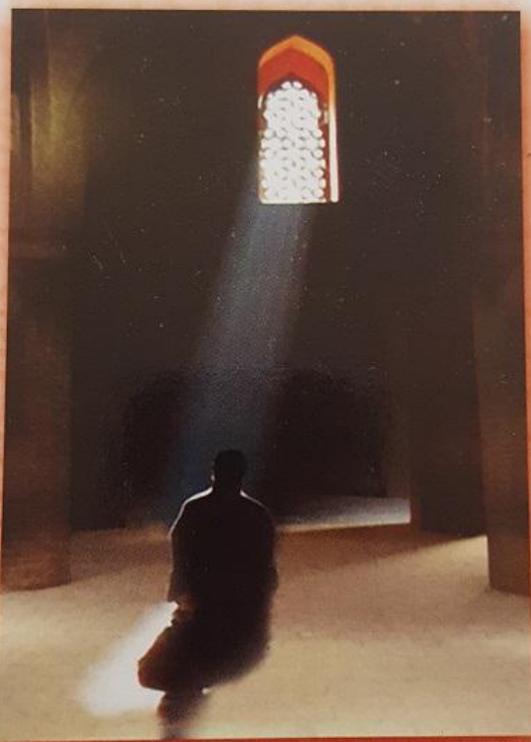


**Reconciliation with God**  
through reconciliation with the true self



**Mr.ASGHAR TAHERZADEH**





**Reconciliation with God  
with the help of  
benefactors**

**IN THE NAME OF GOD**

# **Reconciliation with God through reconciliation with the true self**

**ASGHAR TAHERZADEH**

**1391**

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## Introduction

1) We do not know why we decided to publish the issues of reconciliation with God. Each of the friends decided to listen to one of the sessions from the tape and turn it into text, and after converting all the sounds, we came to the conclusion that it would be good to collect them in book form. While we did not know why? Finally, we started the whole work with difficulty, and each of us, without any work experience, started the preparations for publishing the book, until finally, the book is now at your disposal.

2) The contents of the book were useful for us and really opened a new window on us to face unconquered, pristine and invigorating ways instead of stepping on repetitive and tedious roads, and to the homeland that is beyond these ordinary homelands. Let's take a step, let us take refuge in ourselves and go to the safest homeland, that is, in the arms of God, and let us free ourselves from any fear, and make God the guest of our hearts, and expand ourselves to the breadth of divine light, and at that time be us and God and everything we want to find whoever we are looking for there, Whoever did not know his true self and was driven away from himself, did not lose himself, but lost God,

and not having God is the peak of identitylessness and fruitlessness. Doesn't that mean helplessness? You can never run away from God, there is no other place, being with yourself and being with God. Is love and nothing else makes sense, in the passion to reach God, if you do not give your life, they will take your life.

3) In the way of reconciliation with God, instead of buying God and God becoming yours, God buys you and you become valuable because you have become God's property and thus you give everything because you have been bought. You are so ruined that they can no longer build you. And you are made so that they can no ruin you.

4) Those who see nothing but appearances do not reconcile with God, and those who live by the wall of divine love. Reconciliation with God gives them indescribable warmth that they will never want to get out of.

5) The way of reconciliation with God is not closed, because before we reconciled with God, God reconciled with us. If love and reconciliation did not start from God, there would be no monotheism in the universe and the appearance of Satan everywhere.

6) Reconciliation with God brings love to our home so that we do not lose the way of love. It is not clear whether we are waiting for reconciliation to start from him or he is waiting for reconciliation to start from us.

Reconciliation with God is the story of the end of waiting, an expectation that cannot be ignored. Everything can be given up, but the expectation of reconciliation with God cannot be given up. This is the beginning, the end of which is the beginning of the journey to infinite good.

7) In reconciliation with God, the intention to go and reach is completely in the light, and one cannot live except with light.

8) If reconciliation with God started from him, which it is, then he has something to do with us, he wants to see himself in us. If you are not reconciled to God, hurry because God is always reconciled to you.

