to which I belong:
The primordial world of the Veda, then Sufism,
And then, in the West, the world of the Indians;
Each branch of humanity has something to teach,
For every cosmos shines in its own way.
Metaphysics means the words of the Vedas;
The Name of God is the world of the Sufis;
And our harmony with surrounding creation
Is what pleases the heart of the Indian.

LXXXVIII

I grew up amid the sounds of the violin —
I know many old melodies,
More than I wish; I would often like to flee
To the land of silence and of the gods.

But both are meaningful — Heaven's sounds
And Heaven's silence. Let beauty sing —
And then, if another hour so wish,
Let it in Being — in the ungraspable — fade away.

LXXXIX

Let two graces enter thy heart:
Transparent Beauty and Pure Being.
In the Beautiful, said Plato, the True shines —
Their combination is wonderful.

What is beautiful should be transparent for you —
This means that it should not remain outward or sensual.
God, who wishes to show you His ways,
Will inscribe His intention in your heart.

XC

Harp and zither, lute and song;
Language of the soul, sounds of olden times —
God grant that we become music in our heart;
Then there would no longer be evil on earth.

XCI

If Plato had been the light for everyone,
Our dark world would have recovered long ago.
Had all the world known Shankara,
Wisdom would long since have burned up illusion.

XCII

If God had willed that only good exist,
The dream that is creation would be over.

All-Possibility: this is the great word;
God put every thing in its place —

And so the melody of existence burst forth.

XCIII

Thou must hold fast to the Absolute —
What comes thereafter is in the hands of the Most High;
Whoever trusts in God, and so helps himself,
Also helps his neighbor, in the grace of the Lord.

There falls to man no greater good
Than piously to bestow God's Peace.

XCIV

“They have no wine” — these were the words
Of the Holy Virgin, who wished to give our soul to drink:
It was her loving wish to give to the sinner's heart
Something of the wine of Heaven.

“The Lord is with thee” — these were God's words,
Intended to lead us to holy trust.

XCIV

The morning dawns — this is the new day.
What will happen? Do not ask,
But say: God; and the essential has been done.

There is nothing else, only the torment of universal illusion —
Even though the Lord may send thee many consolations.
If only the meaning of thine existence will give thee joy —

Then one should carry Paradise in one's heart.

XCVI

“Light upon light,” it is said in the Koran;
What is the first light, and what is the second?
Nûr ‘alâ nûr — there is the light in the heart,
And there is the light in the vastness of the Divinity.

“Truth has come, illusion has vanished” —
The sword of foolishness breaks in the final battle.

XCVII

A broken toy is on the table;
A small child cries over nothing. What happened?
This or that — but very soon,
Even for the child, the illusion will pass,
And he will laugh at his foolishness.

Thus should ye too awaken to reality!

XCVIII

Being beautiful is one thing, procreating is another;
Do not think that the second is the reason for the first.
Certainly, God wishes humanity to survive;
For God, a thousand years are but an hour.
Beauty has a purpose in God's plan —
But more than the purpose is that it can shine.

XCIX

The *vaishya* caste in India has three degrees:
The artist, the merchant,
And the fine craftsman. Nevertheless, a wise man's spirit
Is present in all three vocations.

The *kshatriya* is a warrior or a king —
The trivialities of this world are of little concern to him.
The *brahmin* deserves the highest honor —
For he represents the Lord and His doctrine.

C

There are two things that the Lord can give to man:
Help and consolation. Help comes
From without; consolation from within.
To what must be, thou must be resigned,
If thou wishest — in God — to gain life's crown.

CI

People who firmly believe in voices
That come from the evil one, are not therefore bad;
Certainly, they have no gift of understanding —
But otherwise, God willing, they may be good.

One must banish credulity,
And gain a firm hold on the True.
From Heaven come the strong words of Light —
What does not come from Above, is nothing.

CII

Joy in what is beautiful is not worldliness —
One can see God's intention in the beautiful
If one penetrates to the essence of things.
Happy are those who are able to see things in depth,
And who, in all their thoughts, stand before their Creator.

CIII

The noble and beautiful woman is not merely one image
Of Divine harmony amongst others;
She is the image in itself,
The image to which God has given the grace of likeness;
She is not a form that can be compared;
She is the one *Mâyâ*, eternally —
The one primordial image, and the one She.

CIV

Thou canst not put silence into words —
Thou canst not speak of the inexpressible.
The soul would like to sing of that which has no limit —
But thou must leave this song to the Most High.

CV

Sleep is healthy — we need it here-below,
Because life makes us weary.
But sleep is not enough — when we have to rest,
It should be in the Peace of the Most High.

CVI

St. Louis, king of France, was playing ball with his princes.
If thou hadst but one day to live,
One asked, what wouldst thou do?
I would give all my goods to the poor,
One replied. Another said:
I would enter a monastery. But thou, O King,
What wouldst thou do? — I would play ball.

The King, free from the bondage of illusion,
Stood at all times before His Lord.

CVII

A Master cannot have a veil over his mind,
And be unable to understand men;
He would very much like to see goodwill —
He stands serene above the petty.

He scolds not without reason, for he is patient;
He knows: whoever struggles, cannot be accused of sin —
Weakness is in human nature,
So let each fulfill his duty;
This was, before God, the first man's oath.

According to the Koran, God said to the first man:
“Testify that I am the Lord” — and the man testified.
Then came the Fall;
Not only for Adam — because the dark trace
Of the first sin thou see'st everywhere.

CVIII

It is satanic to take the good for the bad
And the bad for the good; for satan is inversion;
Not always, if the error is superficial —
Or in the intoxication of religious zeal.

