

The statement of the editors

In the sensitive, important, significant and very crucial role playing of the English Language editing and revision of this book, we understood that this source can duly lead and guide the wayfarers, virtually as well as spiritually. We both took advantage of state-of-the-art knowledge, skill, expertise and the requested assistance from the visualization of the Imaginary Face of the Spiritual Master.

With respect to the fact that there are many Gnostic phrases, words, compounds and expression which have been applied in this book and since the majority of these phrases and expressions have the Arabic roots, accordingly we assembled our entire efforts and endeavors in order to adapt and conform to the texts both from the Arabic Language dimension to the English Language and from the Persian Language dimension to the English Language in a bid to perform the right both of its meaning and conception and to manage to transfer the Gnostic message to the wayfarer in a very authentic and delicate extent.

This book editing and revision from the English Language viewpoint duly stood one of the biggest responsibilities of our moral, conscientious and intellectual duties. Consequently in this respect and in an attempt to materialize as well as to accomplish this vital and crucial work, we obtained assistance from his name in order that we could realize and accomplish the steps editing and revision in the highest authenticity and precision, through his leadership and guidance.

We hope that God leads us to the Soul at Peace in addition to through obtaining succor from the Master we shall attain the status of certain knowledge more over content in Allah's pleasure.

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“In the Name of Allah the Beneficent the Merciful”

**The Seeker of Truth
Mystical Discourses
Abbas Shahriari Mehdishahri**

“References”

- 1- The Holy Quran**
- 2- Nahj-Al-Balagheh**
- 3- Ghorar-Al-Hekam**
- 4- Hafez`s poetical works**
- 5- Shah Nemat-Allah`s poetical works**
- 6- Fi Seir-O-Soluke Thesis Bahr-Al-O`lom**
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Introduction

Praise be to Allah who is satisfied by the few deeds of his creatures. He remits their faults and his mercy is more than his wrath. He makes friendship with mankind and peace be upon his pious creatures, his friends who (m) invite people to have a better life and the high position which is suitable for mankind's personality. Human being is always trying to be seated at a higher place in order to feel that he has value and always tries to prove his value. Everyone proves and confirms their value according to his knowledge, wisdom, social conditions and position.

It is important for some people to reserve wealth and they take pride in themselves for their self-control.

For some people value is being powerful and able to dominate over others. For some others it is a benefit to have scientific knowledge. Some people think that specialized and individual skills like music, writing, drawing, etc gives internal worth.

Others think that it is valuable if we put all things together, which were mentioned above. They try to get the highest value and it is based on creating safe or harmful competition, useful movements, conflicts, quarrel, transgression, corruption, etc.

Mankind has seen many individual and tribal quarrels among different nations and tribal for many years. The presence of different fights and greedy kings and sultans are the reason that the devil took an oath to lead

mankind astray and with due attention to mankind's desires and by encouraging mankind to indulge the devil attempt to lead mankind astray.

The designer of the heavens is the creator of internal and the private world of mankind, and since he is merciful, generous and pays attention to his creatures. He wants to guide mankind and help him achieve his position, under the condition that the wayfarer makes an effort, has determination and patience, strives for perfection, etc... For this reason he has chosen those who have better condition and he provided means for them. These people became real prophets and leaders for all mankind.

According to a narration, the 12400 messengers, who were living on the earth, had a unique message to guide people and help the people achieve genuine happiness and security. These people recognize the real value.

The messengers have always lived among people. But those who have been deceived by the devil have turned against history and religions.

“And they calumniated our last prophet and he said in one of his sermon that if every had calumniated me, he would ready the fire for himself “

According Imam Ali's speech:

It was prevalent not only in days of the last prophet but also it was prevalent after him.

The leaders:

But every valid seeker minds and genuine searcher asks this question whether the mercy door for guiding people was closed after our last prophet had died and whether the secrets and explanations of holy Quran was buried at our last prophet's burial.

Imam Ali answered this question:

Always one on the earth revolts for the sake of divine reason whether he is present and visible or secret. Therefore, his divine reason and manifest sign will not be vanished.

But how many leaders are there save Imams and where are they? I take an oath that they are not many but in Allah's opinion, their position is very high.

Allah keeps his reasons by them in order that they leave *this* responsibility to some other people who (m) are like them. To set its seed on the heart of people who (m) are beside them. Learning and knowledge with reality and intelligence resorts to them and they touched the soul of Yaghin and their difficulties which are made by the worldly sensualist people become easy for them.

They become familiar with whatever the ignorant are afraid of. They live within bodies which their spirits are connected to divine world. They are Allah's successors on the earth and they invite people to divine religion.

There are people who have torn the veils and the perfection of humanity is a value for them and they have realized their wisdom, heart and the mind from the captivity of accusing soul and during their life they always say we are Allah's and We are returning unto him and they have ascended from Nasoot to the highest

Malakute and they have achieved sublime divine position and they are silent in the Nasoot world and they are attracted by Allah's beauty. They connected to Allah and they believe fust is a satanic action. They were separated from themselves and connected to Allah. They believe that it is Allah's image and Allah's voice whatever they see and hear. They are connected and their speech is Vahy speech because they speak with all that is in their heart. Their speech has an effect on the listener and they are satisfied with Allah's pleasure. They believe the cause of ugliness is from them and the cause of beauty is the guidance from Allah. They will guide people; they are authentic interpreters of Quran and the keepers of divine secrets.

Because there is not any animal and sensual desire and mean qualities at their personality, they are trained by Velayat ideas and methods.

Imam Ali said:

There are signs which are known by them, although they are hidden among people. But the lover's clear-sighted eye can see them. They help and guide those who seek and search to find divine reality. Every time if a wayfarer can't continue his way, Allah will give his kindness to him. They are always ready to help people and they are wayfarers' saint and guide.

Allah's Favor:

We have taken pains and endeavored and had searched for those signs. Because it wasn't Allah's will, we didn't

find the mind we found this important treasure without any pains.

“He was happy and held a big cup when I saw him
He could see many things with it
When he gave you this? “I asked him”
When he was creating the heavens. “He said”
[Hafez]

The seekers of truth become familiar with the saint via different happenings.

Excuse us because of different reasons we can't say how we became familiar with the saint and we can't say how long we are familiar with him. But we must *give you the poor-rate of our learning.*

Brief information about the saint:

To inform the saint we refer to one of his speech:

“There are two kinds of wayfarer who get closer to God

1. The wayfarer who will become attracted
2. The wayfarer who had been attracted “

➤ The wayfarer who will become attracted: After Yaghzeh he entered to request valley and after repenting he will enter to Velayat ring and most of the wayfarers are of these sorts of wayfarer. It means that after doing Seir-O-Soluke and passing Gnosticize phases they will be attracted.

- The wayfarer who had been attracted: Because their Seir is on contrary of others Seir. They do Seir from the end *of bow*. *And because* they are chosen by Allah. For different reasons they don't sin and before doing Seir-O-Soluke they had been attracted and without any exaggeration our saint is of these sorts of wayfarers. He has entered to Seir-O-Soluke stages from his childhood and for different reasons he is kept away of sin and since during his teens he discovered and observed many things. And during his teens he visited one of the elected Allah's protective friends and he breathed unto him spiritual soul and guided him. In order that he continue hearty Seir-O-Soluke by passing the time and continues trying and endeavoring and tire some mortification and devoting himself for the sake of way of Ali-Ebn-Abitaleb's and by completing and recognizing human degrees. He was permitted to help people and after his saint trained, guided and led the wandering of perplexity valley. Know he is living in a retired corner far from all the tumults and fusses and he is worshiping and he is training those who infatuated with Gnosticize way. His Gnosticize method is very clear and pure like the methods of elder and saints who were living before him. His words and sentences are so understandable and always keeps away the wayfarers of different dams and veils and by introducing the kinds of

dams, veils and the dangers which are in this way and by making known the Human Physical Soul (the soul of man incites him to evil), he is teaching wayfarer the ways of curing and safe guarding the soul and keeping it. Some points must be said for introducing this collection.

First, this collection involves different speech, which is addressing wayfarers and the seekers of truth.

Second, our saint talks about whatever he has observed discovered, and been informed of its reality then his speech is not narration of others. In addition, we should not be surprised if his speech is similar to other saint's speech because the last valley of Gnostic stage is unique their speech is unique too.

Third, this book was written by the saint in 1417(lunar year) and in regard to the wayfarer's encouragement ,it has been published to guide the seekers of truth, it is hoped that the saint's masterpiece including " Tajali-e-Eshgh"(mystical verse) ,"Ghehel majles"(forty mystical session),"Dream interpretation" and "From kesrat to Vahdat" (mystical position) will be published.

Koulani – Imani

1. O wayfarer

The body is like a country, and the heart is its capital. The spirit is its governor and “the king of the country”. The Human Physical Soul (the soul of man incites him

to evil) is its enemy. Then by controlling, *Divine remembrance*, thought and purification take possession of the heart and promote the spirit and weaken the Human Physical Soul (the soul of man incites him to evil and release the body organs and the heart from the captivity of Human Physical Soul (the soul of man incites him to evil) and the enemy.

2. O wayfarer

There is an attitude toward God in you (you have a manner toward Allah). You can improve this manner with an endowment of divine qualities and banishing the Human Physical Soul (the soul of man incites him to evil) and evil qualities of your animalistic nature.

3. O wayfarer

You cannot benefit by Allah's kindness as far as you depend on people not on Allah.

4. O wayfarer

The eye has two visions, one which sees only God and the other sees only people.

5. O wayfarer

The tongue has two doors; one is the door to Paradise that is engulfed with silence of the wayfarer. The other door is the door of Hell, and talkativeness is the fuel of the flames of Hell.

6. O wayfarer

Talkativeness is the food of the Human Physical Soul (the soul of man incites him to evil) and it devours the positive spiritual energy.

7. O wayfarer

Silence is the devotee's discipline and politeness.

“Blessed is he who is silent, save for the remembrance of Allah.”

“Silence guarantees your health and safeguards you from regret.”

(Ghoral-Al-Hekam; Imam Ali (peace be upon him))

8. O wayfarer

If you are consumed with people, you will be amused by their soul; consequently, you will take no notice of Allah and Seir-O-Soluke.

9. O wayfarer

Self-ostentation is egotism and egotism is wayfarer's Human Physical Soul (the soul of man incites him to evil).

10. O wayfarer

Sin is the torment of the wayfarer and if you cannot distinguish it, it is a veil between you, Allah and Seir-O-Soluke.

11. O wayfarer

By the light of Velayat and Yaghzeh you can distinguish sin. Cruelty and being unable to distinguish your sin is the effect of sin. (The more sins you have in your life, the further your move away from your objective.)