9) Reconciliation with God is the way in which the infallible Imams show that they are completely different from the God that philosophers introduce. Yes, reconciliation with God is the way and you have been invited to this way. The one who is not allowed will not be given anything and it will be impossible for him to walk.

10) Reconciliation with God is an invitation to return to oneself, but a self who has fallen in love with God and all hopes are ignited in him. We have reconciled with God since the day we were created, we have neglected ourselves, and as a result we have neglected God. So reconciliation with God is reconciliation with oneself. We have brought all our possessions to the stage to introduce ourselves to God. And we have nothing but being a slave. We have brought our non-existence in reconciliation with God to do this reconciliation. We hope to reconcile with God, considering our own shortcomings.

Al-Mizan Cultural Group

## Introduction of the author

Thou hast no need of rose wine: take leave of (its) rosiness, thou (thyself) art (its) rosiness.

What can I say as an introduction? I do not know how my dear and compassionate friends, who are concerned about the confusion of young people of the same age, become interested in the topics of "reconciliation with God through reconciliation with the real self". They worked hard to transfer subjects that were audio files into text. After proofreading, typing, and a thousand other works that have to be done to get a writing to the stage, I am now asked to write an introduction to it. All I can say is that my introduction is to pay attention to the same motivation that these devoted young people feel they must somehow hear the voice of their soul and recognise it in their depths. They saw this as a means to an end. If you, dear reader, feel that you are stuck in the high walls that you have built for yourself and you think that you should break those walls and find yourself as well as your meaning,

you may be able to find it through this article. Recognize your reality to some extent and slowly and find yourself in his mirror. Destroy the walls of illusion with the light of intellect and human nature and fly over it. And finally find the most real and familiar truths, that is, know God, yes God, but not the God who is understood by thoughts and has a place in thoughts, but the God whom souls find.

Also meet the best human beings, the prophets of God in the sea of existence. And in your mirror, notice the dear acquaintances named Imams." the material desires of the body, like a veil on the real self of man, cause man to value only this material body and not to pay attention to his real self." if you want you can free yourself from time and place and from everything, yes from everything, see him in the vastness of eternity, and from there laugh at your beard about your past, how you have been. You will see that your existence is full of light, as if all the springs are boiling in your soul! Hafez said in his approach to his past story:

A jewel that is beyond the shell of existence and of time, from those lost on the shore of the sea, search it made.

Even the unbeliever had the support of God, though he could not see God's name would always hail.

If you believe that man is a pit whose depth is infinite and it is easier to count his body hair than to count his feelings, and if you believe that most people are amazed by high mountains and the violent waves of the seas and the wide roaring's rivers and the vastness of the oceans and rotation of the stars, but they do not pay attention to their true selves and this is their main problem, maybe through this topics you will find the alphabet of conversation with yourself and start exploring the layers of your being and reading the book of your being.

And that means reconciling with yourself, and if you reconcile with yourself, you will find God in existence like everyone else and you say:

Truly, O God! When I love you, what do I love? It is not the body, not the self, not the beauty that is temporary, not the radiance of the light, not the pleasant song, not the fragrant flowers and plants...! The love God is not to love those things, yet when I love God, I love a certain light, a certain voice, and a certain smell, that is, my inner light and smell, which illuminates my soul! What does not fit in one place, you become aware that what is not in time but exists! This is what I love when I love my God, and when I want to reconcile with myself.

Make a window of yourself and from that window without any veil, even without the veil of reasoning, look from the depths of your soul and just look, and find God! Tell him: God, loving you is free and at the same time you are the most precious thing and there is nothing more precious than you to give me. It is enough to open the window inside you to Him and free yourself from the dust of illusions and scattered thoughts and know that this look and this window that you have made for yourself is enough to have God. Yeah this; and God must be loved for free, and the best request of God is to seek God Himself.