Diabolical is a God-forsaken world
That considers only earthly dross important.

The World Wheel VI

CIX

(Eliminated poem)

CX

Life should not, for thee, be like a picture-book
Whose pages thou turnest thoughtlessly like a child;
For the everlasting thou art made —
So be not blind to what God has willed.

There is the Eye of the Heart which, within thee,
Sees the essential, the Divine One.
Happy is he in whom, if God wills,
There dwells the One Wisdom that does not fade away.

CXI

There must somewhere be a golden land,
Towards the sunset in the vast sea,
And with eternal spring.
It must be so, for this fable I hear in my heart.

CXII

Is it not a consolation that — whatever we do —
We go towards God? Life is movement —
But whither? On this, thou must ponder, day by day;
Only in the Great One is there Peace.

From the Creator thou comest, and to Him thou goest;
May He give thee, hour by hour, the grace to do
What thou must do in order to be fully man,
And more than just a man. *Allâh karîm.*

CXIII

I was a fabric designer in Paris;
My comrades came from Alsace;
I was happy, but I dreamt much,
Until I rent this miserable little corner of happiness

And fled to Algeria — to obtain
What my longing sought; and praise be to God —
The Shaikh al-'Alâwî said: it is good that thou hast come —

From him I received the light of the path.

CXIV

In Mostaghanem I was told
That Allâh has ninety-nine Names,
Names of the essence, and Names of the qualities;
They are the framework of enlightenment and prayer.

God is the Loving-Kind; whoever names Him thus,
And trustingly invokes Him with this Name,
Can hope all the more that God, who knows us all,
Will be disposed to hear him. *Yâ Latîf!*

CXV

What is artificial is contrary to nature.
It will be objected that, in the last analysis,
The artificial too comes from nature —
Because everything belongs to God.

This is true, but it does not prevent
The artificial from contradicting the authentic —
The universe wants to manifest both degrees.

CXVI

“A demolisher of everything” is what one can call a fool
By the name of Kant, who believed that what he
Called intelligence or reason, was his own work —
He thought he had discovered the limits of thought.

A consolation against the straw of such philosophers
Is that there are always flames in the fireplace.

CXVII

The word “philosopher” has two meanings:
Firstly, the meaning that it had before Descartes;
And then the absurdity of the moderns:
A thinking that operates only with reason.

If one wishes to measure with true measures,
One should not forget what is said here.
A philosopher is any man who thinks,
Including the sage who never violates the Truth.

CXVIII

In the prophetic man, there are two poles:
Thinking and Being — the words of his message,
And the radiation of his substance;
Each pole has its wisdom in its proper place.

Truth and beauty; or light and love;
Inspiration of the True, and noble instincts.
Shankara, who proclaims the Lofty Message,
And Krishna, who winds the garland of gopis.

CXIX

What can one do, if one wishes to obtain salvation
But knows no Path or Method;
Or if, for one reason or another, one cannot
Enter a recognized spiritual school?

If one cannot do otherwise — I would advise the following:
Ceaselessly repeat a verse from the Psalms,
Do what is good, and abstain from what is forbidden —
Thou wilt be saved, on this thou may'st rely.

There must never be a trace of pride in one's attitude;
Walk in God, if thou wouldst walk alone.
It is not a sin to live on the edge of the world —
There have always been hermits.

CXX

If thou hast a beautiful melody in thy head —
It may be that thou thinkest vainly of thyself,
Or it may be that the melody raises thee to the heavenly sphere,
And teaches thee something of the Highest Self.

CXXI

Where the soul is concerned, one should always be on guard —
Not when the Spirit penetrates it from above,
But when the soul is an end in itself,
And drowns in its own nothingness.
In the most diverse of realms, one can see
That only the radiation of the Spirit brings good.

CXXII

One can experience the beautiful like a thief;
Nobly experienced beauty is the True!
If thy soul does not strive towards the Inward,
The most beautiful thing in the world will give thee nothing.

CXXIII

“The Lord is my shepherd, I shall not want” —
“Commit thy ways unto the Lord”;
So may the Most High help me
To put my body and soul into His Hands.

CXXXIV

I was sent a book on Eckhartshausen;
Like other theosophers of his time,
He combined knowledge and faith very well.
He found the Path of alchemy —
Forms of the Spirit and of Infinity.

CXXXV

There are principles that I constantly repeat,
Because they are the appurtenance of the sage who is infallible.
First comes the doctrine concerning God;
Then the invocation of the Highest Name,
Which purifies and liberates the heart;
Then comes the beauty of all virtue, nobility of soul;
And finally the sense of forms, inward and outward.
These are the four principles —
God grant that we may never violate them.

CXXXVI

What is the sense of forms? It is that one understand
What the shape of everything means;
Every form has something to say —
The purpose of noble form is to transmit light from Heaven.
Form and content: the latter justifies the former;
Form incarnates what I long for —
Just as the sun's chariot sun strives toward the heights.

CXXVII

Thou art my God, and I call on Thee —
I invoke Thee, who art the Lord.
My spirit is near Thee in the Eternal Now —
In the Light, which is beyond time.
I used to say: “I am small, my heart is pure” —
Already as a child I wished to be with Thee.

CXXVIII

How should we encounter the Divine?
As man or as child? Certainly in both ways.
And may God, with His grace-filled Hands,
Bless all that we are capable of being.

As man: if we aim toward the Highest Truth;
As child: if we feel poor and helpless —
For one needs God on all levels of the soul.
Only one thing is needful — that we invoke Him with faith.