12. O wayfarer

Jealousy is one of the fuels of Hell and the jealous person is its porter.

(Or are they jealous of mankind because of that which Allah of his bounty hath bestowed upon them).

(Al-Nisa; 59)

13. O wayfarer

There aren't any rules for being in love. (Being in love doesn't have any rules.) Someone who falls in love doesn't look for rules on how to be lover. One, who is the lover of God, does good acts but doesn't look for spiritual reward. If he wants to gain spiritual reward, it will only cause a great veil and double veil for him. One who is the lover of God only for Allah and in Allah's path shoulders the responsibilities.

14. O wayfarer

Politeness is self-mortification and mortification leads to taming the Human Physical Soul (the soul of man incites him to evil).

“Politeness is man’s perfection.”

(Ghorar-Al-Hekam)

“Practicing politeness causes moral’s purification.”

(Ghorar-Al-Hekam)

15. O wayfarer

The lights of God's saints are burning and man should not come near. Since Man's Human Physical Soul (the soul of man incites him to evil) does not accept God’s saints, humankind will be shaky. Stand aside and use the light of the saint’s knowledge in order to obtain knowledge.

16. O wayfarer

The Gnostic repents of all but Allah. He avoids whatever banishes him from God and makes friendship with whatever brings him nearer to God.

17. O wayfarer

The religious way involves purification, worship and servitude.

18. O wayfarer

A firm hand-hold (Habl-Al-Matin) means a divine connection which each wayfarer must receive. He must have complete faith (complete faith in God’s saint) and believe. If the wayfarer’s connection with God’s saint is severed, the firm hand-hold (Habl-Al-Matin) and this connection will sever.

19. O wayfarer

The purpose of the Gnosticism is being familiar with unification and the purpose of Sufism is being familiar with and taking a unilateral look.

The purpose is Allah and the provisions are love and will.

20. O wayfarer

Gnosticism has begun from Adam and every prophet has had Velayat. The last prophet had completed it and consummated it.

The most complete Gnosticism is Islamic Gnosticism.

21. O wayfarer

The word Allah includes all of God's qualities and is the name of the Supreme Being.

22. O wayfarer

Having belief in God's saint is as a stick for wayfarer. If he leans on it he will be prevented from falling down and by self-reliance he will get to the truth.

23. O wayfarer

When man sins, during doing sin, the spirit and the heart will part from him and the devil will penetrate (into) his soul and take his faith. After doing sin by repentance of the accusing soul, his faith will appear again.

24. O wayfarer

The accusing soul is a soul which appears inside man after sinning. Man must be aware and prevent sin and crime. He must cleanse the effect of this dark veil from himself by repentance, blessing, prayer and fast.

25. O wayfarer

There are three types of souls. 1. Human physical soul
2. Accusing soul 3. Soul at peace.

“I do not exonerate myself, lo! The Human Physical Soul (the soul of man incites him to evil) enjoined unto evil, save that where on my Lord mercy hath.” (*Yusuf*, 53)

“Nay, I swear by the accusing soul.” (*Al-Ghiamat*, 2)

“But oh! Thou soul at peace, return unto thy Lord, contention his pleasure. Enter thou among my bondmen, enter thou my garden.

26. O wayfarer

It is desirable to come near the saints in your heart. Becoming their enemies lead to going out from the sight of God and divine truth.

27. O wayfarer

Gnostic movement is like a brook that moves toward the sea. However, satanic obstacles are veils that slow down the movement of man toward the sea and cause it to move toward dryness and desert.

It will be a veil for man if he thinks about water and sea (reward) and expects reward for good deeds. These veils

deviate men to move away from the sea and also these veils are obstacles that slow down the movement and the desert is human physical body and mud is human mind. Then by evacuation, purification and mortification you will move toward sea, however it destroys your physical body.

28. O wayfarer

There must be a plan and beginning for any activity and the first step for sinning and error is an allurement from devil.

Don't allow your heart to be a place for glamour from the devil because it leads to sin and error.

“Lo! Those who wart off (evil), when an allurement from the devil troubles them, they remember (Allah's guidance) and behold them seers! “

(Al-Araf; 202)

29. O wayfarer

By Allah's testing, we are informed of our activities. Allah knows our future, past and present and Allah's testing is a kindness and mercy for us.

30. O wayfarer

When you are in an ignorant world and in special situation or condition, when you are at the highest peak of wealth and power or vice versa, Allah tests you.

31. O wayfarer

After any testing you must give thanks to Allah because you will face your sincerity. We must be careful that there is a reason for what happens in Gnosticism. You should not think that it is not important so try to remove your defects.

32. O wayfarer

As formal learning like elementary, high school and university levels, the man's actions and his merits must be tested. To advance to higher degree is determined by testing. We usually do not become aware of the results until the testing is completed.

33. O wayfarer

Human can be aware of their deeds by thinking about his annual deeds and understand his Gnosticize position.

34. O wayfarer

If God tests you and you sin because of your obstinacy and if the saint wants to guide you, don't try to explain away your action.

“Do men imagine that they will be left (at ease) because they believe, and will not be tested with affliction? Lo! We tested those before you, thus Allah knows those who are sincere, and knows those who feign. “

(Al-Ankabout; 2-4)

35. O wayfarer

There are two kinds of controlling the heart. One is for the spiritual Seir and the other is for controlling the heart and preventing the satanic wishes of the soul. They will be successful when the Human Physical Soul (the soul of man incites him to evil) changes to the Soul at Peace. If man's soul is not at peace, he will be lost by the Human Physical Soul when he controls his heart for the spiritual Seir and also he controls himself until he doesnot have Soul at peace when he controls his heart to do Seir .

36. O wayfarer

You must not take fealty of others forcibly and dominate over them. Do not influence them by your actions and do not have the last word.

37. O wayfarer

Everything in this world is made of minute particles that adhere to each other and make-up a body and each of them have a name.

All the minute particles have soul (spirit) and when they adhere to each other they will have another unique spirit.

38. O wayfarer

The Slight Spirit is for the minute particles and the General Spirit is for one body that is named.

39. O wayfarer

If a wayfarer comes to you and says that he had seen you in his dream or says that he had thought like you or says that he had felt you come to him, etc this is specially for deviating others. It means that Satan influenced him and deviate the others by him. If you look at him carefully, you will see Satan in front of you.

40. O wayfarer

To make your heart aware, you must pay attention and concentrate carefully during the manifest and private divine remembrance; otherwise, you will gain only trouble and distress.

41. O wayfarer

Ablution is a movement and a revolution. One who always keeps ablution has spiritual changes, and he is continually revising and moving in spiritual state.

42. O wayfarer

The transition place is a place for purification, spiritual migration, learning politeness and moving toward spiritual performance not for passing the time uselessly.

43. O wayfarer

Evacuation or spiritual migration means that man evacuates evil qualities from his personality.

44. O wayfarer

Mankind has a nature. This nature changes into Human Physical Soul (the soul of man incites him to evil) because of the lack of attention and discipline. This condition causes evil for humankind, leads to making mistakes and sinning therefore Mankind can't distinguish the truth, and he will be kept away from it.

45. O wayfarer

One who always keeps ablution and remembers the one God, he will not make sins consequently he will be at peace by passing the time.

46. O wayfarer

Satan is one of the God's angels that were expelled from Heaven because of his disobedience. Then his connection with Allah was severed. Because of this disconnection, he deviated and went astray and his last request was to interfere in the activities of mankind and lead them away from the straight path.

“And when we said to the angels: prostrate yourself before Adam, they fell prostrate, all except Iblis, he demurred through pride, and so became a disbeliever. “
(*Al-Baqarah* ; 32)

“He said: my Lord! Reprieve me till the day when they are raised, he said: Lo! You are of those reprieved until the day of the time appointed. He said: them by they might, I surely will be guile them every one, save they single-minded slaves among them. (*Sad*; 79-84)

47. O wayfarer

One, who wants to move in Seir-O-Soluke, must know theoretical Gnosticism at least to be successful and not become the animal's prey of this way. He must know where this way leads to and what its purpose is. If one, who wants to come in this way, does not have enough or proper information, he can't advance. This is the first step, which without it; it cannot be possible to advance in Seir-O-Soluke.

48. O wayfarer

The saint is as a wayfarer's leader for Self- purification and Gnosticism.

49. O wayfarer

Only one person is the saint and his way is the way of the prophets, saints and Imams. Every one that changes our religion is an unbeliever and unbelievers are worse than Satan is.

50. O wayfarer

You must believe in your saint who helps you, otherwise you can not promote in Gnosticism.

51. O wayfarer

The saint is as a light which all use it. This light glows to the saint's heart via Allah and it shines to the wayfarer's heart via the saint, the wayfarer must use this light. The saint doesn't guide you by taking your hand but this guidance must be via heart and this movement

will take place when the wayfarer submits to the saint and believes in the saint.

52. O wayfarer

The light of saint shines to the wayfarer's heart. This is not temporary but it resides at his heart and then disappears. It does not come out of the heart of the wayfarer but it hides for the wayfarer to find it and he becomes activated. He must find his light by meditation, divine remembrance and thought and when he can see this light, it will lead to continuance of heart for the wayfarer's heart and continuance of faith to the saint. Consequently the firm hand-hold (Habl-Al-Matin) will be strong.

53. O wayfarer

With due attention to wayfarer's attachment to the saint, the saint must guide him at heart, not by speech. It is better to guide him at heart and his speech will have an effect in promoting in Seir-O-Soluke and moving in the right path of Velayat. His speech doesn't effect in negative way or the way which is contrary to spiritual law because he has divine speech.

54. O wayfarer

The saint who moves in Mola Ali's Velayat way has no innovations in his deeds. His religious law and religious way is complete. Consequently all his secrets and deeds are harmonic to Quran, Velayat and the religion. His speech is similar to Allah's protective friends, Mola Ali

(a.s) and the Last Prophet. The saint is a guide who leads the wayfarer in Seir-O-Soluke and this matter was emphasized in Quran:

(Verses 64 to 69 of Kahf Surah)

“The time just before the dawn
The mysterious voice of tavern
Said if you want degree and honor
Comeback, you belong to this sill from the past
Like Jamshid drink a gulp of this divine wine
Because the rayn of Jahanbin cup inform you
From the secrets of two worlds.
Don’t cut this way without the guidance of Khezr.
It is deep darkness be afraid of danger of astray
Look for Khezr, you must pass from this deep darkness
way there are many astray in this world.

(Hafez)

55. O wayfarer

Spiritual remembrance means that mankind has connection with God continually. One who always remembers God and keeps ablutions, the divine remembrance goes toward his heart and obliges the blood in his heart to remember him. If he pays attention to heart and the blood in his heart, all the organs of his body will begin to remember Allah.