Hurry to please God and be watered by God that he is sufficient for you and there is not enough for you except Him. For a free man is not one who knows the good, but one who loves the "good", for knowing the good alone is not enough," which is the work of philosophers".

The problem is that we do not reconcile with ourselves. And we knock on doors and walls to achieve illusory goals in the form of arrogance and pride. And then how can we travel with broken wings on the clear and crystalline sky of the on unseen world. And let us walk on the greenery of the purgatory world and be watered by the clear silence of that land!

All day long, from the buffets of phantasy and from (thoughts of) loss and gain and from fear of decline,

There reminds to eat (the soul) neither joy nor grace and glory nor way of journeying to Heaven.

We must reconcile with our true selves to find the kingdom of heaven within us and walk there, where we must walk. And when one walks there, one will understand what the kingdom of heaven means! So you have to act to understand!

Analyse these issues well, never read them just once. And search within yourself to see if these are not really your stories written on the wall of these papers?

So by reading this book, try to read yourself and know yourself so that the doors will open for you!

Finally I do not know what to write as an introduction! Dear reader, I suggest you ask these enlightened young people," whom I am very interested in", why did they turn this lecture into a book? I do not know exactly what they will answer. I may not tolerate hearing their answers. But accept what they have told you as the introduction to this book, and if they have not said anything, read the unwritten words they have not said! I do not know if are ashamed of not saying them or if they have unspoken things that cannot be said.

Taherzadeh

**The first session why absurdity? Why anxiety?**

In the name of God

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### **The plague of neglect of inherent human poverty**

If man can evaluate himself correctly and know himself correctly, the meaning of many of the truths and instructions given by religion will be clear to him. This narration has reached us many times from innocent (Masoom) that: Whoever knows himself knows his God, so we can attain reliable theology through self-awareness, and through this we can clarify the truth of monotheism, prophet hood, resurrection and Imamate in our souls.

The discussion of this session is about emptiness an anxiety and the reasons for their existence in humans.

Sometimes people feel empty and anxious. In this case, if a person knows the cause, he can solve it, otherwise in order to escape from it, he entertains himself and does other things, and takes refuge from mirage to mirage and from pain to pain. It neglects the internal pain and its proper treatment.

And the problem remains. For this reason, for proper treatment, we must know the main causes of emptiness and anxiety.

It is a rule that whenever a person turns to himself, if he feels that his life and deeds are in vain, he feels emptiness, and as soon as this feeling touches him, anxiety also arises in him, which causes him anxiety and confusion, and what should I do? What should I do? Comes to him, whenever a person feels anxiety in himself, if he values and pursues it, he will reach emptiness or loss. If we evaluate deeply; The root of the feeling of emptiness goes back to the fact that man thinks that it is enough to achieve his goal, and therefore he wants to continue his affairs by relying on himself and having an independent option of "himself".

God says:

O ye men! It is ye that have need of Allah: but Allah is the one free of all wants, worthy of all praise

"O people, you are inherently poor and have nothing of your own, and only God is rich and praiseworthy."

so if a person looks at himself, he sees that he has nothing of his own, now if it stops in its nothingness, it reaches emptiness, and emptiness eventually causes anxiety. But if he looks at the truth while paying attention to his non-existence and uses the light of God, he realizes that everything belongs to God who is praiseworthy and needless and can be connected to the light of these attributes of God and reach richness and perfection; that is,

to achieve peace and trust and get rid of emptiness and anxiety.

### **The plague of dependence and giving her to anything other than God.**

Only God is rich and stable, and other than God is absurd and perishable. So attachment to a non-god means attachment to the absurd. For example: if a person closes his heart to his memory, "because memory disappears with age", he is in fact closed to emptiness, and the result will be anxiety. Or if someone wants to build a building to create a better platform for serving God, he is no longer interested in emptiness. Otherwise, it means that if its goal is the building itself, it will become absurd in the absence of the building.

