

**In the Name of
Allah**

شهریاری سنگسری ، عباس ، ۱۳۳۰-

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سُلوک: گفتارهای عرفانی / عباس شهریاری سنگسری.

(سلوک: میستیکال دیسکورسز)

Solouk: Mystical discourses /

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Vahidi Naeini-----

62 ص.

ISBN 964-8742-50-2

فهرست نویسی بر اساس اطلاعات فیپا.

واژه نامه.

۱. عرفان. ۲. اخلاق عرفانی. ۳. آداب طریقت. الف. عنوان:

Solouk: Mystical discourses

ب. عنوان: سلوک (گفتارهای عرفانی). انگلیسی

۲۰۴۹۵۲ س ۸۶ ش / ۲۸۶ BP

۲۹۷/۸۳

۱۳۸۴

کتابخانه ملی ایران

۸۴/۴۱۷۱۷ م

سخن ویراستاران

به تحقیق و به یقین می‌توان بیان نمود که مطالب و سخنان استاد شهریارى به عنوان یک عارف و حکیم توانا تبلور و آئینه علمى و عملى امام اول شیعیان، امیرالمومنین علی‌ابیطالب علیه‌السلام، رهبر عشاق، ولی حق، فانی در خدا، حجت حق، رهبر صالحان، نور ولایت، میر سخاوت، پیر شریعت عشق و طریقت، ذکر محبان، شه مردان، شاه شهیدان، مولای رضوان، یار یتیمان، دلیر میدان، مظهر منان، حبیب رحمان، ولی سبحان، امیر سادات، مجیب حاجات، جلوه حالات، مولا به همه انسان‌ها، سرور باغ ولایت، رهبر آل عصمت، سالار حق، سردار دین، محبوب رب العالمین، شافع روز جزا، استاد راه انبیاء، اسرار آفاق جهان، ذکر دل انبیاء، شوق دل اولیاء، شافی هر مبتلا، دافع رنج و بلا، مأمن هر بینوا، مکتب دار اهل صفا و عارف سالکان الی‌الله می‌باشد.

از این رو تلاش نمودیم، به عنوان ویراستار، حق
مطلب را با مهارت دقیق و صحیح به جا آوریم تا سالکان
الی الله با فهم شفاف و روشن قادر باشند تمام مواد و شرح
مبسوط استاد را به وضوح دریابند. به جرأت می توان اذعان
نمود که این کتاب می تواند گامی موثر و اساسی برای
سالکان الی الله به سوی مرتبه اولیاءاللهی باشد.

دکتر علی محمودی دهاقانی

AMERICAN ENGLISH INSTRUCTOR

خانم سالنا وائ

استاد امریکائی زبان انگلیسی

The statement of the editors

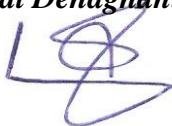
It can be categorically and absolutely stated that the materials and the words of **Master Shahriari** as an capable sagacious and a scholar stand the shadow and the scientific and practical reflect of the leader of the benevolent, the custodian of truth, the mortal on the path to God, the verification of righteousness, the guide of the virtuous, the light of the guardianship, the Emir of generosity, the founder of the law of Islam on the straight path, the glory of the affectionate, the Master of gentlemen, the king of martyrs, the prince of the heaven, the friend of the orphans, the valiant of the battlefield, the manifestation of the beneficent, the cherisher of our most gracious lord, the patron of glory, the respondent of exigencies, the triumph of the status, the majestic of all mankind, the

dominant of the jurisdiction gardens, the govern of the infallible family, the overseer of truth, the pursuer of religion, the beloved by the lord of the worlds, the intercessor of the day of resurrection, the mystery of the horizons of the world, the extolment of the prophets' heart, the yearning of the patrons hearts, the curative of any inflictions, the shield of disaster and catastrophe, the haven for the helpless, the enlightener of the men of purity, the sagacious of the **Wayfarers to God**, the First Imam of the Shiites, **the Commander of the faithful, Ali the son of Abu Talib**, (peace be upon him).

Consequently, we attempted, as the editors, to accomplish our duties with careful and authentic skill in order that the **Wayfarers to God** manage to realize the Master`s detailed description transparently and obviously. We state courageously that this book can be an effective and

fundamental step for **Wayfarers to God** on the way of beloved and friends of God.

Dr. Ali Mahmudi Dehaghani

A stylized, handwritten signature in blue ink, featuring a large, bold 'L' shape on the left and a series of loops and curves on the right.

Sana Vaughn

AMERICAN ENGLISH INSTRUCTOR

A handwritten signature in blue ink, written in a cursive style that matches the printed name above it.

Solouk

(Mystical Discourses)

Abbas Shahriari Sangesari

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Written by: Abbas Shahriari Sangesari

Translated by:

Arash Vahidi Naeini

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Publisher: Art & Culture Entrepreneurs Co-Operative
Company

Design: Hatef Arsh- cultural Institute

Publish Supervisor: Ali Farazandeh Khaledi

Lithography, Publish and binding: Publish Organization
of culture Ministry.

First Edition: 2006

Print Run: 3000

All the rights are reserved for the writer.