56. O wayfarer

One who is in Seir-O-Soluke knows that there is cause and effect for divine will and what takes place. For this

reason, we do not emphasize our blessing. Mansour Hallaj could release himself from prison but he did not.

57. O wayfarer

Arguments, long hair, ill matched behavior, etc... are not the sign of wisdom, truth, Seir-O-Soluke but are veils. The mankind who loves and moves in Seir-O-Soluke and is in Seir-O-Soluke must move by his heart. His spiritual Seir must begin in his heart. It means that he must begin his Seir in his heart by divine remembrance that has been given to him.

58. O wayfarer

All creatures whether elemental or rudimentary, at collective or sole state praise Allah. There is a narration that says that the walls will speak on resurrection day and say whatever we have done and whatever they have seen.

59. O wayfarer

All the creatures praise Allah. Plants, minerals or minute particles don't have any choice but to praise Allah. Animals some times have choice to do something and sometimes they are forced to do something, but mankind has wider choice. With due attention to man's condition he has a wider choice than he is forced.

60. O wayfarer

The minute particles of our body remember God. By choice or by force they remember Allah; they oblige our

body for the divine remembrance. Because mankind has attraction toward Allah, consequently somehow he must remember God.

61. O wayfarer

The wisdom of heart is connected to the world of the first wisdom, which Allah has created in the beginning.

62. O wayfarer

When humankind submits himself to the saint willingly, he will go towards Allah and in spiritual traveling (Seir) he will annihilate himself at (for) divine qualities.

63. O wayfarer

The voluntary death is not suicide because the divine good purpose and divine will is the saint's purpose and will.

64. O wayfarer

Those who content in Allah's good pleasure know that whatever happens for them is a divine good purpose and will. However, if one who comes in Seir-O-Soluke does not do anything and only says I content in Allah's good pleasure, it will be a veil for him. He must be activated. At last, it will be blasphemy if he turns away from what Allah destines for him.

65. O wayfarer

Allah has given man love and nature to be able to live in this earthly world. However, if he extravagates wealth,

fame and the love for his children, etc..., this love and nature will change into his soul.

66. O wayfarer

Going to extremes about family and mortal life that God has blessed human to live in this earthly world in religious law is a sin and in religious way is a double veil in reaching perfection.

67. O wayfarer

You cannot help or guide the others for the purpose of Gnosticism unless they themselves want and beg Allah to help them However Allah's protective friends can help them and you can only tell them the theoretical Gnosticism with the saint's imaginary face by your words.

68. O wayfarer

Allah created the body of the human during 40 days between Mecca and Medina. and every angle has a special duty .one of the angles is responsible to take the life of human being but he sets reason for his death, for example illness. But the saint and the Allah's protective friends have a voluntary death.

69. O wayfarer

Mankind isn't afraid of death but he is afraid to die. When he dies, he goes to isthmus world (Barzakh world) and it takes only a second.

70. O wayfarer

It is not correct that wayfarer imitates another wayfarer or even the saint because it prevents him from improvement in Seir-O-Soluke and leads to veil for wayfarer.

71. O wayfarer

If the wisdom is released from the accusing soul it will join and the reality of things can be seen. When the heart is released from the Human Physical Soul, (the soul of man incites him to evil), wisdom will be free and it can connect with total wisdom.

72. O wayfarer

If someone says I have done Tei-Al-Arz, even if he has done it, he can't do it again. There are saints who have arrived to transcendent degrees and have done Tei-Al-Arz and Tei-Al-Sama but they didn't mention it or discuss it.

73. O wayfarer

One who moves in Seir-O-Soluke and achieves transcendent degrees, it is not his purpose to say "I have done Tei-Al-Arz". It is not necessary for one who moves in the righteous path to say I am in Seir-O-Soluke.

74. O wayfarer

After death, men are divided into several groups. One group is ones who die without any sins and content in

Allah's pleasure and send out selfishness, self importance, jealousy, hypocrisy and whatever there is in their nature (their others habits).. Dying is like changing clothes for them. When their soul separates from their body, they will enter the World of Light.

75. O wayfarer

The second group is men who haven't sin and haven't had selfishness and haven't spoiled people's right but have this quality in their personality. It means that they haven't perfected themselves. These people will see the "Light" after death. There will be a distinction between these two groups in "Barzakh World". The first group will go to an upper level and settle there in absolute lightness and continually praise God after ascension of the soul from the body. But the second group will settle in a lower level than the first group and after removing the spiritual veil they will ascend to the upper level.

76. O wayfarer

Every sensual occurring to the wayfarer's heart is adultery of his mind and every occurring, which enters the wayfarer's heart, awakens the faith and is recorded on the soul, the mind and the heart. This will create a dark veil and venial sin for him.

77. O wayfarer

Allah has given man love and nature to be able to live in this earthly world. But if he goes to extremes in wealth,

fame, lust and the love for his children, etc..., this love and nature will change his soul. Don't think the effect of these things will finish in this world. But when a human dies, these behaviors which were mentioned will be as a chain for his feet and he won't be able to advance.

78. O wayfarer

First of all, a wayfarer must begin enjoining kindness and forbidding iniquities within himself. He must clean all part of his body even he must rule over his heart and become aware of his involuntary movements.

79. O wayfarer

The Magnificent Allah said in the Holy Quran: I have breathed into you of my spirit. Allah gave man a spirit that had been demoted and its sovereignty and ability was less than the divine spirit. It means that it was graded so that it could be inserted into a human body. Then Allah gave it a spiritual glowing veil.

80. O wayfarer

If mankind doesn't go to extreme in metaphorical love and purifies himself, via metaphorical love which is a sample of real love, he will find out real love. He will arrive in an eminent place with Allah's Successors and at last he will join the "Superior Malakute". He is saying that we are Allah's! We will return unto him.

81. O wayfarer

Attraction toward Allah is: unilateral for normal human, animals, plants and minerals. But for mankind, who is the noble creature, it is bilateral when mankind becomes Allah's Protective Friends. Allah attaches to him and a great attraction and force will emerge and will pull man toward Allah. This will cause him to be independent and a normal man by looking at the explanation of the word (انسان) in Quran. The first and the last letter (ا, ن) are divine secrets and the remaining letter is (س). The first dent of it is the attraction of humans toward Allah and it is a faculty that Allah established in a human's nature. The second dent is a rapture toward the spiritual world which is an invisible world and in Baghareh it is recommended the men who faith in the invisible world and in Gnosticism it is named invisible which is a spiritual world. The last dent is rapture toward metaphorical love, which is a material, or elemental world, which involves wife, child, food etc. If this love is taken to an extreme or is used incorrectly or is not looked after carefully, this love will change into "Human Physical Soul (the soul of man incites him to evil)" and transforms into sin and a veil, and the "real love" can't develop. The "real love" is spiritual love and unification. Because of going to extremes in the metaphorical love, man will face problems in the earthly world and he will sin because of extravagance of metaphorical love. Consequently, a dark veil will be created and this love will change into "Human Physical Soul (the soul of man incites him to evil)". We can say that metaphorical love is rapture toward Allah; if the

first and second love is brought into focus the real love will be created.

82. O wayfarer

An innocent person is the one who is an adult and the condition for sin is already in him. He doesn't do it willingly and there are no evil or mean qualities in his accusing soul or his personality. But a baby is not innocent before he reaches maturity. Because of his lack of ability and because he can't do sensual actions, he wouldn't commit sin. However, if he lies or does evil before he is seven years old a dark veil will not occur for him. But Imams (the Imam) and the fourteen innocents are like a light because of their values. Save our last prophet all the prophets were innocent proportionally, mortified and purified. Such as Jacob, when an unbeliever person asked him the reason of his blindness and back curvature, he said that the cause of them had been bereavement and sadness for his children. Then Allah said to him via Gabriel "why did you complain to our enemies?". Jacob wanted to know the reason of his blindness and back curvature. Allah said that you had done a mistake when you were young so by this affliction and sadness, the sinfulness of it removed. Jonah another one of the prophet, had to guide the people of Nineveh. When he was insulted by the people he cursed them and was imprisoned in the belly of a whale and taken to the bottom of the sea. (In Gnosticism, the purpose of sea is Gnosticism), marine animals is symbol of soul, and in Seir-O-Soluke the

meaning of the soul is the accusing soul. It means that a veil settled on him and he was put in to a prison, a prison, the inside cavity of a whale which represents his soul. By purification and divine remembrance he was saved from the belly of whale.

83. O wayfarer

With a view into the sensual and spiritual phases, mankind is divided to four categories and will develop according to Allah's speech.

A) From the beginning of his birth, mankind has genetic, environmental and an energy soul. We can't say that a baby is innocent because he/she can't do anything.

B) After some time, when the child enters into society, with due attention to his prior soul, because of providing food and unsure place, etc, his Human Physical Soul (the soul of man incites him to evil) will start to increase. At this time when he becomes an adult, he will be called a human.

C) By blessing, prayer, fast and mortification whether optionally or compulsorily, he will be purified and consequently he will be a perfect man. A perfect man is the one who has compassionate practices and qualities and his accusing soul is weak or has become clean.

D) The next phase is when the perfect man becomes Allah's successor and lives on the earth as a model, and a guide.

84. O wayfarer

Because of human's conquering, the entire genie that lived in old houses and river basin migrate from their own places to human places and live here.

85. O wayfarer

We cannot give example for genie or compare them. Like love, sadness, etc, we cannot reference them unless they appear in a human body, animal body or human's Misal.

86. O wayfarer

The genie can achieve the flawless level in their life.

87. O wayfarer

Mankind is the noblest of creatures. If he makes an effort for Seir-O-Soluke and tries to become a perfect man and advances, he will never need the help of genie in some cases Allah recommended it in Quran and being in need of the genie is in contrary Seir-O-soluke

88. O wayfarer

All plants, Animals, soil and mankind need sleeping. Allah put it in their nature. According to Allah's verses (Ayat-Al-Korsi) only the one God never sleeps. When mankind is asleep, all the five senses stop working and the spirit begins to fly. Until the five senses are active, the spirit cannot go out of the body and he will not be able to sightsee (do Seir) as long as the senses are active. There is a connection between mankind and his spirit during sleeping and the five spiritual interior

senses that send the frequencies which have been observed to have an effect on the cerebellum by a ribbon of frequencies. They send their observations to the mind and according to man's memories and his reflection; he can see in his dream different Seirs, or spirits. During sleeping, all the souls become stronger but because they don't connect with the five senses, they don't have any effect on man physical condition and human can be awoken by a voice or other stimuli. If this consciousness takes place very quickly because of the contact of Misal and the spirit with the body, the man will feel pain, sleepy, remissness and indisposition. If the spiritual soul is absent from the human body (during sleeping), Satan can come into the body and can have a terrible effect on the mind. Probably imperfect carnal deed happen for the organs of body.