Reliance on degrees, power, wealth, and the like ultimately leads to emptiness and anxiety. The "degree" loses its true power by forgetting what we have learned. "Wealth" runs out after a while, or we run out of life and no longer use it! Each of these is anxious and disturbing and takes a person away from peace. If man pays attention to something other than God and becomes attached to it, a kind of attachment to emptiness develops in the subconscious mind, although he does not seem to realize it. Someone may depend on his child and say: God willing, my child is young and staying, in fact, he states that he is unconsciously anxious to leave him. If someone is informed that he has been accepted in the entrance exam, he will be happy at first, but at the same time he is happy and has a kind of sadness in his heart. Because he knows that he will not be happy and he should be connected to something else,

Because passing the entrance exam is not the whole goal of man. He is happy to go to university, but at the same time, he is anxious to spend the first and second semesters and the rest of the semesters.

After passing the first semester, he has a joy and an anxiety, the joy of passing the first semester successfully, and the anxiety of how I will spend the next semester and etcetera. When he graduates, his heart is still passion and anxious; Going to the army, finding a job, thinking about getting a house and having a car and getting married ....and in short, being captured in bigger sorrows! Of course I do not mean that these things are bad, but I mean that any inclination towards non- God causes anxiety. It should be important to note that in the heart of everything ungodly is an anxiety, this is the nature and sex of the world.<sup>3</sup> after finishing his education and reaching his wife and home, he just looks like his father! That is, he is still anxious; preparing his daughters for marriage, preparing his sons for marriage and completing the house, etcetera, then he grows old and the anxiety becomes more intense, because he feels empty. The language of the present is the old men and women who did not strive to reach God in the moments of life and were attached to other than God. "This world is woe to you." this means that they did not get what they wanted. That is, their lives have become meaningless. To be attached to a non-god, then, is to be attached to an absurdity and to face all kinds of anxiety.

3) Imam Sadegh (as) said: Whoever becomes attached to the world, his heart has three qualities: sorrow that does not end and desire not reach it and hope that does not reach it.

## **The relationship between blasphemy and emptiness**

If you pay attention in the logic of the Quran, a disbeliever is one who is to be attached (has a heart) other than God! Therefore, it can be concluded that attaching oneself to emptiness is in fact a kind of infidelity.<sup>4</sup> ' if infidelity takes someone's life, it has practically closed his heart to other than God. And there is no permanence other than God -even if it is achieved- the world is such that if someone does not have, he wants and if he has, he demands more. In other words, it does not have a fixed size to end.<sup>5</sup> As the saying goes; The world is like a fish's tail in the water, even if a person tries to catch a fish's tail in the water, he cannot, and if he finally catches it with a lot of effort, he will immediately lose it with the shaking of the fish! Non-God is also unattainable because its essence of existence is such that it has no independence. If someone achieves it, he has two states: either he does not stay for it, or if he stays, he thinks that what he has is small for him.

One who is attached to emptiness will surely be disappointed. Because despair occurs when a person either does something and does not benefit from it, or wants to do something but is not sure of the result. The whole world, because it is the world, has an absurdity, because it is not permanent.

4) The meaning is moral and behavioural infidelity and not jurisprudential infidelity that causes departure from religion.

5) Imam Sadegh (as) said: it is like the world like the salty water of the sea, whatever he eats from it increases his thirst until he kills him.

So whoever intends the world- that is, other than God- will surely be disappointed. What is the result of despair? Said:

In every company I uttered my wailful notes, I consorted with the unhappy and with them that rejoice.

He imagines that his needs will be met by people and hopes for someone every moment and every day! Because he is desperate and wants to get out of despair, he runs, just like someone who is thirsty and runs in middle of the desert looking for water this way and that. He does not slow down for a moment, he can not stop, while he is not sure if there is water in the place he is moving. He is in doubt. Said:

You see the mirage for away and run (toward it): you become in love with your own sight.

He lives with his fantasies and when he wanted to have a real connection with them, he saw that there was nothing.

Let him run on: the more he runs, the more remote does he become from the object of his heart's desire.