The World Wheel VII

I

Nothing on earth can be better
Than inward prayer —
Be it only a single word
That never passes away.

Were there but one person in the world
To think of the Most High —
It would be more than if one gavest
Thee the whole of the Alhambra.

II

If one has made it difficult for someone
To find repose in the grace of prayer —
It is as if, in the night, one had stolen
The best from him — yea, even his soul.

An angel comes down to earth and looks to see
If somewhere there is a call to Heaven —
If someone here on earth forgets not the Lord;

For the All-Merciful is waiting, so that, with the treasure
Of His Graces, He may bend towards the earth.

III

What is the meaning of the Name of God?
Firstly, Reality; then the Presence of the Real;
And finally, it is the Word of the soul
That hopes for liberation.
The Name of God is the best place.

IV

A beautiful maiden came and asked me:
What is the miracle of liberation?
I told her: it is the substance of Beauty
In thy heart. Be faithful to thyself.

This is a symbol — for I did not say it;
Yet it is true — and I say it in the poem.

V

Wert thou not a poet, thou wouldst be a philosopher;
Wert thou not a philosopher, thou wouldst be a poet;
The Creator gave thee a nature
Which of itself follows two paths.

Two paths: thou canst find them
Wherever the True and the Beautiful combine to become One —
Where the spirit of the great Plato flourishes.
The priestess Diotima taught Plato love,
And Plato taught wisdom to the whole world —
See how the wisdom of Eros is miraculously
Associated with the highest spiritual knowledge.

VI

Snow White, Little Red Riding Hood, and the Sleeping Beauty —
Ye think they are idle fairy tales;
But the treasury of fairy tales stems from olden times —
And has a deep wisdom to teach you.

Symbols — ye carry them within you;
The one who is wise will willingly hear them.

VII

I once believed eating to be almost a sin,
And I fasted, and became ill.
However: what is necessary for life, is pleasing to God;
Whoever acts with proportion is free from all sin.

VIII

Snowflakes whirl down to earth —
In warm houses, people sing songs of summer.
In summer, when the sun burns fiercely,
They anxiously cherish everything that is cool.
Yin-yang — what does the symbol mean?
A to-and-fro — so it is with people
And with the soul. In the case of each pole,
You should always take something of the other.

IX

One should perceive the logical and the beautiful,
Not only in great, but also in little things;
Even in the to-and-fro of daily life, we should
Prepare the way for God's blessing.
One often thinks that little is nothing —
But everything has meaning before the Face of God.

X

Objectivity — holding fast to something
That has its own existence apart from ourselves.
Then comes the holy radiation of the heart —
This is something of ourselves; the Lord, in His Compassion,
Watches faithfully over our selfhood.

Hold fast to that which exists of itself;
Pay thy debt to realities;
Forget not that thou too art real —
God knows thee. With the world, be patient.

XI

Wisdom, poetry, music and beautiful women —
With them, I can build a bridge
To the kingdom of Heaven, and not feel forsaken;
Who can grasp the wonders of the All-Merciful?

XII

Metaphysics has two derivatives:
Firstly, knowledge of the world — cosmology —
Which is has its source in the universe;
Then knowledge of the soul — psychology.
Cosmology concerns the world as “thou”;
Psychology, as “I”; and metaphysics
Looks towards the Uncreated and Eternal.

XIII

I do not know who invented the dance of the veils;
The veil is Word, the body is Being.
Unveiling means: the path from illusion to Reality —
Brahma satyam; jagan, the world, is appearance.

XIV

Reality — thou must here perceive two meanings;
Firstly: the Absolute alone is real;
Secondly: what certainly has existence,
Is not pure nothingness — this is clear.

XV

Relativity — a hard word;
That which can be either more or less,
Either bigger or smaller, and so on —
What is it? Beyond compare is the Lord alone.

XVI

Dream-veil life — who has woven thee
And brought thee into the day of existence?
Who has conceived thy dance, thy being —
Who has actualized the soul's temporality;
Who has spun the threads of thine illusion?

Dream-veil ego — who has made thee thus,
As the Self wills? I know not;
But I know well that dreams must be —
Life is cosmic poetry.

XVII

O Gypsy, who standest at the door with thy dreams:
Let me hear a melody from thy violin —
Let it speak of dance, love and suffering,
And conjure up for us the vast land of the Puszta;

Let us understand why thou art restless,
And wanderest to the rim of the unknown.
May Wisdom touch thy soul —
May thou find thy repose in the depths of the heart.

XVIII

Dream-castle world — who built thee?
They complain that thou art full of imperfections;
They forget thy deep meaning. Happy the man who,
Despite the fissures, trusts in the Lord.

Architect God — Thou knowest Thy plan;
To criticize it is the madness of fools.
All the more so in that the one who complains
Does not always look to his own virtue.

XIX

There is a first pair: man and woman;
And a second: face and body.

On the other hand, there is a ternary:
Face, breast, and sexual parts;
Which mean wisdom, beauty, and love,
Given by God; powers and beatitudes.

One could also say that wisdom is the one thing,
And beauty, along with love, is the other;
God grant that we go on our way with all of these graces.

XX

Jesus, Mary, Joseph — between the two,
The God-man and the carpenter,
Is Mary, of dual nature;
She is the most marvelous woman ever seen by human eye —
And forever walks in the tracks of the Most High.

XXI

Jakob Böhme thought that evil
Is already present within God. Certainly not as evil,
But because All-Possibility wills it;
In God Himself, all is pure and silent.