89. O wayfarer

Misal involves half-elemental particles which adhere to each other making a visage of real man. For example when someone dies, his last Misal can be seen by another person and it's not his body but it is only his particles of Misal. When humankind is asleep, his soul comes out of the body and the distance of Misal from the body is no more than five meters. If this distance becomes longer he will die. Also there is no expectation if the spirit and Misal ascend to spiritual (MALAKUTE) world.

90. O wayfarer

The genies are one of the Allah's creatures who have lived on the earth before man. They can reproduce and can distinguish whether something is good or bad. The source of their energy is fear and metaphorical love. There are different kinds of them. Some of them are theist and some others are pagan. By taking out the spiritual soul from the body they can appear in human body. Some of them appear with Misals of men who died, and people who have genie when they die, the genie will use their Misal because when humankind is alive, he influences and conquers over the jinn. However, when the spirit comes out of the body, his Misal is used by the genie.

91. O wayfarer

Hashish is a destructive drug that destroys the spirit, body and because of its adhesive non-elemental material, it has long effect on places where it is used. It destroys the cylindrical and grey cells and in the course of time it will destroy the nervous system. It also causes the imagination to activate. After using hashish, the man thinks about something, he will see it imaginary. This is not Seir but it is their imagination. If Darvish or wayfarer uses it, he will fall into the worldly confusion as to what grade he is for purpose of Gnosticism.

92. O wayfarer

Every wayfarer who promotes to a higher rank for being a perfect man will observe different SEIRs. One of them is Samavi- Seir that takes place in two ways. One of

them is taken place by body and the other is taken place in the spirit which is the usual Seir. By a string via the heart he will find an opportunity transcend the heavens. By bodily heavenly Seir all the visible and invisible things can be seen and by usual heavenly Seir less things can be seen but all the frequencies, spaces and lights via interior sense can be observed

93. O wayfarer

The criminal's particulars soul is his Human Physical Soul (the soul of man incites him to evil). The Human Physical Soul (the soul of man incites him to evil) defines the criminal's internal behaviors that he lives with and habituates himself to it. He is filled with his Human Physical Soul (the soul of man incites him to evil), whereas he doesn't want it. If he doesn't pay attention to his heart, the Human Physical Soul (the soul of man incites him to evil) will engulf his heart and will affect all parts of his body consequently a veil will inhabit the parts of the heart that are containing the five interior senses and man will not be able to distinguish reality.

Hazrat Amir-Al-Mo'menin (peace be upon him) said:

Decorator Human Physical Soul (the soul of man incites him to evil) like a flatterer flatters and like a friend does favors and when it deceives man, it establishes its enemy's predominance. Consequently its owner is entered unto dreadful station. (Ghorar-Al-Hekam , 2106 , page 1433)

94. O wayfarer

The Human physical soul is like a dark skin that holds on to the heart. Because the heart acts like a mirror, if this mirror is dirty, its reflection will be weak and therefore it will see all things unclear, dark and undistinguishable.

And for this reason Hazrat Amir (peace is upon him) said:

" Clean your soul from implication of requests and passion in order to promote to higher ranks." And it was also said:" Clean your soul from every implication and try to get the highest morals and actions and endure until you become a pure being and obtain the highest morals "(Ghorar-Al-Hekam , page 1450)

Imam Ali (Peace be upon him) said:

"He restored to life his heart and Human Physical Soul (the soul of man incites him to evil) until his impurities and offensiveness became pure and smooth and shined for him a luminous light that appeared for him on Allah's way and took him until he arrived to his goal. "

(Some part of Mola's speech in Nahjol-Balagheh, Feiz-Al-Islam, and Page 1158)

95. O wayfarer

Human Physical Soul (the soul of man incites him to evil) is the tool and the agent of Satan. If humankind has Human Physical Soul, (the soul of man incites him to evil), Satan will penetrate into his heart and he will not be able to distinguish reality. The heart and the body are

the captives of the Human Physical Soul (the soul of man incites him to evil) until it surrounds the heart and it takes captive his external and internal wisdom. For example someone who is a special criminal, never likes to be a criminal because he has a divine spirit and human spirit. But because he took an extreme course of neglect and mundane pleasures, he became the captive of his Human Physical Soul (the soul of man incites him to evil). Consequently he did criminal acts. However, because his nature has tendency toward Allah, after doing a crime, the accusing soul would become active. He would become the captive of Human Physical Soul (the soul of man incites him to evil) again and repeats crimes. He will become the follower of Satan and his Human Physical Soul (the soul of man incites him to evil).

"Be afraid of Allah because of your Human Physical Soul (the soul of man incites him to evil), and try not to be the captive of Satan" (Ali-Abn-Abu Talib) (Ghorar-Al-Hecam , 1434)

96. O wayfarer

Crime, mistake and sin are the products of the Human Physical Soul (the soul of man incites him to evil). Man's heart is not Allah's place unless he has controlled his Human Physical Soul (the soul of man incites him to evil) because a heart can't be a sanctuary for Satan and for divine. When the heart becomes pure of soul it will be the place for the Divinity. When goes out, angles will come in.

"He is indeed successful who causes it to grow and he is indeed a failure who stunts its growth." The Last Prophet said: "Your most dangerous enemy is your Human Physical Soul (the soul of man incites him to evil)."

97. O wayfarer

We can forbid Satan to influence us by divine remembrance, thought and releasing the components of the heart from the captivity of the Human Physical Soul (the soul of man incites him to evil). When the human's personality becomes divine personality and the soul at peace is its governor, Satan can't take the human captive. Only sometimes Satan can take captive those who have Human physical soul and make them turn against those who have soul at peace. For example a wayfarer who doesn't pay attention to the saint's speech and without consulting the saint he does something which related to Seir -O-Soluke because he didn't purify himself completely, Satan dominates over him and he turns against the saint. So he can't advance in Seir-O-Soluke. Moreover He thinks that whatever he does is right..

"He said: Then by thy might I surely will beguile them everyone, save thy single-minded slaves among them" (Al-Sad, Verses 81-83)

98. O wayfarer

Everyone demolish the light of faith in other persons or deviates them from the right path or etc by accusation, backbiting and vilification, the light of faith will go out

from his heart forever and will be sent out from the circle of association.

99. O wayfarer

There are three kinds of fear: A) Fear that its source is ignorance. B) Fear which its source is lack of self-reliance. C) Necessary fear.

A) The first type of fear: something that is unknown causes man to be afraid. If he recognizes it, this kind of fear will be removed such as a person being afraid of darkness and going in Seir-O-Soluke.

B) The second type of fear: If humankind does not have enough self-reliance, it causes him to be afraid. , consequently, he cannot be successful in his job or education, etc.

C) Necessary fear is the third type of fear: The environment causes mankind to be afraid, this kind of fear causes attention and safety becomes more like shame of crime and the sound of car, etc.

100. O wayfarer

If the way of Gnosticism is against the religion, it will be innovation at religion and this way will not be acceptable. The first step is religious law, the second is the religious way, the third is religious knowledge and the fourth is religious reality.

101. O wayfarer

Tricking and banding in Gnosticism among the wayfarers is because they do not know the way of Gnosticism. Those who went astray are hypocrites and are Mola's enemies. The enemies of the religious way do tricks and banding in Gnosticism. The beginning of turning against Mola started by deviating from the first stage of Islam. You should avoid this sort of people.

102. O wayfarer

Do not propose doing any action or affair among wayfarers because it causes fuss and dispersion among wayfarers.

103. O wayfarer

No one must give reward to those who do act for the sake of Allah in Gnosticism. Giving a reward to them causes them to be spoiled, causes separation, and spoils his grace. The ostentatious do such things. These actions do not have any Gnosticized value for the doer and lead to spoil the man's faith.

104. O wayfarer

The reason of fear and enmity is ignorance.

105. O wayfarer

Sensual pleasure causes sin and if we don't pay attention to our nature, the Human Physical Soul (the soul of man incites him to evil) will be created.

106. O wayfarer

The eye, which is used for roving, is Satan's tool. Listening to backbiting is Satan's recorder. Backbiting and accusation are the worst adultery.

107. O wayfarer

If we talk about a person who is not present, it will be backbiting even if our speech is correct. If our speech is false, it will be slander. Listening to backbiting will spoil your faith. Listening to slander in addition to spoiling your faith causes spiritual and physical spoilage.

108. O wayfarer

One who listens to backbiting and slander will sin in the future.

109. O wayfarer

One who backbites and makes slander creates waves of burning fire to burn the Human Physical Soul (the soul of man incites him to evil) of listener.

110. O wayfarer

Every carnal desire, which occurs to the wayfarer's heart, is adultery of the mind.

111. O wayfarer

Every place or house in which hashish is used must be destroyed. Its bricks, soil and brushwood must be deposited in the desert. A new house must be built.

Otherwise, those who live and enter there will encounter superstition and satanic Seir.

112. O wayfarer

Narcotic materials persuade mankind to lie and become hard-hearted. He will be kept away from himself and his God. He will turn against Allah and divine reality.

113. O wayfarer

Everyone who looks on people's wife and daughters with improper looks, people will look on his wife and daughters improperly. Everyone who looks on people's property with envy; people will look on his property with envy. Any one who cast an evil eye at people's faith will lose his faith.

114. O wayfarer

Any one who dissipates the light of faith from someone else's heart by slander, backbiting, vilification, hypnotism, magnetism, etc, the light of faith of his heart will be dissipated forever. He will be expelled from the association circle. Gnosticism does not involve hypnotism and magnetism therefore if a wayfarer hypnotizes or magnetizes the others, he will be expelled from the right of Gnosticism.

115. O wayfarer

Anyone who spoils someone's faith by jealousy, discordance and disorder is a hypocrite and his nature is a satanic nature.

116. O wayfarer

The Gnosticism does not involve magic, writing amulets, and illegal possession. These are dark veils between Allah and wayfarer.

117. O wayfarer

The sixth sense is a sense between the five external and internal senses. Allah gave it to man for his guidance, curiosity and awareness from neglect in order to observe faith in an internal sense. It is like a lunar eclipse and solar eclipse. Allah has regulated them in order that humankind becomes aware of Allah's greatness and becomes aware and humbled.

118. O wayfarer

Enchanting ones self is magic and expels the person from the right path of Velayat. Enchanting others is magic and a satanic deed.

119. O wayfarer

Do not imitate the behavior of one who claims to possess the qualities of a believer otherwise it hinders your advancement and you will be imprisoned in your interior pit. Everyone deviates from himself, his culture and imitates others, he will be kept away from his religion and his chain will draw him near a cliff.