That which you imagine to be the treasure- through that vain imagination you are losing the treasure.

He lives with his fantasies and when he wanted to communicate with them seriously, he saw that there was nothing. Or a person who seriously and steadily focus all his attention on getting a university degree, but in a review finds that he has not met all his desires. Now he buys a garden to go to for fun on holidays. In fact, with that high university degree, he could not overcome his despair and reach peace. When he buys a garden, he is happy for a while, but again he sees that he is restless. He sells the garden and goes to one of the most important tourist cities in the world, where he can have fun and again encounters despair and emptiness. The reason he always decides to do different things to get rid of frustration and start a new job every moment is because he wants to escape from his frustration in away other than the real way.

He does not know that he wealth and job position do not bring him peace, so his whole purpose in life is to earn more money and get a higher job position. He is unaware of what he does not have, and it does not take long for him to realize that he is at the same starting point and again encounters despair and emptiness. All of this example tell us that being attached to a non-god is tantamount to despair.

### **The route of despair and hopelessness**

The Quran says:

No one despairs of God's help except the disbelievers.

The infidel is attached to emptiness, and attachment to futility is the same as attachment to other than God and despair of God's grace and help, and everything is the hands of God, and nothing can come from other than God. For this reason, the infidel suffers from emptiness and anxiety. And whoever relies on other than God has nothing at all because his heart and conscience are not satisfied with those things. And because those things do not last for him, he feels empty.

It goes without saying that if man connects to God, everything will be reversed; one who loves God also builds a house, what to worship in it. Meanwhile, the house he has built will no longer lead him to emptiness. And more importantly, the events of the time do not determine the course of his life, and his life is not influenced by its creators, but by following the divine prophets. It becomes a factor in carrying out God's command and will on earth.

That is, it enters the past that history makes, not that it falls into the dustbin of history.

Anyone who wants to take the sunlight that has fallen on the wall of his house and make it his own property, sees that after a while the sunlight is gone. The wall itself did not have sunlight. This is the sun that has sunlight. It is the same if one is attached to the creature of God: because the creatures of God are to go, after a while he sees that his hand is empty and therefore he reaches emptiness and becomes disappointed.

Most young people who fall in love with a non-God are frustrated. The reason for this disappointment goes back to them, if his heart wanted to get a degree and a doctorate and did not get it, he would have considered his life empty. On the other hand, if he did not like such things, it did not matter to him whether he reached them or not, and if he did not reach them, he would not suffer from emptiness and despair.<sup>7</sup> Some people who are not accepted in the entrance exam say that if our father had sent us to the entrance exam class, we would have been accepted! And those who went to the entrance exam class and were not accepted, find another excuse. For example, they say that the neighbour's rooster sings a lot, I was distracted! Thus, everyone tries to find an excuse to justify his anxiety,

7)The prophet of Islam( peace and blessings of Allah be upon him) said: the best person is the one who loves worship and embraces it and accompanies it with his body and leaves himself to worship and does not worry about the hardships and easy of life.

but does not realize that these are not the true interpretation of his despair and anxiety.

If one does not have God, he does not interpret the cause of his own absurdities correctly. As in light, heat and golden colour, sunlight is the original and it cannot be attributed to light, heat and golden colour on the wall of the house. This is evident as the sunsets and the light disappears from the wall of the house. He realizes this misconception of his own and this misconception embarrasses him. In the same way, the whole universe and man are there manifestations of the light of the divine names. The universe and man are like the light that comes to us from the sun, and the true sun is God. God said in the Quran: The heavens and the earth are the manifestation of the light of God and his names. If he falls in love with a non-God, "because the non-God is not stable and perishes", he becomes ashamed and suffers in emptiness.