ISBN: 964-8742-50-2

Publisher address: The Building of publishing
organization of culture Ministry, Shishe Main cross-
roads, 4th kilometer of Karaj special road, Tehran.

Tel: +9821/44562673

Sale representative: Farhangsaraye Bahman, next to
Saderat Bank, Motahary Ave, Azadegan Sq, Karaj.

Introduction

Dedicated to all those who are thirsty
for the Truth

To those who appreciate God's love
and the love of God's friends

Those, who disengaged from
distractions and the superficial, are
always in search of their God in this
earthly world

If the name of a particular group is
mentioned, it is simply meant to
serve as an example with no aim of
confirming or rejecting any special
group. Only the Ela-Allah (Towards
Allah) wayfarers are addressed.

**There is no power and might
except that of Allah who is
Almighty and Great**

**In the name of God, the Most
Compassionate, Gracious,
Beneficent, Merciful**

**Thou (Allah) art Merciful
Thou art Gracious
Thou art the Most Merciful and
the Most Gracious**

Thanks to Allah who bestowed upon
us the natural ability to speak
Appreciating God is not superficial
and a human can appreciate God by
avoiding telling lies
Divine comprehension and
understanding can be achieved by

means of mysticism and through the heart

There are usually two ways for acquiring divine knowledge

One is 'superficial' and the other 'internal'

And human can understand and reach closer to God internally

Those who try to get closer to God by reasoning,

Will not find God

And neither will those who do not search for God inside themselves

And do not purify and do not try to know themselves

Having purified and known oneself will be led to knowing and understanding God

Until a human knows himself, he will not be able to know and understand God

It is explained in surah of Al-Toheed (unity)

One day several idol-worshippers went to visit Prophet Muhammad (peace be upon him).

They said, "Prophet, we worship the idol because we can see it. In order for us to convert to Islam, please show the God to us that you know and you see and you worship.

At this time, the surah of Al-Toheed (unity) was descended from Allah to Prophet Muhammad (pbuh):

"Say that He (Hoo هو) is Allah who is Unique (Incomparable to anything)"
((قل هو الله احد))

If we remove ((Hova هو)) from the rest of the sentence and omit its sounds it will be read as "Hoo"

The interpretation of Hoo is that ((H ه)) refers to heart and ((oo و)) refers to God who exists but cannot be seen
So we have to purify, and we have to make our hearts pure

And unless heart is made pure, we cannot know God

In stories, sea symbolizes the divine knowledge and

Desert symbolizes the world of those who search for God by logical reasoning

And advancement and progress in Islamic mysticism leads the human to divine knowledge

Mysticism can be found in all the religious rites and every prophet who was chosen brought with him a rite together with mysticism

He had two kinds of messages: 1. A universal message 2. A specific message

Those who are wayfarers and move in Seir-o-Solouk (a special code of living approved by a sage, master of Seir-o-Solouk, which leads the wayfarer towards becoming a perfect human) reach closer to God and start to know themselves and will finally reach God

And as I said mysticism can be found
in all the religious rites

And the most perfect mysticism is
Islamic mysticism

Religion is one but the rites are
different

Prophets were sent and religion
advanced more and more towards
perfection in parallel with the Human
Physical Soul (Evil Soul) of the
society

And our last prophet was Prophet
Muhammad (peace be upon him) and
he accomplished the religion

Therefore, mysticism in Islam is the
most perfect mysticism

Oh my God!

Others if I do not need, on Thee I
depend

Others constantly disappoint me, and
my God! Thy protection I hope for
If others I cannot trust, Thy love I
need

Oh my God!

If others do not care about me, Thy
attention I need

For save Thee, nobody I have

Oh my God!

If there is pain, for body's domination
and control it is

If there is a cure, spirit's control over
the body it is

In decline if body is, the end of
separation it is
And unity is in sight

Oh my God!
If there is enthusiasm, for Thy love it
is
If there is sadness, for separation it is
And if there is felicity, for becoming
united with Thee it is

Oh, my God!
If there is pain, for being apart from
Thee it is
If there is impatience, for Thee it is

Time is short, and dependencies
plenty

Extracted from the book of 'Tajalli-e-
Eshgh' (Manifestation of Love)

Section: 'Prayer.'

Written by Abbas Shahriari Sangesari

As I mentioned an El-Allah wayfarer
has to purify his soul from evil

We have to remove the veils

And a veil is between a wayfarer and
God

There are two kinds of veils

One is the 'spiritual or luminous veil'

And the second one is 'physical or
dark veil'

Allah placed the 'spiritual or
luminous veil' in us

And Allah says in Holy Koran " نفخت

" فيه من روحي

"I blew my soul into human."