120. O wayfarer

If anyone deviates from his culture, and rules of way, and imitates the other's religion and behavior, he will be hindered from religion and Solouk and will be drawn near a cliff.

121. O wayfarer

Do not make friend with magician because he is worse than devil. He is a weak person and whatever his Human Physical Soul (the soul of man incites him to evil) orders him, he will do without consideration to Allah. He will retaliate upon the people with wickedness and his life against Allah will be short." Magicians thrive not "(Yunus, 77)

122. O wayfarer

Avoid the hypocrite because he is worse than the devil. Since the devil instigates people and the hypocrite is the doer of satanic actions. The hypocrite is one who has an accusing soul and denies the reality of Allah, Allah's protective friends, Prophets and Imams. Because he doesn't pay attention to his nature, it will change into jealousy, selfishness and he will deny the reality. Consequently all the dark ways will devour his heart. He will be evil hearted and his soul will be savage. This will harden his heart and he will be placed in the worst circumstances because they are worse than the devil. "O prophet! Keep thy duty to Allah and obey not the disbelievers and hypocrites." (Al-Ahzab, 1)

123. O wayfarer

Success in each science depends on the result of its evaluation. The success of Gnosticize science is in doing daily activities that relates to living with materialistic things and behaving with people.

124. O wayfarer

At one stage of Seir-O-Soluke, you find every body your friend. Even the one who is your enemy and also one who is the enemy of Allah, Allah's protective friends, Prophets and Imams, because you can't distinguish their souls. But in the next stage you can distinguish them and you like all that Allah has created except the one who has a wicked soul and the savage qualities of animals. You believe he is your enemy and Allah's enemy, the Prophet's enemy the Imam and Allah's protective friend's enemy.

125. O wayfarer

There are three kinds of prayers: common prayer, special prayer and the exceptional prayer. Common prayer is the commoner's prayer. Special prayer is the devotee's prayer. The most exceptional prayer is the Gnostic's prayer.

126. O wayfarer?/

It is necessary to do every prayer which was lapsed, just as the on time prayer has a certain value, doing the lapsed prayer has another value. The on time ceremonial

washing has its value and doing the lapsed ceremonial washing has another value.

127. O wayfarer

Writing amulets and benedictions, possessions, geomancy, taking genie, magic, showing western Gnosticism etc, are not a Gnostic science. A wayfarer can't be a writer of amulets and geomancer because of his purification. Also a wayfarer must present himself at the bed side of the sick. By speaking with person who is having problem or is in need, cure the sick or help find a remedy for these things. Because a wayfarer has divine remembrance, divine thought and always keeps his ablution he can bless the sick, help the distressed person by supplicating during his divine remembrance, praying and making Dua'(supplication) so that God's purpose is granting whatever is asked.. "And Solomon disbelieved not; but the devils disbelieved and taught mankind magic."

(Al-Bagarah, 97-102)

128. O wayfarer

The learned is one who is learning science. The Gnostic is one who is learning the Gnostic science and behaves according to his learning.

129. O wayfarer

Firstly, one who is Gnostic and achieved HAGH-AL-YAGHIN level, his theoretical and practicable Seir has been completed, can talk about the Gnostic subjects. Secondly, he has been given permission to disclose

Seirs. Otherwise his faith will be injured inwardly. The Gnostic learned is one who talk about the other Gnostic's subject and he knows the theoretical Gnostic science. If one quotes the others Gnostic's Seir, they must say the name of that saint. Otherwise, he is usurper of Seir and his speech is bodily.

130. O wayfarer

Knowing religious science and putting one's faith in it is recognition. Putting was faith in Gnostic science and performing it is Gnostic way. "Knowledge is a light that Allah shines on the heart of everyone who desires it." (Dignity before God is by doing well not by saying good words.)

(Ghorar-Al-Hekam , part 2 , page 1033)

131. O wayfarer

Don't speak or repeat others mistakes to the people because it leads to backbiting and missing the light of your faith. This creates a dark veil and you very soon will make the same mistakes.

132. O wayfarer

Teaching hypnotism and hypnotic magnetism, and Metaphysical Energy cure don't have any place in Gnosticism and they manifest a non-Gnostic veil.

133. O wayfarer

Magic is the worst crime. Those who perform it have accusing soul and are weak persons. They are Satan's agents and are worst than Satan. Allah said in Quran: Devil's became disbelievers because they taught magic to mankind. The source of these activities is the Human Physical Soul (the soul of man incites him to evil), light, jealousy, etc. "The devil's disbelieved and taught mankind magic." (Al-Bagharah, 102)

134. O wayfarer

If the wayfarer has doubt, he cannot advance and he can't obtain his goal in Seir-O-Solouk. He can promote in Seir-O-Solouk when he controls his heart.

135. O wayfarer

There are two kinds of discovery: A) External discovery
B) Spiritual discovery

A) External discovery: is a discovery in which complicated subjects, and Gnostic speeches and Gnostic text by Allah's protective friends, Saints, Imams and Quran are revealed for the wayfarer so he can understand them and put his faith in them. It is the first step of Gnostic science. There are some wayfarers who are egotist and the external revelation of some subject cause a veil between them and Allah and they are detained to continue that way.

B) Spiritual discovery: it is a discovery in which the reality of the unseen world is revealed for the wayfarer during the different stages of Seir-O-Solouk, and during

humankind's heart controlling, he can obtain the ELM-Al-Yaghin degree.

136. Owayfarer

The scientists say that music is the food of soul but in Gnosticism, music disturbs the calm and monotonousness of soul. Music improves the effect of nutritious bodily animal and plants because plants have Plant soul and animals have Animal soul but for wayfarer it can't lead to promoting and purification. Gnostic music leads to tension and rapture more ever temporary deliverance for those who are in the initial stages of Gnosticism.

137. O wayfarer

The sound of music is like all the other sounds and vibrations. The sounds of music are brought into consciousness by special tools that have special notes and frequencies. No matter if, we say the name of a person through our larynx, tongue or tools sound it. But it depends on the speaker's purpose and player's purpose when he uses the musical tools and also depends on musical tools. For example, if a singer or panegyrist has used opium intoxicants (hashish etc.) during singing, the effect of the soul of this material through the voice of singer would have transmitted the focus of attention and its negative will be multiplied on the listener. Musical instruments played by a person under the influence of intoxicants has more negative effect than positive effect while, if another person plays it it has less negative and

more positive effect. During singing if the soul of poet and singer is not complimentary, this singing will have less effect but through musical tools it will have more effect on the listener and even it could take place that the melody of a music cause someone to commit suicide or deviate from the right path of his life. In Gnosticism, music has virtue such as disturbing the calm of soul and dropping away great number because of the focus of attention or spiritual transmission (such as eagerness), etc. And music effects nourishing and growing of plants and animals. Because they can feel happy and feel pain and music has figurative pleasure. If music is not controlled or is not distinguished well it will spoil the spirit and body. The best musical tools in Gnosticism are tambourine, pipe, the three warps and the guitar. In Seir-O-Soluke the player's and singer's soul can have a good and bad effect because of more effectiveness. The soul of opium substances, the singer's and player's accusing soul transmit to the listener and cause a physical dark veil on him and we can say that the effect of music is more than the usual speech and the frequencies and the energy of soul effect on wayfarer's body and soul directly. If the poet and the panegyrist don't have accusing soul and only for the sake of Allah nor for the sake of themselves sing, they cause rapture for wayfarer .Singing, poetry , panegyric are art and we can't say a person is guided because he is panegyrist or poet while a guide can be a poet or panegyrist.

138. O wayfarer

If the reader or panegyrist mentions the source of his speech, he will extract it otherwise he will plagiarize it. The speaker is egotist if he wants to show off his spiritual speech consequently his speech changes into satanic speech. And not only It hasn't any purification affect but also the speech and speaker's soul effects on wayfarer's heart and causes a veil on the wayfarer heart. "Has`t thou seen him who makes his desire his god? Allah sends him astray purposely." (Al - Jathiyah, 22)

139. O wayfarer

Seir -O-Soluk is like a journey that starts from the man's heart and goes toward Allah. Because of sensual, physical, spiritual aspect, some wayfarers cannot accompany each other and cannot assist each other to move toward Allah. Every one must move his heart by the saint's help, by divine remembrance, and the saint's imaginary face since only the wayfarer himself and the saint know the wayfarer's human physical soul not any other wayfarer.

140. O wayfarer

By imaginary face and secret divine remembrance, the light of attraction radiates via the attracted and goes into the body and spirit. At this time the wayfarer will become ecstatic and sometimes with due attention to wayfarer's heart, he will go to Malakute. This is the minimum sign of Gnosticism. It means that the senses are not active when you journey to Malakute and he will observe a divine Seir.

141. O wayfarer

Every particle of one attracted light contains a spiritual mood and moves toward the wayfarer. It releases some particles of the wayfarer's souls.

142. O wayfarer

In the entire world, every particle, molecule, atom, etc... has an unconscious tendency and attraction to his or her creator, who is the munificent Allah. It is true that mankind has this tendency and attraction for the saints and Allah's protective friends; because of their purification of souls; this attraction is bilateral and they are attracted to Allah.. "And there is not a thing but hymneth his praise, but ye understand not their praise. "(Al - Bani - Israil, 44)

143. O wayfarer

There are two kinds of rapture (attraction):

A) Magnetic rapture B) Luminous Gnosticize rapture or divine Gnosticize rapture

A) Magnetic rapture: It is a rapture which is brought into effect by everyone's power. This rapture is established by teaching and continuous hypnotism and magnetic actions. This is usually done by looking or by placing the hand on the back of neck, or on the eyes and face of second person. These actions cause the controlling the second person's will. These are magic and satanic activities in Gnostic way.

B) Divine or luminous Gnostic rapture:

It is a rapture which is sent out for Allah's protective friends by Allah. They are attracted by this rapture and the effect of it is a light for wayfarer.

144. O wayfarer

The opium ecstasy is like a plastic fruit. If you eat it, you can only get anguish and sickness. If a wayfarer uses narcotic material, he will loss his will, spiritual equilibrium, and his faith.

145. O wayfarer

If ecstasy has a good effect on your purification and capturing the soul, it will be spiritual ecstasy. Otherwise it will be sensual physical pleasure.

146. O wayfarer

Ecstasy is rapture for the attracted via Allah. Any one who gets ecstasy is attracted. Allah's protective friends and saints are attracted to Allah, Mola and Imams and prophets. There are two kinds of attraction: A) Attracted wayfarer, B) wayfarer attracted

A) Attracted wayfarer: He is one who attracted to Allah because he has released from the human physical soul and he has not any physical or spiritual veils.