XXII

Erwin von Steinbach, who built Strassburg Cathedral,
Dreamt that he floated through the space
Of the cathedral, with an angel
Holding his hand; and he felt as though
He were not dreaming. — A bygone age, seven hundred years ago,
An age of the miraculous and the nearness of Heaven,
When no wall separated stone from Spirit —
When the angels were still our helpers.

XXIII

Play for me thy violin, sing a song
Of olden times, and I will write it down;
The gentle sound of strings can be enough
To make spring bloom in my soul.

XXIV

I often think of the past —
I drink wine from an ancient tankard.
I could break it, for I know
That in the present, I have enough.

For, when the “now” is in God’s Hands,
Yesterday and tomorrow are both good.
Be happy if ye know not too much —
And if ye drink new courage from the Eternal Now.

XXV

It was in the Wild West. An Indian
Said to me: “See that white man —
I heard he is an Italian;
So go and speak to him!”
I went to him and gave him my hand:
“Nel mezzo del cammin di nostra vita ...”
He thought I was a friend from his country.
“Mi ritrovai per una selva oscura,”
Was his reply. — I would never have thought
That the Wild West would bring forth the spirit of Dante!

XXVI

I wonder where my true homeland is;
Is it on the Rhine, where I was born —
Is it Mother India, which renewed my heart?
So many things led me back to the Center —
And to the beatific vastness of the Absolute.

XXVII

Freemasonry — if only it had remained
What it was at the beginning,
Much less superfluous matter would have been written;
Nevertheless: the mason builds as he can.

Stonemasons were formerly initiates,
The builders' lodges were their sanctuaries;
There they worked to build the cathedral;
There they stood before the door of Mystery.

XXVIII

The palingenesia of the soul is
Performed by the hand of the Master of Mysteries —
Either by initiation, or from within,
By the Grace of God which destroys all illusion.
Being born again in the Spirit — a teaching from primordial times.
May the Lord grant that the heart will be converted.
There are some who come into the world with this grace —
God places Prophets along the way.

XXIX

“The next world is better for thee than this one,”
Says the Koran. One knows it, but one knows it not;
What is on the other side, one cannot see clearly —
But one knows that the here-below will soon be broken;

Those who stand piously before the Most High
Know that the Lord has promised salvation;
One day the earthly world will no longer exist —
“But My words will not pass away.”

XXX

Serenity: the soul abstains
From all dreaming about things.
Complementary to this is act: only one thing resounds
In the heart, the Presence of the Most High.
Then there is peace that calms all agitation:
Resignation to what is destined.
Then there is certainty, that fills the spirit:
A love of the deep, inward, life of Truth.

Finally there is the mystery of Oneness:
Absolutely real is the Lord alone.
The complementary pole is Selfhood:
Beyond all concepts is the silence of my real Being.

XXXI

Dream-veil soul — who has willed thee,
That thou shouldst float through earthly existence,
Renewed by image after image, by sound after sound —
That thou shouldst weave thine own existence for thyself?

Dream-veil soul — who has made thy journey,
Such that, with joy and sorrow, thou shouldst wander through life,
And — may God help thee! — strive toward the Sovereign Good.

Happy the man, in whose soul an angel sings.

XXXII

Ye think I was born on the green Rhine —
Ye know not the place of my birth.
I myself knew it not — till one day
The Most High spoke: be what thou truly art!

XXXIII

What art thou? German — also somewhat French,
Then also Arab — and finally Indian,
By adoption into the circle of the tribe.
Thus did the goddess of destiny cast her lots —
Thou knowest not how, for the Lord alone knows.

Also Mother India didst thou early encounter —
She blessed thee with the light of Wisdom.

XXXIV

Treasure-house heart, who opened thee for me —
Who brought new light to the darkness?
Blessèd art thou if God has revealed to thee what thou art —
And if thy heart's beat finds its end in Him.

XXXV

One of the modes of wisdom is Mastership:
The teaching function comes from God's power.
The Master's mission is difficult: he must
Give the disciple what is beneficial for his spirit;
Nevertheless, his function is also easy, thanks to God —
The duty of giving constitutes the Master's life.

God's Will is the star of his existence.

XXXVI

It is still winter, the woods are bare;
The air is cold, the sun's ray wan;
But the song of the blackbird makes us think of spring —
O coming of spring, be not too long!
But one thing is necessary — that I do not despair,
And that I carry eternal spring in my heart.

XXXVII

Isis — a name for All-Possibility;
For she is “all that ever was, all that is
And all that will be” — but beyond all time.

“And no one can lift my veil” —
Her naked body is eternity.

XXXVIII

Immortality — whoever has grasped it
Is delivered from every burden of the soul.
If thou understandest what are becoming and passing away,
Thou art in the pure, uncreated Spirit —
Thou hast found in God thy very being.

Beyond the idle to-and-fro of things
There is a God-willed return
To that which, in God, thou once wast —
And mayest thou see it in thy heart.

XXXIX

O earthly wanderer, thou wouldst like to be happy —
Thou canst be, only if thou submit to God
And trust in Him; so prove that thou
Lovest Him in all thy poor ways.

XL

Have resignation to God's holy Will,
And have trust in His great Goodness —
In this way, let the weak man, on his path,
Constantly guard himself against everything alien to God.

XL I

The law of thinking: to proclaim the nature of things
To thyself and to the world, on the basis of truth.

Happy the man who walks in the paths of the Most High —
A pure heart is eternal prayer.

XL II

“Culture” is the unnecessary knowledge of too many things —
The one who writes can scarcely avoid this luxury,
But who would wish to be the servant of vain things?
One must be resigned to it — one must endure it.

But where the limits are — who can say?
Wisdom is multiform; very often it is also
What the working of our mind needs —
An alternating play of remembering and forgetting.

