

Through him stones and animals will receive life.<sup>1</sup>  
 There will remain not in the world one infidel soul,  
 True equity will be made manifest altogether.  
 By the secret of Unity he will attain to "The Truth,"  
 In him will be shown forth the face of the "Absolute."<sup>2</sup>

---

### QUESTION V.

395 Who then is he who attains to the secret of unity?  
 Who is the understanding one that is a knower?<sup>3</sup>

### ANSWER V.

That man attains to the secret of unity  
 Who is not detained at the stages on the road.  
 But the knower is he that knows Very Being,  
 He that witnesses Absolute Being.<sup>4</sup>  
 He recognises no being but Very Being,  
 And being such as his own he gambles clean away.  
 Your being is naught but thorns and weeds,<sup>5</sup>  
 Cast it all clean away from you.  
 400 Go sweep out the chamber of your heart,

<sup>1</sup> With this may be compared the eulogium on the prophet in the introduction of the *Mantik ut Tair*. See Garcin de Tassy ("Poesie Philosophique et Religieuse," p. 24). Muhammad Mehdi is Muhammad in his second coming. L.

<sup>2</sup> Koran, *Sura XXVIII*. 88: "Everything perishes except Thy face."

<sup>3</sup> Knower, one who beholds "The Truth" with his 'illuminated' soul, and not with his reason. The 'secret of Unity' is that there is no other being besides "The Truth." L.

<sup>4</sup> Absolute Being is that which is free from all limitation, *kaid*. L.

<sup>5</sup> Compare Hafiz, Ode 385 (Brockhaus' edition):

"Sweep off the life of Hafiz as a dream,  
 Whilst Thou art, none shall hear me say 'I am.'"

And Ode 487:

"From His heart girdle-wise you dwell apart,  
 While girdle-wise your 'self' enfolds your heart."

Make it ready to be the dwelling-place of the Beloved.  
 When you depart out, He will enter in,  
 In you, void of yourself, will He display His beauty.  
 The man who is loved for his '*pious works*,<sup>1</sup>  
 Whom the pains of 'negation'<sup>2</sup> purify as a room that is swept,  
 He finds an abode in a '*laudable station*,  
 He finds a portion in '*what eye hath not seen, nor ear heard*.'<sup>3</sup>  
 But while the stain of his own being remains on him,  
 The knowledge of the knower assumes not the form of experience.<sup>4</sup>

- 405 Until you cast away obstacles from before you,  
 The light enters not the chamber of your heart.  
 As there are four obstacles in this world,  
 So also the modes of purification from them are four :<sup>5</sup>  
 First, purification from filthiness of the flesh ;  
 Second, from sin and evil "*whispers of the tempter* ;"<sup>6</sup>  
 The third is the purification from bad habits,  
 Which make men as beasts of the field ;  
 The fourth is the purification of the secret,<sup>7</sup>  
 For at this point the pilgrim's journeyings cease.
- 410 Whoso is cleansed with these purifications,  
 Verily he is fit to commune with God.

<sup>1</sup> "And watch some part of the night in the same exercise as a pious work of supererogation for thee, peradventure thy Lord will raise thee to a laudable station."  
 —Koran, *Sura XVII.* 81.

<sup>2</sup> In the ejaculation "*shahada*" of the creed, *kalima*, ('There is no God but God, and Muhammad is the prophet of God'), the first clause is called negation, *nafi*. Here 'negation' means denying all other existences besides God. L. The expression '*pains of negation*' would also seem to imply self-denial in a practical sense,—mortifying the flesh.

<sup>3</sup> See 1 Corinthians ii. 9.

<sup>4</sup> See couplet 63. His theoretical knowledge is naught, till he personally experiences and feels the '*Secret of Unity*.' L.

<sup>5</sup> These are the four degrees of purification enumerated by Ghazzali.—Sale's *Koran*, Prelim. Discourse, 75.

<sup>6</sup> Koran, *Sura CXIV.* 4.

<sup>7</sup> "Secret," *i. e.* the heart, the secret thoughts. L.

Until you utterly gamble away yourself,<sup>1</sup>  
 How can your prayer be true prayer?<sup>2</sup>  
 When your essence is pure from all stain,<sup>3</sup>  
 Then it is that your prayers are 'a joy of the eyes,'<sup>4</sup>  
 There remains then no distinction,  
 Knower and known are one and the same.

---

### QUESTION VI.

If knower and known are both the One pure essence,  
 What are the aspirations in this handful of dust?<sup>5</sup>

### ANSWER VI.

415 Be not thankless for the grace of "The Truth,"  
 For it is by the light of "The Truth" that you know "The  
 Truth:"<sup>6</sup>

<sup>1</sup> From the harvest of existence he will never reap a grain  
 Who has never sown a seed corn in annihilation's lane.

*Hafiz* (Brockhaus' edition), Ode 61.

<sup>2</sup> Ghazzali, quoted in Tholuck, *Sufismus*, pp. 4. 105, says, "Prayers (*zikr*) have three veils, (1) prayers pronounced with the tongue only, (2) prayers undistracted by evil thoughts, (3) prayers offered with such fervour, that the mind can hardly be recalled from thoughts of God. But the marrow of prayer is when the object of prayer possesses the heart, and prayer is effaced and ceases, and the sayer of prayer attends no more to prayer nor his own heart. These are submerged, and if he attends to them that is a veil and a distraction. This is the state named *fana*, effacement, wherein he is effaced from self, so that he is aware neither of his body, nor of outward things, nor of inward affections. He is 'rapt' from all these, journeying first *to* his Lord, second *in* his Lord: and if the thought that he is effaced from self occurs to him, that is a blemish. The best stage is to be effaced from effacement." Compare St. Theresa's 'Prayer of Rapture.'—Vaughan, II. 132.

<sup>3</sup> *I. e.* stain of your own phenomenal individual being, or self. L. This is just Eckart's view. Vaughan, I. 163.

<sup>4</sup> Koran, *Sura XXXII.* 18.

<sup>5</sup> What is the cause of the love and ardour for knowledge of "The Truth" seen in man? L.

<sup>6</sup> Having no real existence of your own, it is only by the communicated existence and knowledge of God that you know Him. L.