B) Wayfarer attracted: He is one attracted by Allah's kindness that will be attracted to guide and help people as he passes all the Gnosticize phases with the wayfarers. "Their Lord will satisfy their thirst with a pure drink. "(Al - Insan, 21)

147. O wayfarer

Real ecstasy is an elation that affects the wayfarer during divine remembrance and thinking via the saint and extinguishes the burning fire in the soul. The fire of the human physical soul is vanished by divine remembrance and thought.

We say during the transition to the New Year:

“O you that change all the condition and states, change our conditions to be the best conditions.”

148. O Wayfarer

Divine remembrance without music is like water which has good effect on mankind and there isn't any harm for him. But divine remembrance with music is like water disbursed by detonator. Even it may cause a hurdle for the wayfarer therefore according to his condition he will advance and will be restricted.

149. O Wayfarer

The negation mind remembrance is a remembrance that is used for cancellation to all save Allah whether they are interior, sensual or external, bodily and figurative love.

150. O Wayfarer

The ecstasy which appears during divine remembrance ritual, meditation and worshipping is spiritual ecstasy. It is the light of attraction which affects you via saint, Allah's protective friends, Imams, Prophets and Mola Ali(a.s).

It means that it is the effect of the attraction light that shines on you via Allah's protective friends when you are ecstatic during divine remembrance, meditation and spiritual rapture. the attraction light you are ecstatic during divine remembrance, meditation, spiritual states and has the effect of the attraction light that shines on your personality via Allah's protective friends. This is the cause of spiritual ecstasy.

151. O Wayfarer

During secret remembrance, you must concentrate and during a secret manifested remembrance, the wayfarer thinks of anything except Allah otherwise he will gain only difficulty and it will be vain.

152. O Wayfarer

The minute particles are in determinism state and praise God. Some of our minute particles are at determinism, some are in volition, and we govern them. O Wayfarer! Try to make your minute particles praise God by remembrance, thought, and always remember God to discover the Ser-Al- Asrar remembrance.

153. O Wayfarer

Minute particles always remember Allah and when we remember Allah, our body's minutes particles and the close minute particles will be in concordant with us. How awful it is when we backbite and neglect God. Consequently the particle can't remember God. "The seven heavens, the earth, and all that is there, praise him. There is not a thing but Allah that deserves praise,

but you understand not their praise. “(Al-Bani-Israel, 42)

154. O Wayfarer

Divine remembrance is mankind way of connecting with Allah. One who has divine remembrance must keep his ablution and this remembrance must have an effect on the heart. This remembrance makes the blood in the heart to remember Allah. If he pays attention to his heart and the blood in the heart, his entire body begins to remember Allah.

“O ye who believe! Remember Allah with much remembrance.” (Al-Ahzab, 44)

“Who have believed and whose hearts have rest in the remembrance of Allah.” (Al-Ra`d, 28).

"Therefore remember Me,I will remember you.Give thanks to Me,and reject not Me". (Al-Bagarah 152)

155- O Wayfarer

Remembrance has three phases.

The first stage is secret remembrance. It means that you have the heart, the heart's blood and the members to remember Allah. Not only you remember God in the heart and but also the heart remembers God.

The second stage is cordial. It means that the heart remembers God and it reminds you to remember God.

The third stage is Ser-Al-Asrar. It means that your heart, you and all your essence remember God contemporaneously.

156- O Wayfarer

At first stage remembrance is being united. The second stage is endowed with Allah's qualities and the third stage is abundant in qualities.

157. O Wayfarer

Imaging a face during remembrance means that the spirit of that spiritual saint enters the wayfarer's heart to dwell there and destroy idol elements in the soul that are also in his personality.

158. O Wayfarer

The circle of manifested remembrance means purification. Divine remembrance and thought at a place and a time and being united with a saint and spiritual Seir. The imaginary face of the saint and the saint must be present. There are ones who haven't written permission for a manifested remembrance. They can't take part in a manifest remembrance. If one who is performing this remembrance doesn't have permission, is not united with the saint, and didn't surrender himself to the saint, you can't take part in that circle. Because during negation of mind all the souls go toward minds from the interior and at this time his heart won't be clean and these soul will bring into effect, create a veil, and spoil the faith. It will attract the soul and mean

qualities of the person who without permission has entered the circle and these human physical souls will be effected mind and heart.

159. O Wayfarer

Nonbelievers are weak and lie, and for usual nonbeliever it is a means of getting their material will. O Wayfarer! It spoils your faith and creates a big veil and keeps you away from Seir-O-Soluke.

160- O Wayfarer

An imaginary face is put forward as an idolatry outwardly but at heart (inwardly) by imaginary face we can get sublime degrees and for elementary wayfarer it's compulsory but in next stages it cause veil for him and dwell at some part of heart between wayfarer and Allah and the saint and the heart's core will be free and there will be a connection with the celestial world.

There is a narration of the last prophet, he said : Hurry up to Heaven gardens. Some people asked, "Which gardens?" He said: "the remembrance circle".

The heart's core: the faith is like a white point that appears on the heart and when the faith increases, consequently this white point will spread.

161. O Wayfarer

Imaginary face for new comers is imagining the saint's face by looking at his picture. This action is temporary. According to divine remembrance and thought after some time, the saint will appear in the wayfarer's heart

and this prevents the wayfarer from doing sensual actions and he will be united with the saint spiritual state.

162. O Wayfarer

Imaginary face is the spiritual face. At first stage of Seir-O-Soluke the wayfarer is in “Kasrat” world. This imaginary face releases the wayfarer from “Kasrat” hoping he will find the saint’s light within his heart and the saint enters his heart to clean the wayfarer’s heart.

The act of reflecting on the face of the saint’s in Seir-O-Soluke, the wayfarer meditates on the saint’s face which is in his mind. The real saint and educator is one who is fully devoted and surrender himself to Allah, perfectly without egotism and self-conceit. After the presence of saint’s image, the wayfarers find out the saint’s luminosity and know him. This matter directs that: “everyone recognizes my luminosity, and he will recognize Allah”.

(Alameh Sayid Mohammad Mehdi Tabatabaei Borojerdi, Bahrol-olom’s thesis of Seir-O-Soluke.)

163. O Wayfarer

Everyone recognizes his leader and his saint, believes him according to his soul, faith, and believes. Be careful that one whose voice is nice and his voice is attractive, cannot be saint. Nevertheless, it is Allah’s gift that his voice is nice and may be he does not have any movement with due to purification but some people become consonant and agree with him because of his

voice. Maybe a saint has attractive voice but every singer can't be saint because that singer may not be purified and not evacuated himself and he may not have any Gnosticized activity and only by learning is a believer and he didn't arrive to Elm-Al_Yaghin and Hagh-Al-Yaghin stage.

Therefore everyone who has enough information and is very skillful and attractive speaker, he can't be saint. It wouldn't have any effect on his listener if the speaker doesn't speak by all his heart.

164. O Wayfarer

Giving thanks to God means that humankind answers Allah's kindness. In Gnosticism truthfulness and not telling lies is humankind's answer for being able to talk. If he lies, people will say that he is Allah's enemy because he does not give thanks to God for the gift that Allah has given him.

Because Allah is the real owner of our wealth, therefore we must give thanks to him by spending and keeping our wealth correctly, spend it for God sake, and give its Khoms and its poor rate as recommended by Islam. We deposit our children and we give thanks to God by training them well and looking after them. And by fasting, divine remembrance we purify ourselves and it is giving thanks to God.

“The mankind's action shows him giving thanks.”

“Give thanks to God when he gives you a gift.” Ali (peace be upon him), Ghorar-Al-Hekam)

165. O Wayfarer

You believe in Islam's prophets specially Mohammed Mustafa, and Ali Morteza's high speech by learning, but in daily life you may face this matters and it's theoretical discovery for wayfarer when he faces the matters which he has learned them before ,consequently his thought won't go astray and he will certain about these matters.

166. O Wayfarer

It is not possible for mankind to reach Allah's nature, but by Seir-O-Soluke because of purification he can reach Allah's qualities.

“Vision comprehends him not, but he comprehends all visions.” (Al-Anam, 103)

“Moses said: show me (thyself) that I may gaze upon thee- he said: that will not see me.” (Al-Araf, 143)

Imam Ali about Allah's qualities said: “Thank God that is aware of all and the signs of creation witness that he is, visions can't see him, but he is manifested in the heart.”

167. O Wayfarer

There are two kinds of absence:” A) Absence of people
B) Absence of Allah.

The first kind, mankind doesn't see people and whatever he is seeing is the shadow of Allah's qualities and he always remembers God.

At second type mankind neglects God and he thinks about people. At first step, he passes his life healthily

and every breath he takes is for the sake of God and for Allah's purpose. At second type, he idles away his life and his breath is for the sake of Human Physical Soul (the soul of man incites him to evil) and all save Allah. If mankind remembers God and always think about Allah, he will be saved. If mankind doesn't remember God and doesn't think about Allah, he will be accompanied by Human Physical Soul (the soul of man incites him to evil).

168. O Wayfarer

There are two kinds of learning: formal learning and real learning.

1) Formal learning is a learning that is propounded via formal intellect, philosophy and logic but its reality is not complete for saints.

2) Real learning is learning that completes formal learning via witness discovery (Kashf-Al-Shohood) and sometimes this learning is contrary to the formal learning.

169. O Wayfarer

Allah's names are the shadow of Allah's nature .wayfarer must surrender himself to Allah's qualities.

170. O Wayfarer

The world has two phases: A) Light world B) Dark world

Light world: continuation of the light world is toward Allah.

Dark world: continuation of the dark world is toward material world.

All save Allah.

171. O Wayfarer

In Gnosticism there are three kinds of certainty (Yaghin).

1- Elm-Al-Yaghin

2- Ein-Al-Yaghin

3-Hagh-Al-Yaghin.

1- Elm-Al-Yaghin: it is a certainty (Yaghin) which wayfarer discovers it after passing Gnostic stage during doing Seir-Ela-Allah and this learning is a sign of Allah's kindness for the wayfarer. Philosophy, logic and intellect can't understand it.

2- Ein-Al –Yaghin: It is certainty which wayfarer observes it in the heart after passing the Gnostic stages and during Seir-Fe-Allah. This learning is incontestable so intellect, philosophy and logic can't understand it.

3- Hagh-al-Yaghin: It is certainty which wayfarer reaches the Seir-Be-Allah after passing Gnostic stages and can understand reality. He is placed at Ghab-E-Ghosein and as a connected associated saint he will guide other wayfarers and cause the wayfarer to believe in this way and if this wayfarer arrives to Seir-Men-Allah stage he will be a base of Allah's protective friends and as a saint will help people.