XLIII

One often needs more courage in earthly life;
If thou knowest not what to do, be ready
To give new strength to others
Through the example of thy resignation to God's will.

XLIV

In life it is a law: whatever gives pleasure
Must, on the one hand, be natural in itself,
And, on the other, be interiorizing, and linked with the Spirit;
For the Spirit makes pure.
Human nature ranges far and wide —
A noble person is one who transcends it.

XLV

Remembering and forgetting — knowest thou well
What these words mean for thee?
Thou must not cling to past pleasures —
Thou must lavish on the world thy God-remembrance.

XLVI

Pleasure is harmless for man
When it is linked with a sense of God;
When we find in things that could seduce us,
Little paths towards the Truth of the Most High.

XLVII

Metaphysics, and with it method —
Doctrine, and prayer of the heart: these are the two poles
Of the way towards the goal. I have often said this —
God forgive me for saying it again.

XLVIII

The one who has assimilated the words of God
Is like a river — before him lies the vast ocean.
If thou hast piously arrived at the final shore,
Thank God — and ask no more.

XLIX

Say not that Truth is only there for thinking —
It is for living, beyond all time;
It gives thee all thy heart can desire —
In each word of God there is beatitude.

L

The Veda: *Brahma satyam, jagan mithyâ* ¹—
Islam: *lâ ilâha illâ 'Llâh*.
Mâyâ is all that thou see'st around thee —
Only *Atmâ* was there before Creation.

LI

The Creator is One; the world is multiple —
A teaching come from Heaven since the earliest times.
And even if it had remained hidden within the Most High —
It is written in the hearts of men.

As God proclaimed from the mountain-top:
*Adonai Elohenu, Adonai Ehat.*²

LI

When truths are presented in a mathematical way,
It is not they, but the tone that may put us off;
One might prefer — and they deserve it —
That they be clothed in a noble poetic attire.

Wisdom's gaze sees the nature of things;
Thou askest: of what the substance is the sage?
God made him of Intellect and music.

LI

To be “intellectual” is not enough,
For noble disposition pertains to the human state;
An understanding of sublime doctrine is not everything —
Only nobility constitutes the soul's total worth.

What I am saying is self-evident —
Prejudices should be condemned.
The scale of values is with God alone.

LIV

There is a painting by the artist Feuerbach
Which portrays Dante with the noble women of Ravenna,
Who followed him lovingly,
To gaze upon the light of his wise spirit.

The nobility of the painting deserves praise,
Because it moves the pious man who thinks of Dante —
*Si come rota ch'igualmente è mossa*³ —
From the outward to the depths of the heart.

LV

If only the wayfarer could understand
That the hereafter is better than the here-below,
As all holy scriptures emphasize —
God grant that we measure with their measures!
For faith is not only a rigorous duty —
It is above all the desire of our heart.

LVI

There is a saying that compels us to reflect:
“God has cursed everything on earth,
Except God-remembrance and the things that
Favor it” — Mohammed’s words
Are like a sword, but they are also meant to be consoling,

For everything in this world will pass away,
Except the values which reside in God,
And which already here on earth convey His blessing.

LVII

The *a priori* of all activity
Is *vacare Deo*. Without God,
One is never prepared for death.

Vacare Deo: to be empty for the Most High —
To be before God what the Lord requires of us;
Nothing better canst thou be for thy neighbor.

LVIII

The first time I saw gypsies
Was in a cellar at night.
They had come out of their wagon,
And had brought their violins with them.

They played *csárdás* after *csárdás*,⁴
And I thought to myself, a new life is beginning for thee,
So deeply did the violins' drunkenness affect me —
Everything that had happened before seemed to melt away.

LIX

One day, long ago,
Cossacks came from their distant land.
One would have loved to hear the galloping of their horses —
For they sang as if they were on horseback

With lance, saber, and swinging whips;
With manly singing, in deep bass voices —
But if one had encountered them on the steppes,
One might not have felt so happy.

LX

The mentality of most people is horizontal —
It should be vertical, from world to God;
It was for this is that the human soul was created:
To stand before God in an eternal “today.”

For we are here in order to look upwards —
And to build a way for ourselves and others.

LXI

Think not that God owes thee special help,
Simply because thou art what thou art — whether great or small,
God helps thee how and when He will;
The infant Moses lay care-free in the bulrushes —
Thou too couldst be a little Moses.

ℒXII

One would like to be always agreeable and peaceful —
But one cannot, because people are too bad.
One must not indulge the average man —
Only the one who keeps this in mind is just.

ℒXIII

Life is earnest — have no doubt;
But this is not the sole lesson of existence.
For after rigor, the heart needs music —

What would the world be, if there were no love.

ℒXIV

What would the harp of life be, if its sound
Were not attuned to God's goodness?
God grant that our soul's song
Be not deprived of Heaven's violins;
Happy are those whose deepest song of longing
Emerges from God's grace before their very existence —
Just as the body of the goddess emerged from the sea.

ℒXV

Understand: with faith comes peace,
With trust comes resignation;
With certainty comes serenity —
All beautiful strains from the same song.

Let thy heart be conscious of this at every moment.

ℒXVI

The greatest spirits never regretted
Singing of wisdom and love;
Wisdom was for the monasteries,
And love, for the noble troubadours.
And thus, in ancient times, every song, every melody,
Found its way to gladden the earth —
Let us say that love, as lived by the sage,
Teaches us how to feel and what to do.

ℒXVII

Expansion is continuous
When a spiral flows outwards —
And it is discontinuous
In the case of concentric circles:
The first is movement, the second is rest;
Behold how complex is the structure of space.
It is the same with the rhythms of the ego —
Eternally immutable is *Atmâ* alone.