### **Discover the place of emptiness in the psyche**

Everyone should be able to easily interpret their emptiness and anxiety. One of the reasons that people all over the world usually feel empty and depressed in the last hours of a holiday is that they have spent all their holidays in worldly affairs. But those who have lived in spirituality for a long time and have benefited from the spiritual bed of the holiday, are happy and cheerful on the evening of the holiday. They pray, worship, visit their families and visit the graves of the dead. In short, they are having fun in their spiritual state! Said:

That you are (spiritually) dead and decrepit-all this is because you have abandoned the chief.

If one does not understand the cause of depression and despair in the last hours of the holiday, one thinks that the reason for one's grief is the lack of exciting entertainment! He says that if I had a game and entertainment device, I would play with it on holidays evening and I would not be tired and depressed anymore! But when he buys the same device, he gets tired of them after a while. Now, in fact, having that device, the device is no longer attractive to him! Just like the people of the world who, despite always seeking the world, are always wordless! And because they do not know the cause of depression, they are forced to replace it with something else from the same world. All this is because they do not realize that if someone wants to be at peace with other than God, he is always restless and distress. Said:

The moment you are captivated by yourself, cloud of grief and sorrow surrounds you- and the breath (moment) that is ecstasy (when you do not pay attention to yourself), moon (beloved) come to you.

The restlessness of human beings is due to the fact that they want to relax according to the desires of their world while they have to seek the truth. Like true believers who relax in connection with the truth, they are freed from the worries of the soul and join the truth. Therefore, he says:" The breath (moment) that is ecstasy, lover brings you drink (wined)" when you are free from your ego, you live with the attributes of a friend (God) and look at him. When Imam Khomeini, May God Have Mercy on him, returned to Iran from Paris and apparently achieved the greatest victory and suppressed the Shah and the imperial system and the nation revolted at his invitation, generally should be very happy. The reporter asked him:

Sir, how do you feel? Imam Khomeini said: nothing! This answer of the Imam shows that his restlessness and joy are achieved by God (and achieving God's pleasure), not worldly victory. The Imam has acquired "equanimity" from elsewhere. As he said: "the breath (moment) that is ecstasy, moon (beloved) come to you". God is with you. The Imam is happy because he has served (Servant of God), not because he has own over the Shah. Therefore, Rumi goes on to say:

All your deprivation because of your sensual (fleet, low-value) requests-otherwise, all your wishes were given to you in full.

As long as you pursue the desires of the world, you are always faced with deprivation, otherwise if you free yourself from the illusory desires of the world, you will find that you have everything you really wanted. All human beings seek peace, but no one achieves peace through the world, human beings attain peace through communication with God, and through communication with God all truth desire can be achieved. God says: O people! You are all looking for peace, know that this peace, trust and confidence can only be obtained with God.

### **The blessing of faith in God**

The deceptive appearance and the apparent beauty of worldly affairs, which are in fact all absorbed and mortal, cause man to become atheist. The Infidel falls in love with emptiness and his life becomes fruitless. In lives where there is no faith, there is no fruit, and if someone's life is fruitless, he will have various worries! It is faith that connects man to God. And if man does not connect to God, he is practically connected to the world, that is, to the absurdities, whether he wants to or not.

If man trusts himself instead of trusting in God, he will suffer in emptiness. He who seeks to solve his problems with the help of his intelligence or with the help of his power will soon perish, because he is separated from God. If someone says with the help of God, God willing, I will do this tomorrow, there is no problem, God also commands in the Quran that: before doing anything, say to yourself , "if god wills", remind yourself that it is God who helps you to do things.

So if someone says: I do something by force, God actually shows him: you are poor, you are a shadow, you are nothing, you have to be connected to the truth in order to become something. Said:

The shadow shows itself, but (in reality) it is nothing- we are like the shadow of nothing.

Faith is a means of connecting man to the absolutely needless, that is, to a God who is needless and praiseworthy. And unbelief, because it is a separation from the absolute rich, is to remain in poverty and nothingness. And as a result causes confusion among the absurd. In fact, anyone who has not found the way to faith in God and does not believe in him, certainly be anxious.