172. O Wayfarer

If a wayfarer expresses his opinion when the saint is speaking, a veil will be created between wayfarer and the saint, consequently the wayfarer will be discouraged and his faith, his devotion and his love will decrease and his connection with the saint will become weak.

173. O Wayfarer

The human world was created in six phases. At first stage, the names and qualities were created. At the second stage all possible world were created. At third phase, the celestial kingdom (angels world or appearance world), at fourth phase the spirit, at fifth phase Misal and at sixth phase, bodies were created.

174. O Wayfarer

There are two kinds of controlling:

1st) Controlling the heart that means guarding the heart in order that the sensual and satanic spaces can't influence the heart and this guarding prevent suspicion. So one who always controls his heart is like a person who has a purpose to move forward.

2nd) Whatever gained because of perpetual controlling and domination over one's heart, thought and members cause the heart to release from invasion of unnecessary thought. At last his Seir is accurate.

175. O Wayfarer

Miracles are for prophets and generosity is for Allah's protective friends. A miracle is the prophet's will which is brought into effect by them and Allah's protective friends don't take possession. The purpose of manifestation of generosity is for realization of Allah's protective friends by people so people believe in them and the more they get closer to God, the generosity of Allah's protective friends will become more.

176. O Wayfarer

The generosity of Allah's protective friends is the sign of Allah's kindness that is manifested by them and their right fullness is proved for people. It is generosity when he does not have enough food to pass his guest without increasing and changing it, the food will be enough for them and the entire guest will be full and if that food isn't used and is turned in his first pot that pot couldn't hold it. About curing the sick, it must be said that, he cures them by interceding for them with Allah or by blessing, resorting to Imams, and looking at the sick. Also he can cure by connection or interceding and by focusing the light of prophets and Imams. It isn't generosity but it is one kind of magnetic and hypnotic cure if one person cures a sick person by energy or hypnotism or possession, etc... He is able to do these actions by mortification, asceticism and learning. These actions are not related to Gnosticism. The will of Allah's protective friends of Allah will is Allah's will

and Allah's will manifests at the essence of Allah's protective friends.

177. O Wayfarer

When mankind enters the earthly word, he is given a decreased spirit of Allah's spirit, and Allah gives him love and existence in order that he continues his earthly daily life.

178. O Wayfarer

When Allah created mankind, he created his spirit by the decree of (There is no God except Allah). It means that the mankind's body and the nature of his spirit was completed by (There is no God except Allah). He then testified to this and his testimony sited at his character. "And remember when thy lord brought forth from the children of Adam from their reins, their seed, and made them testify of themselves (saying) Am I not your lord? They said yea, we testify" (Al-Araf, 172)

179. O Wayfarer

Mankind's spirit has been completed by (There is no God except Allah). Then by negating all except Allah, banish whatever is holy for you to emerge to Allah and it is for this reason during funeral people say (There is no God except Allah).

180. O Wayfarer

In Gnosticism, unity means understanding divine remembrance and doing the order of the saints. The saints purify the wayfarer and guide him in Seir-O-Soluke. According to their procedure and place, all the saints, Allah's protective friends make small guidelines and insist on being in Seir-O-Soluke to guide the wayfarer therefore all of them will meet each other at the beginning and conclusion which is surrendering to God. Only the saint's speech can guide the wayfarer and effect the wayfarer's purification. If the speech that is made by the speaker or the one in charge of the meeting, were saint's speech, it would have an effect on the listeners, otherwise it would not have a good effect on the wayfarer (whom) imagined the saint's face. In addition, there would be a conflict among the wayfarers, it would disqualify him, and he could not continue the way.

181. O Wayfarer

The explanation of the word “Insan (انسان)” is that the first and the last words "ان" are divine secret and the explanation of "س" is in this way that the first dent of it, is an attraction toward Allah. It is rapture to Allah that Allah has inspired (spirit). The second dent has an attraction towards the unseen world. The third origin has an attraction towards the material world in which we live.

182. O Wayfarer

We said that the first dent has a mood towards Allah. That is the declaration of the statement [There is no God except Allah] which is in mankind's character.

183. O Wayfarer

There is an aspect in your character towards Allah. Then by becoming endowed with Allah's qualities and by sending out your Human Physical Soul (the soul of man incites him to evil), the bad qualities from your personality promote this disposition so that your love for the sake of Allah become more.

Hazrat Shah Nemat-Allah Wali said for meaning of perfect man: Mankind is like the pupil of the eye, the perfect man see all things and is not self-conceited. He also said: "The high creation for us is mankind (perfect man) otherwise he has the qualities of an animal and will not achieve the status of a perfect man.

Look for the high qualities of the perfect man to understand the meaning of Quran.

When a man gets to the sublime degrees and has high qualities, we can see Allah's qualities in his personality.

184. O Wayfarer

Religion is one, Allah sent one hundred and twenty four thousand prophets to the earthly world to guide people, in addition their purpose was one. They wanted to guide people and they wouldn't keep themselves away. The right path would be to reach Allah and the religion has been completed from Adam to the last prophet. They know what must be said via Allah guidance. (If the

purpose was not unit then there were two religions. Consequently the message must be propounded by two persons). But Allah is one and so is the religion. There was synchronization between all the prophets and Allah. The end of all methods according to time, the souls and place is at the last associated with Allah.

185. O Wayfarer

The word Sufi means having unilateral vision and being united means there must not be polytheism. Allah is one and there is Godly sense in mankind's nature. Anything which isn't relative to Allah is idol and the Sufi negates it to draw nearer to Allah and this can't take place without Velayat.

186. O Wayfarer

The poisoned food will poison the body. An unlawful food will poison the heart and spirit. Poisoned food affects the body very fast, but the effect of unlawful food is slow and invisible. This suppression and containment causes a dark veil.

187. O Wayfarer

Daily prayer is wayfarer's ascension to Heaven, but fast and divine remembrance is for the sake of Allah. Allah said in Quran: "I have breathed unto you of my spirit". If the wayfarer purifies himself, the transgressions, sin will decrease and soon vanish, and there will not be any veils, consequently the heart will be Allah's place and wayfarer can reach to Malakute world.

188. O Wayfarer

At first, the soul of humankind is his nature and because (he) extravagate his nature, it changes into his Human Physical Soul (the soul of man incites him to evil). If mankind controls his nature, he will not be filled with Human Physical Soul (the soul of man incites him to evil) because he is always changing inwardly. Only by divine remembrance, prayer and obedience, the Human Physical Soul (the soul of man incites him to evil) cannot influence him.

“Lo! Those who ward of (evil) when temptations from the devil trouble them, they remember (Allah’s guidance) and behold them seer!” (Al-Araf, 202)

Busy your soul by submission, your tongue by remembrance and your heart to be satisfied with whatever you like or things you don’t like.” (Mola Ali (peace be upon him))

189. O Wayfarer

When the Human Physical Soul (the soul of man incites him to evil) becomes weak, the spirit will become strong and the effect of it will increase as compared with before purification. It goes out from the covering of the Human Physical Soul (the soul of man incites him to evil).

190. O Wayfarer

To purify yourself and to be free from the capture of the Human Physical Soul (the soul of man incites him to evil) you must know yourself first. This means that you must recognize your heart (your personality) without negligence, then by guidance, love and the continuation of Gnosticize activities, you must clean your heart and your memories from the Human Physical Soul (the soul of man incites him to evil). The first stage for this cleaning is request and demanding success. Second stage is repentance, which means avoiding doing things except for the sake of Allah. Third stage is keeping your ablutions for drawing nearer to Allah. The forth stage is thought and remembrance. Fifth stage is saying prayer and obedience with all your heart. The sixth stage saying night prayer and saying fervent prayer with Allah and the seventh stage is fasting and mortification, etc. Our last prophet said: “Everyone knows himself then he knows his God.”

191. O Wayfarer

As long as the accusing soul take captives the heart, whatever the wayfarer does, sees and hears everything, they are the actions, visions and hearings of Human Physical Soul (the soul of man incites him to evil). And wayfarer’s actions are the actions of Human Physical Soul (the soul of man incites him to evil).

192. O Wayfarer

As long as Human Physical Soul (the soul of man incites him to evil) take captives the heart, every sensual occurring like carnal or robbery occurs to the heart. they will weaken the wayfarer's faith and will be recorded on the Human Physical Soul (the soul of man incites him to evil) on their mind, heart and the organs of body.

193. O Wayfarer

At the first stage of Seir-O-Soluke, it brings into effect the happening which occurs to the heart and is according to recognition of the soul. This occurring joins suspecting and reality until the Human Physical Soul (the soul of man incites him to evil) take the heart captives. The recognition of the soul orders you how your reaction with people must be. For example, you have an accusing soul when someone praises you, where as you are not worthy of it then you, like him and another person who tells you the reality, you turn against him. Recognizing our friends or enemies are very difficult by the appearance of Human Physical Soul (the soul of man incites him to evil).

194. O Wayfarer

There is Human Physical Soul (the soul of man incites him to evil) in blood vessel and parts of body. Satan isn't at human body status. The Human Physical Soul (the soul of man incites him to evil) is Satan's tool and because of satanic stimulation, Satan will come into the human body and the wayfarer's spirit and Misal goes out of the body if he does not think about Allah. The

distance between the human spirit and Misal will be five meters. After doing a sensual action the spirit will comeback to body and Satan will go out. It is the fastest displacement in the human body. The source of Satan's energy and food is mankind's Human Physical Soul (the soul of man incites him to evil). However some depression and anger is not the sign of Satan's penetration at human body. Also Satan can enter upon human body by weakening the nervous system via mankind's soul. This cause Satan to enters the human body easily.

“Lo! Those who ward off (evil) when a temptation from the devil trouble them, they do but remember (Allah's guidance) and behold them seer! “(Al-Araf, 201)

195. O Wayfarer

The purification without worshiping is purification for the sake of human physical soul and not for the sake of Allah nor for the Seir-e-ela-Allah. Worshiping without purification is for announcing devotion not for being Allah's slave.

196. O Wayfarer

Every carnal act which occurs to wayfarer's heart is adultery of mind and every act which occurs to wayfarer's heart not only it weakens his faith but also is recorded on his mind, heart and body parts.

197. O Wayfarer

It is a veil for humankind if he has a Human Physical Soul (the soul of man incites him to evil) and this soul and nature take the heart captives. The heart will be confined with veils which are blasphemy and in an enclosed state like a glass building which its glasses are filthy and dirty and the reality can't be seen from inside.

“Hast thou seen him who makes his desire his god and Allah sends him a stray purposely and sleuths up his hearing and his heart and set on his sight a covering? Then who will lead him after Allah (hath condemned him)? Will you not then need? “(Al-Jathiyah, 23)

198. O Wayfarer

Humankind is filled with accusing soul from his father's loins until he is passing his life in society and he will die.