ℒXVIII

If thy soul feels ill at ease, say “yes” to God —
In the “yes” to God is the best remedy.
In the Name of God, thou feelest secure,
Whatever thy tired soul’s pain may be.

In the Name — think not that the Path be far.

ℒXIX

What will the world be like thousands of years from now?
Who can know what the earth’s forms were in the past?
These are questions for the scientists.

We are apprehensive, not only of transience,
But also of change — no one knows
Where the mountains or the seas once lay.

ℒXX

Thousands of years ago — who can know
Whether our region was hot or cold?
No one is in a position to find out —
And if one could, one would be sore afraid.
Wanderer, go thy way intent on thy duty —
Wonder little about the unthinkable,
And leave to God what we cannot know.

LXXI

A sage is one who combines Truth and Beauty,
And bases both on the Being of the Divinity.
He is not wise who only sees the half,
And flees from ultimate conclusions.

He is wise who measures with God's measures,
And knows that in his heart dwells That which is —
That which the spirit powerfully draws inwards.

LXXII

A dull day: joy had ebbed away;
And yet a bright day: it was found in God.
For it often happens that when good comes to thee,
Evil threatens with its seed of poison.
Thus a bad beginning is often a sign
That angels will soon reach out to thee their hands.

LXXIII

Thou mayest wonder, when vexation overtakes thee,
Why destiny has taken away thy happiness;
It is often — and thou must ponder this —
Because the Most High wishes to give thee an experience;
Know that experience is a precious good —
So accept it, in God, with a joyful mind,
And let thyself be led on the path toward the Best.

LXXXIV

The Shaikh Al-'Alâwî was originally an *'Isâwa*⁵ —
He played his flute and charmed snakes.
Shaikh Bu Zidi came to him and said:
Enough! This is a vain activity;
Choose between the false and the true —
Put away thy flute and tame thy soul.

LXXXV

Why is the soul full of vain images,
When its happiness lies in the Great One.
Happy is he, to whose soul, in the night,
The blessing of the Supreme Name comes;
Whom God's Grace gently cradles in deep contemplation —
Who thinks of God — and of whom God thinks.

LXXXVI

Sadness comes to us from nature,
But bitterness comes from the evil one.
Man may often be deeply grieved —
But whoever becomes bitter, should be ashamed before God.

LXXVII

I would like to define six summits in humanity:
First, I mention the prophet,
Who receives a message from God,
In the wake of which a whole sector humanity lives.
Then I mention the saint — his example
Is our shield against evil powers.
Then I praise the sage,
Without whose spirit, the world cannot live.

And then there is the hero, the powerful warrior —
His sword guarantees security throughout the land.
Then too the genius, creator of noble art —
He rightly receives the admiration of many ages.
And finally, there is the good man, of simple type,
For his presence is of great worth.

LXXVIII

So many things that we call earthly
Have brought to earth something of Heaven;
People say that man invented the beautiful —
But it came of itself, to manifest the Divine;
It is not wholly made for our world.

Behold the headdress made of eagle feathers —
A god has inclined himself towards the earth.
Forms that link us to the eternal —
No man on earth could have devised them by himself.
The eagle headdress, image of majesty —
In the beginning, it was an angel's raiment.

LXXIX

It can happen that in a poem
One chooses a wrong expression — something exaggerated,
Or unclear; the thoughts may skip
From one meaning to another —
But the essential remains intact.

LXXX

Certainly, life is not an easy path —
Destiny sows it with thorns;
But I have no choice, I must go on —
If I do not continue, it is time that will continue.

And yet there is something more powerful than dreams:
The Absolute, which dwells in the heart,
And which, God willing, vanquishes time —
If It radiates for thee, life scarcely counts.

Think of the Day of Divine Judgement —
Say “yes” to God, and be not troubled.

LXXXI

Be thou aware that only the One is real —
Earthly *mâyâ* is the great void.
In essence, thou art not other than the One —
This is the message ever since God created the world.

LXXXII

Thou shouldst not scorn small joys;
God gives us them to accompany the big ones.
Joy is a ray from the kingdom of Heaven —
God wishes to prepare for thee a rich meal.

LXXXIII

The wise man's heart is like the Ark of the Covenant —
A shrine for God; no man can measure grace;
What is manifested outwardly thou canst measure,
But God's freedom thou must never forget —
The inward Path is limitless, and straight.

Shekhînâh — God's presence, which dwells within thee,
And has its throne in the deepest chamber of the heart.

LXXXIV

Thou art in space — it must be someone,
Otherwise thou wouldst not exist. Thy spirit
Abides in the Void that is all — in God.
And thou wouldst be nothing,
If, through God, multiplicity did not exist.
So behold, He manifests Himself, for otherwise the Good
Would remain hidden in His unknown Selfhood.

The Good wishes to communicate Itself,
For on earth one must hear something of Heaven —
May God turn His Grace towards the earth.

LXXXV

Agnostics brazenly maintain that we must
Believe that the Intellect does not have the capacity to know.
A contradiction bordering on madness —
For whoever possesses Intellect can know all.
Knowledge means: consciousness of this world
And of the subject who is conscious — because the Lord
Placed him in this selfsame world.

LXXXVI

Between God and the “I” is the Prophet.
Man as God, and God as Man, if one may put it thus.
The “I” means: Lord, forgive me;
Be grateful when the evil one turns away from thee.
The penitent is beloved of the Most High —
For the humble, the Lord makes the difficult easy.