Sometimes a person does not know that he is anxious, as it often happens that a person does not know that he is angry, and if you tell him that you are angry at the moment, leave the matter for later, he says no, I'm not angry. For example drivers whose cars are jammed for some reason honk several times when a car is moving late, they have anxiety that they do not know.

They must think at an opportune time to realize how much they have fought with themselves! Humans do not realize that their unbelief and anxiety are shattering them. Like a hand that is numb from the cold, in this case, if he puts his hand on the fire in such a way that it is possible to burn his hand, he will not feel any pain or burning, but when his hand comes out of the numb state, he will feel that his hand burnt. The desire for the world, great and jealousy, numb the true feeling of a person and do not let him understand what has happened to him. Anxious people often do not notice their severe anxiety, they think this is a normal way of life. When he wakes up, both in this world or in the other world, he realizes what evil he has done to himself, while believing in a perfect God is the cause of eliminating all these worries.

### **Looking for a mirage or water?**

All human beings are thirsty for perfection, but some people go after a mirage. When someone goes after a mirage, he does not get water and loses the ability to return, and as a result, he is perished. The way to escape emptiness and despair is not to live life normally! If a person wants to reduce his emptiness and anxiety, he must know that his heart wants God and he must follow God. Rumi says: O people! If you want water, the water is inside the jar, why are you overwhelmed by the role of flowers on the jar?! Why are you fascinated by the beautiful appearance of the jar?

When the water that is your real need is inside the jar and the flower on the jar does not help to meet your need?

Know that the outward form passes away, (but) the world of reality remains for ever.

How long will you play at loving the shape of the jug? Leave the shape of the jug; go seek the water.

You have seen its (outward) form, you are unaware of the reality; pick out from the shell a pearl, if you are wise

That is, man has come to this world to connect with God, and if he seeks the world in this world, it is as if a thirsty man wants to quench his thirst with a flower on a jar and ignore the contents of the jar. Preoccupation with the face and appearance of the world keeps man in the anxiety of disbelief and thirst for the truth. In the end, the world will not be attainable, God will remain, and the connection that man has been able to establish with God, and nothing. The only way to get rid of depression is to slowly get rid of it by connecting with God. If one wants his life to be fruitful and not absurd, his life must be a life of faith, and he must enter a religious life.

When one evaluates the anxieties of oneself and others, one sees precisely that the root of all anxieties is the lack of connection to the right. And heartfelt faith is the only means of connecting to the truth that must be sought.

### **To have but not to have**

Rumi has a story that is a good warning to human beings to make people understand that having the world is in fact equal to having nothing (more). He says; inside the big city, all the people of the world were gathered. The size of city was equal to one glass, there were no more than three people!

These three people were also strange people. One of them was the far-sighted blind. He was blind, but far away, he saw far away, in addition to seeing near! One of them was deaf, but his ear was very sharp! One of them was naked and at the same time his clothes were very long!

(Once) there was a city very huge and great <sup>1</sup>, but its size was the size of a saucer, no more (than that).

(It was) very huge and very broad and very long, ever so big, as big as an onion.<sup>2</sup>

The people of ten cities were assembled within it, but the whole (amounted to) three fellows with unwashed (dirty) faces.

One (of the three) was very far sighted and blind eyed- Blind to Solomon and seeing the leg of the ant;

some are such that they do not see a prophet as great as Solomon, peace be upon him, but they see the foot of an ant; they know the price of the dollar, but they do not know anything about God, religion and his prophet; In short, they do not pay attention to the lasting facts and are busy with the small things that go on in the world.

And the second was very sharp of hearing and extremely deaf- a treasure in which there is not a barleycorn's weight of gold;

Very sharp ears and sharp intelligence! He hears and knows everything about the world, but he has no spiritual treasure, and he does not feel a shred of meaning in himself, and he is deaf to truths.

And the other (the third) was naked and bare, pudendo patefacto, but the skirts of his raiment were long.

Because he has the world, he considers himself to have everything, but he is actually naked because he has no piety- which is real clothing.