199. O Wayfarer

Father's sperm and the mother's ovule can create the Human Physical Soul (the soul of man incites him to evil). If they have Human Physical Soul (the soul of man incites him to evil) qualities during their life or during union of sperm and the ovule, or by ancestor through father's and mother's gene, the Human Physical Soul (the soul of man incites him to evil) will effect their children whether they are boys or girls. And if it didn't affect the parents it would manifest by the passing of time.

200. O Wayfarer

The Human Physical Soul (the soul of man incites him to evil) has an effect on the baby when his (her) mother nurses him/her. The food, which its source, is the mother's sinew. It has good effect on baby when his /her mother is nursing him/her; she is thinking about Allah and remembers Allah, says her prayer, resorts to the Imams and always keeps her ablution. This baby will be a believer and a virtuous person. If a mother is unrestrained, it will have bad effect on baby.

201. O Wayfarer

Human Physical Soul (the soul of man incites him to evil) has a dark veil unto the heart, which does not permit the light of reality to shine into the mirror of the heart, and it is a wall between reality and the heart. It is idol, which is placed on the heart and is a tool and a way to influence on the parts of body and the heart. It is a veil and a chain, which doesn't let the heart move toward Allah, and it is our enemy in this world and is a chain in the world after death.

Allah's messenger the Prophet Mohammed (peace be upon him)) said: "fight your desires in order that you dominate over your soul."

Sa'adi said: "we can't say that he is clear-sighted because a love affair is different from egotism."

202. O Wayfarer

To strengthen the spirit and clear the soul, the wayfarer must always keep his ablution and remember God. He

must think about him and also fast and mortify himself because when the Human Physical Soul (the soul of man incites him to evil) becomes weak, the spirit will become strong. And the reaction range of spirit will be more than before purification and it will be free from possession of the Human Physical Soul (the soul of man incites him to evil).

203. O Wayfarer

The sin will be started because of Human Physical Soul (the soul of man incites him to evil) and the Human Physical Soul (the soul of man incites him to evil) has satanic qualities.

204. O Wayfarer

Self-reliance is relying on your soul-at peace. If there is not relying on soul-at peace the accusing soul will replace it very soon like fear or being in Seir-O-Soluke or how men confront women, etc. “Don’t rely on self-reliance because it is the biggest satanic net.” (Ghorar-Al-Hecam, page 1436)

205. O Wayfarer

Human Physical Soul (the soul of man incites him to evil) of parents and also the food which mother consumes has sensual effect on fetus. This causes a dark bodily veil to be created on the fetus. For example, moral particulars of parents can be seen by children’s behavior and the food that is provided by usury, theft, etc. have bad effect on fetus.

206. O Wayfarer

The veil is a covering between Allah and wayfarer. There are two kinds of veil.

A) Physical or dark veil.

B) Spiritual or luminous veil.

1st) Physical or dark veil: It is created due to lack of attention and lack of controlling the heart and by doing evil. The presence of the Human Physical Soul (the soul of man incites him to evil) and mean qualities come between Allah and wayfarer.

2nd) Spiritual or luminous veil: It is created from the past and by passing the time. Also passing through phases and valleys is detached and if there weren't any veils, it would be like a science without end.

“Allah hath sealed their hearing, their hearts and their eyes. Theirs will be an awful doom.” (Al-Baqrah, 7)

“And when thou recite the Quran we place between thee and those who believe not in the hereafter a hidden barrier. And we place upon their hearts veils lest they should understand it and in their ears a deafness; and when thou make mention of thy lord alone in the Quran, they turn their backs in aversion.” (Bani-Israil, 46, 47)

207. O Wayfarer

The spiritual veil which Allah gave mankind's spirit is love. If we have divine spirit without any adornment we wouldn't have Human Physical Soul (the soul of man incites him to evil) and Satan wouldn't have any effect

on us. Allah created our spirit from his spirit and varied mankind's spirit and this variation is love or figurative love.

208. O Wayfarer

Spiritual veils must be removed as Abraham, Khalil-Allah who arrived at prophet hood degree and he was ordered to sacrifice Ishmael by Allah's command. It was a test for him when pilgrims slaughter a sheep in Mecca in order to do Abraham pilgrimage. This slaughter shows that humankind negated all his loves for the sake of Allah and proves Allah by the statement (There is no God except Allah) changes his worldly love into real love.

“And when his son was old enough to walk with him Abraham said: O my dear son, I have seen in a dream that I must sacrifice thee, so look, what thinks thou? He said: O my father! Do that which thou art commanded. Allah willing, thou shall find me of the steadfast. Then when they had both surrendered to Allah and he had flung him down upon his face. We called unto him: O Abraham! Thou hast already fulfilled the vision lo! Thus do we reward the good? Lo! That verily was a clear test. Then we ransomed him a tremendous victim, and we left for him among the later folk. (The salutation) (Al-Safat, 102-108)

209. O Wayfarer

Self-importance and pretension are the signs of presence of human physical soul, evilness and the weakness of

your faith in Allah, Mola, saint, and the presence of dark veil .For this reason you can't continue Seir-O-Soluke way.

210. O Wayfarer

By Seir-O-Soluke, secret and interior power of every wayfarer will be manifested like energetic cure by hand, hypnotism, magnetism, displacing things, taking genie and manifesting wondering soul, etc. They are not the sign of wayfarer's generosity if he takes powers by purification but it is a power to recognize Human Physical Soul (the soul of man incites him to evil), interior power and if this power is shown, it is for sake of Human Physical Soul (the soul of man incites him to evil), it is dark veil. O wayfarer! Do not amuse yourself by it and if you do not so, one of your veils is removed and you pass a phase and it is a sign of domination over Human Physical Soul (the soul of man incites him to evil).

211. O Wayfarer

Tow- third of mankind's power is hidden and one- third of it is manifested in practices like the power of walk, power of recognition, power of memory, etc. But in Seir-O-Soluke if an unusual power is manifested in you , don't show it and don't let it interest you because it will be a veil for you since among ignorant people it is the sign of your generosity and it is an excursion for wayfarer.

It is mentioned by a holy tradition: "until you don't appreciate yourself, we don't appreciate you ". (Ahya-Al-Olom, page 314)

Hazrat Mola Ali said: “self-importance is corruption and causes perdition.”

212. O Wayfarer

You must not say other a subject which you understood it at heart otherwise it will be double veil for you and a dark veil will be placed on your spiritual veil. It is like a person who is going to Mashhad, but on the way he sees a nice place and stops there and passes his life there, consequently he can't fulfill his purpose and he will be there forever . Our end is Allah and nothing else.

213. O Wayfarer

To cure the patient by hypnotism and energy cure will be a veil and satanic action if it is propounded as Gnosticism and generosity.

214. O Wayfarer

In Gnosticism, marine animals are the sign of mankind who have sensual veils and their heart is a captive of evil qualities of souls

215. O Wayfarer

To love Allah's protective friends, Imams and prophets is real love not worldly love.

216. O Wayfarer

Because of going to extremes in the worldly love, it will change into soul sin, blasphemy and dark veil. The real

love will change into attraction and rapture to Allah and to reality.

217. O Wayfarer

Mankind can't determine duties for others and Allah determines mankind's duty not people.

218. O Wayfarer

Allah observes people (creatures) not the other way round.

219. O Wayfarer

Going to extremes is in worldly love not real love, and ignoring worldly love is considered as going to extremes.

220. O Wayfarer

In Gnosticism, the hypocrite is the one who did not purify his soul and disobeyed the saint's orders for purification of soul in Seir-O-Soluke, he turned against Allah's protective friends, Imams, and he falls away from Seir-O-Soluke.

221. O Wayfarer

Don't talk with hypocrite because your faith will become weak and your connection to Allah's protective friends will be cut and don't shake hands with him, because he holds your heart and the light of your faith will change to darkness and will blind the eyes of your

heart. He will keep you away from reality and you can't promote in Seir-O-Soluke.

“O prophet! Strive against the disbelievers and the hypocrites! Be harsh with them.” (Al-Toubah, 73)

222. O Wayfarer

The members of body and body particles have animal soul and the food which enters upon our body via plants has mineral soul. Then music has some effects on the system of animal and mineral soul, but it does not have any effect on the humankind's spirit, which is high spirit.

223. O Wayfarer

Lack of real recognition will cause veil and bondage.

224. O Wayfarer

It is not wordly love when a wayfarer imitates other wayfarer's behavior, but it is the effect of wayfarer's soul and the effect of going to extremes in worldly love.

225. O Wayfarer

It is jealousy when people imitate the others without examining and recognizing whatever they do and it doesn't have any benefit for them for their daily life, by imitation humanity will go astray, and will keep away from his origin. (One puts on trite clothes, having bad behavior and untimely speaking or pagan habits of Arabs before the last prophet pretension, etc).this

imitation isn't about the religious imitation and religious authority in Islam.

226. O Wayfarer

There isn't propaganda for Soluke way but there is enjoining kindness. The wayfarer can enjoy kindness and guide other by action and behavior.

227. O Wayfarer

The fuss is not important for one who doesn't depend on himself and he depends on Allah and he enjoys eternity, Allah and reality and everyone neglected God's remembrance and amuses himself by the material world pushes away Allah and he enjoys fuss and amuses himself by people and himself.

228. O Wayfarer

Possession is a magnetic rapture and taking the people's will captive and it is satanic actions in Gnosticism.

229. O Wayfarer

Only one talks about Gnostic subjects that basically he is a saint. It means that he has arrived to Hagh-Al-Yaghin stage and his Seir was completed. Second, he has permission to tell about the Seir, otherwise it will cause him to be face with internal spiritual damage, the light of his faith will fade, he will encounter a veil of self-conceit, and at last, he cannot continue on this way.

230. O Wayfarer

The light of faith will be vanished if we show off asceticism and virtue.

231. O Wayfarer

Prayer is wayfarer's ascension to heaven and fast remembrance and mortification are means for ascending to wayfarer's ascension

232. O Wayfarer

Continuously keeping ablution and performing it before going to bed for getting nearer to God will decrease sensual desires and the spirit will be relaxed. The mind will be released from any satanic temptation; consequently, the devil will keep away from body and mind.

233. O Wayfarer

The value of wayfarer's action is higher than his knowledge and the action will create a light for the wayfarer and it will cause the wayfarer to continue on Allah's way. If the knowledge isn't practiced it will be forgotten.

234. O Wayfarer

The body of a lazy man is the body of the Human Physical Soul (the soul of man incites him to evil) and because of his going to extremes in worldly love and self-indulgence he can't pass any Gnostic phase and he will be parasite of the society. This sort of people in

Soluke society stops other wayfarer so it is advisable to avoid this sort of people.