LXXXVII

The Supreme Name is a ray of joy
That eases for thee the caprices of life,
And brings consolation midst the pain of every care.
Say: God — while sitting, lying or walking,
So says the Koran; whatever thou doest,
Wherever thou mayest be — thy heart will be born again.

LXXXVIII

Truth is man's great consolation;
In its wake, comes all beauty,
The noble splendor of high art —
For us, earth's children, there are many paths
That can lead us to the deep remembrance of God.

LXXXIX

Life is a Path from God to God —
Otherwise it is nothing. What more can I say?
If the burden of life weighs heavily on thee —
The All-Merciful will help thee bear it.

Each day should be a Path from God to God —
Happy the man who can see himself thus.

XC

A love of the beautiful is not just blind emotion —
See to it that it be something more for thee.
What counts is not only that one should see the beautiful —
But also that one should reject the ugly,
Both outwardly and inwardly. For it must be understood
That it is not what pleases everyone that is worthwhile —
But only what, inwardly, is good and true;
God made the good in the world from Truth.

XC I

Mâyâ and *vairâgya* — the Sanskrit words
For illusion and equanimity. The first is the world,
The second is the wise man's soul,
Which Brahma placed in illusion —
So that, in spite of *mâyâ*, it might become real;
So that it might choose its true identity.

XC II

The *Stella Matutina*⁶ stands in the sky
And, with its brilliance, seeks to show us the way —
Not only to reach the desired shore,
But also to ascend to the kingdom of Heaven.

Forget not what the symbol means —
It guides the soul to the True Star.

XC III

The traveler no longer knew who he was;
He was in a joyless place —
Ma per trattar del ben ch'io vi trovai,
*Dirò de l'altre cose ch'io v'ho scorte.*⁷

This means: one can find good in everything.
Certainly, life is not child's play;
One may often think that things go much too far —

May our wayfaring unite us with God.

XCIV

The eye is not made for looking at God —
Whoever looks at the sun for long becomes blind;
Thou see'st God only with the eye of the heart.
The outward eye can see only visible things.

XCV

In the sky shines the sun which God conceived
As the image of another Sun, whose light
No earthly eye can reach —
Because earth cannot see Divine Mystery.

The sun's splendor, standing proudly in the sky,
Is not eternal — see how it sets.

XCVI

Almost terrifying is the sky
That thou see'st at night in the Far North —
When, in the limitless, the eye of the spirit
Can read the myth of the whole creation.

XCVII

When one is young, it is difficult to imagine
How an old person feels. The one who is old should know
That he stands with both feet on sacred ground;
May God pardon him if he is sad.
He must not be saddened by the weakness of age —
His trust in God must be an example.

XCVIII

“Beauty is the splendor of the True” —
And Truth is the essence of the Beautiful:
This conclusion is implicit in Plato’s thinking.
But he did not wish to spoil us —
He wished to give us the doctrine in one phrase.

XCIX

Humility is the cord that holds together
All the beads — all the other virtues;
So said the Curé d’Ars. If the cord breaks —
See how the array of virtues collapses into nothing.

C

Someone said to the Maharshi:⁸ thou art full of illusion —
Thou art no master. The Maharshi laughed and said:
If there were no false masters in the world,
False disciples would not have their teachers.

CI

Thou must not be possessed by thine ego —
So think of the One Reality,
And remember that, in essence, thou art not
Other than this One — not other than beatitude.

CII

The wisest of men is liberated,
But he too has an ego.
Equilibrium is human nature —
Noble I-consciousness transcends itself.

CIII

Truth, and activity in accordance with it — this is the equilibrium
That holds together all that thou art;
If once thou hast known the True,
Thank God, and do what pleases Him.

CIV

Certainty and peace — these are the ideas
Which, on the basis of truth, contain our happiness,
And indeed everything. As for the world of doubters —
Let it be their world.

CV

Man, woman. Man is a creator —
He is the creator of the greatest human works.
Woman feels her vocation in other things:
Her happiness is to bring happiness to others.

CVI

Humility and goodness are offered by Nature —
God grant that such a man may also be strong
In what he does, for weakness leads to nothing.
Pride and wickedness are from the devil.

CVII

One of the most contemptible of things
Is pettiness regarding vanquished enemies.
A noble conqueror, like Saladin,
Makes vanquished foes his friends —
For nobility brings benefits to both sides.
And if it is a devil that one has vanquished,
The punishment can yet bear traces of nobility;
For what the revenge-thirsty man forgets is that
The one who is noble, shows moderation in everything.
Thou canst not be truly victorious in war,
If thou know'st not how to conquer thyself.

CVIII

I would prefer not to speak of bad things —
But they are there, and I must take account of them.
So let us talk of things that are useful —
But one cannot teach without saying “no.”

CIX

Thou art woven into a particular time,
And must experience what others dream;
Then suddenly, after all the up-and-down and to-and-fro,
The uproar fades away —
No golden apples hung on the trees.
What once was real — it is no more.

CX

The world is a hierarchy of spheres —
The higher sphere penetrates the one below it;
Creation goes from above to below,
And not from left to right on the same plane.

Gnosis teaches that light radiates outwards;
The spheres of the universe are also present in ourselves.
But modern science knows nothing of God's Hands,
The Hands that fashion the universe —

It knows nothing of the miracle of Divine Power.

CXI

Above all: hold fast to the Absolute;
For the contingent follows in its wake.
Even if thy life were but one moment —
God would ask of thee only the Absolute.

CXII

Discouragement is human, but one should remember,
That everything can lead the heart to the Good.
Even if thou art afraid of the world and of life —
Thou canst always be happy with the Creator.