1. This is the children's tale

2. literally," extremely big, big- the size of an onion."

The blind man said, " look, an army is approaching: I see what people they are and how many."

The deaf man said, " yes; I heard their voices (and know) what they are saying openly and secretly."

the naked man said, " I am afraid they will cut off (something) from the length of my shirt."

The blind man said, "Look, they have come near! Arise and let us flee before (we suffer) blows and chains."

"Yes," says the deaf man, " the noise is getting nearer. Come on, my friends!"

The naked man said, " Alas, from covetousness they will cut off my skirt, and I am unprotected."

The blind man said: "O people! An army is coming from afar. I am so precise that I know which tribe they belong to and how many." the deaf man said: " I heard their voices and I hear their secret words." the naked man said: " what should I do if they will cut off from the length of my skirt now?" The blind man said: " let us flee (escape)". In short, these " very ignorant very smart", people got up and ran away.

The story is very deep. These three people are symbol of those people whose lives and efforts are based only on achieving worldly desires. Rumi says that the blindness of the far-sighted means the blindness that does not see the truth, but is worried about the smallest financial gain and loss of his life and has a small account of them." sharp ear deaf" means someone who does not hear the truth but is very "sharp" about his financial and worldly benefits and losses. And " long dress naked" is one who is naked of spiritual perfection while having worldly wealth.

But blind is greed; the greedy person sees everyone's fault but does not see his own fault. Deaf is wish; he hears the " death sound" of others but does not believe in his own death. Naked is the man of the world; while he has nothing, he thinks he has everything, and others plan for his wealth.

Know that hope is the deaf man who has (often) heard of our dying, (but) has not heard of his own death or regarded his own decease.

The blind man is greed: he sees other people's faults, hair by hair, and tells them from street to street,

(But) his blind eyes do not perceive one mote of his own faults, albeit he is a fault finder.

The naked man is afraid that his skirt will be cut off: how should they (any one) cut off the skirt of a naked man?

The worldly man is destitute and terrified: he possesses nothing, (yet) he has dread of thieves.

He knows a hundred thousand superfluous matters connected with the (various) sciences, but that unjust man does not know his own soul.

He knows the special properties of every substance, (but) in elucidating his own substance (essence) he is (as ignorant) as an ass,

Thou knowest what is the value of every article of merchandise ;( if) thou knowest not the value of thyself,' tis folly.

This, this, is the soul of all the sciences-that thou shouldst know who thou shalt be on the day of judgement.

The result is that if one has no relationship with God, it is "far-sighted"blind, "sharp ear "deaf, and" naked covered"! The covered that fears nudity, and the deaf that is rightly deaf- and all its attention is on not losing a single rial -and the blind that is deprived of seeing the truth, these are always anxious, and this is the nature of the world. One who is blind to the truth, and is deaf to hearing the truth and does not seek meaning, is only engaged in emptiness and becomes anxious.

Rumi says that they escaped and went to a village. There they saw a grilled chicken that had so much meat that it was the size of a bone! They ate and ate until they swelled and became so thin that they could no longer move because of obesity!

Isn't that so?! Some are so big that they have dozens of buildings but no humanity at all! A person who does not have spiritual perfection has a lot of "nothing".

Therefore, man must know himself correctly.

And if man knows himself correctly, he will surely see that in the depths of his soul, he wants God.

Man is godless, absurd and anxious. A person who knows himself realizes that he cannot be without God at all.

A person can study, peruse well, have a home, have wife and not be absurd; provided that he wants everyone as the bed of "slavery" of God. Study to be a human being who has done his duty in this direction, not to study and be proud.

May God help us to understand the "praiseworthy and need lessens" with all our "being" and to turn our "heart" and "soul" towards "him"(God) and to turn our souls to God through worship and servitude to God. Let us not our souls deviate, so that all the gardens of the world may flourish in our souls and bear the fruit of the bond of truth.

"And peace be upon you and the mercy and blessings of God."