CXIII

Do not think that the good of Knowledge
Will rob thee of everything else in life —
Or that God, when He has given thee the Truth,
Will not also give thee the good of Beauty.

CXIV

Human beauty is given by God;
One must live it in keeping with the Lord's intention —
Noblesse oblige. That the outward is good
Only has meaning if the heart reposes in the Most High.

Sometimes the evil one takes on a beautiful form,
Which can cause the soul to imagine that it is normal and perfect.
But perfection is not cheap —
The path to perfection is long.

CXV

Thou would'st like the world-wheel to be better,
In things both great and small;
But in vain — for it turns as destiny wills;
The wheel of existence cannot do other than this.

But — make thine own soul pure;
Then, even if thou be small, something
On this poor earth will be better.

CXVI

There are women who are afraid of men,
Not knowing that there are two kinds of men:
The man who wants to enjoy woman —
And the man who loves the eternal feminine,

Without merely seeking possession or pleasure,
And who, in everything, is conscious of the Divine Essence.

CXVII

(Eliminated poem)

CXVIII

A Master, over a hundred years old —
A saint in the land of the Siamese —
Has, through friends, sent me his greeting;
He has never been in my proximity.
It makes me happy to praise this wise man,
Even though I live far from his land.
For the striving of both of us is to the Above;
Brethren in Wisdom shake hands.

CXIX

Spring is coming, the birds greet it
 High in the trees;
Thou see'st and hearest: the robin's joyous song
 Has not missed it.
Thou need'st not muse about
 The longing of thy heart;
Eternal spring, created by the Lord,
 Thou carriest within.

CXX

Truth calls for virtue;
Likewise, love follows from beauty.
All of these are present in wisdom and nobility.
In the treasury of the heart lies Paradise.
And if even this heavenly kingdom seem too small for thee —
Then let the Lord enter in thy place.

CXXI

If thou art happy in this life, knowest thou
How thou wilt experience its ending, its last word?
But God is always there. If thou knowest this,
Deo gratias — be happy with thy lot;
For God is That which is. Whether thou art here or not —
The Hand of the Most High will provide.

CXXII

One person loves philosophy, and at the same time
Scorns music — but something is missing here;
Another person knows that music contains
That which speaks to everyone striving toward Heaven —
It is wrong to fragment the nature of things.

CXXIII

Beyond good and evil is All-Possibility —
Therefore whatever is, is in essence good,
For it cannot but be; and what must be,
Is like a deployment of Infinity.

CXXIV

A curious saying in the “Lord’s Song”:
“I am the guile of the deceiver”;
How can the *Bhagavad-Gîtâ* say
That God is in the act of the man who lies?

Even the most stubborn deceiver would be
Incapable of lying, were there not in him
A spark of Divine Power; man can do nothing of himself,
Even when he acts outside honor.

CXXV

The stupidly proud man is always ready
To consider himself the salt of the earth;
He will split hairs over his glory —
Nothing is more despicable than vanity.

CXXVI

Whatever you admire in the outward world
Is prefigured, in a perfect way,
In the Lord. And it is also reflected within yourselves;
So hope that God will show you even greater favor —

So that our soul, O Lord, be like Thy Kingdom.

CXXVII

“To give is more blessed than to receive.”
What do these words of Scripture tell us?
That in magnanimity — and man is free —
The giver surpasses himself.

CXXVIII

The greatest ones, those who are unforgettable,
Are the ones who give. But the good man,
Who faithfully accomplishes what for him is a duty and a path,
Is also a giver — he is so in the way that he can.

CXXIX

Do not think that what I say here of myself
Lacks modesty or is exaggerated:
Everything that one finds in good old books
Regarding Being, and the question of the universe,
God has inscribed in the substance of my heart.

CXXX

I have for long wished to end this book —
I could not do so; I had to write more poems.
But this time my pen lies down,
For there are other preoccupations, other duties;
Be that as it may, whatever we may wish to do:
Let us follow the call of the Most High —

Let us repose in God's deep Peace.

Notes

The World Wheel III

1. "Ye that have a healthy intellect,
Behold the doctrine that is hidden
beneath the veil of the strange verses."
—Dante, *Inferno* IX.61-63.

The World Wheel IV

1. "French defines, German seek to paint,
the geniuses [of the two languages] combine in the Spirit."
2. "The heart which turns to God has nothing to fear."
3. Each language is a "soul", according to Aristotle.
4. "What one exaggerates loses its meaning."
5. "Midway along the journey of our life
I woke to find myself in a dark wood."
—Dante, *Inferno* I.1-2
6. "But now my desire and will were turned
Like a wheel that is evenly moved,
By the Love that moves the sun and the other stars."
—Dante, *Paradiso* XXXIII.143-145.

The Word Wheel V

1. Norwegian: "Freedom comes from the thunderous pole."

The World Wheel VI

1. N.B. the German word Geist = Spirit = Intellect = Intellectus Purus.
2. In German: *Verstand, Vernunft, und reiner Geist*.

The World Wheel VII

1. Sanskrit: "Brahma is real, the world is appearance."
2. Hebrew: "The Lord is our God, the Lord is One."
3. Italian: "Like a wheel that is evenly moved." Dante, *Paradiso*, XXXIII. 143-145.
4. Hungarian: traditional dance.
5. Arabic: member of the 'Isâwî spiritual brotherhood.
6. Latin: Morning Star.
7. Italian: "But in order to treat of the good that I found there, I will speak of other things that I saw." Dante, *Inferno*, I.8-9.
8. Shri Râmana Maharshi (1879-1959), Hindu sage.

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