And it is Mojaradeh soul
And a human has Mojaradeh soul
And in Mojaradeh soul, Allah placed
a veil between himself and human
And that is 'spiritual or luminous veil'
Spiritual or luminous veil is virtual
love
And a human should transform
virtual love into Real Love (love for
Allah)
We can give examples for the virtual
love
Ibrahim (peace be upon him) who
was a prophet became a father
Allah sent down a message and
ordered him to sacrifice his son
(Ismaeil) to Him
And it was the virtual love that the
prophet had for his child

And it is wrong that which is
explained in some books that Satan
persuaded him not to sacrifice his
child

And it was the virtual love that he
had to transform into Real Love

Virtual love is a force or an attraction
that has been placed in humans

Virtual love is the pure feelings
which exists only in humans

Humans do not live with instinct

And it is wrong to say that humans
have instinct

Only animals have instinct

Humans have heart

And God has bestowed upon him
virtual love so that he transforms it
into Real Love

There is a natural tendency in human
to work

To get married

To compete

These are all virtual love that Allah
has placed in us

And we have to transform it into Real
Love

One example for virtual love is the
tendency to compete

Something which Allah has created
in us

But in mystical path and movement
there is no competition

Whereas, as regards the worldly
affairs , a human can compete

And it is a kind of virtual love that
God has bestowed upon us

And as for the virtual love, if we do not keep a balance and go from one extreme to the other (either do something excessively or neglect it), it will turn into a sin and spiritual or physical veil

For instance, if a human does not work, or in other words, ignores this virtual love and goes to one extreme, he will end up stealing other people's property

This is ignoring the virtual love

Or if a person is greedy and goes to the other extreme

He will end up embezzling money

And it is excessiveness

As was mentioned, regarding the virtual love going from one extreme

to the other will cause spiritual or physical veil

Another example is when there is competition

If a person competes and due to his incapability fails to succeed

And if he, as a result, becomes jealous of others, he will make hell for himself

And it is itself a sin

And that person, by being jealous, burns in the hell that he has made for himself

So Seir-o-Solouk and purifying oneself is for becoming pure

And by passing the Manazels (mystical stages) that were mentioned, a wayfarer removes the veils

These veils can be removed by being
polite, doing good deeds, purifying
oneself and praying to God

In purification, a person purifies
himself from his evil traits

And reaches closer to God

And veils will be removed one after
the other

And his virtual love will transform
into Real Love

If he works or does anything for the
love of God

For him everything will be divine

In Seir-o-Solouk, it is a sin for those
who, despite their ability, do not
work

A wayfarer has to work and labor and
he has to move towards God

As was mentioned, in Seir-o-Solouk,
Tarighat is after Shariat

If a human does their work while
remembering and thinking of God,
this work is for God and he is with
God and this is unity

And he will not commit sins

By purifying one's soul, a human
removes the physical or dark veils
and moves towards becoming a
perfect human

We should destroy habits

And we have to realize the Physical
Soul

Some of the Physical Soul is habits

And they are the memories that exist
in a human

We have to banish these memories
from our minds

And we have to destroy these habits
A wayfarer destroys all the idols that
he has made and worshipped for
years inside himself

As I said habit itself is Human
Physical Soul (Nafs)

There are examples that show that
some of the habits are Nafses
(Human Physical Souls) and some of
the Nafses (Human Physical Souls)
are habits

And we have to destroy the habits

And it is not possible overnight

One example is a person who is used
to breaking the law and he does not
indicate (while driving) when he
turns into a street

This person has to feel the presence of God and as soon as he decides to turn into a street he has to indicate After a while this habit of not indicating will be eradicated And the habit of indicating will replace it If a person constantly feels the presence of God, or in other words, prays to God And to be continuously in unity with God He will not commit sins And gradually his habits and Human Physical Soul will be removed And he will be purified As it is mentioned in Holy Koran there are three kinds of Nafs (Human Physical Souls):

1. Al-Nafs-al-Namotma'eneh
(blaming soul)
2. Al-Nafs-al-Motma'eneh
(confident soul)
3. Al-Nafs-al-Lavvameh
(accusing soul)

In our prayers we say ظلمت نفسي (I betrayed my 'pure soul')

Which means that we, as a result of committing sins, have replaced our Soul at Peace (Pure & Confident Soul) with Human Physical Soul

And Human Physical Soul is the result of sins

When a person commits a sin, this will be imprinted on him

And after a while it will materialize from potentiality

And it will be imprinted on human's unconscious mind

A human should purify his unconscious mind

Human Physical Soul puts humans in chains and prevents them from doing good deeds

From having good thoughts and it is itself a big spiritual veil

A human's sin causes Human Physical Soul

There are two kinds of sins

1. 'Minor sin' which is committed by allowing wrong thoughts to come into mind

Before a person commits a sin, he first thinks about it

And if he commits the sin, it is a Major sin

So Minor sin is committed when a
person thinks about doing
something sinful

And it is a spiritual veil

And if he does what he thinks
about, it will be one veil over the
other

When a wayfarer enters Seir-o-
Solouk he searches for the cause
of sin

And eliminates that cause

In other words he purifies himself
and he will not repeat his sins

And he will remove the veils

And banishes the memories from
his mind

And those memories will be
removed from his mind

And as a result he will not commit
sins unconsciously

If a person always feels the
presence of God, he will never
commit a sin

Mysticism is a way to realize sins
In Seir-o-Solouk a wayfarer
should realize what a sin is

And what the cause of a sin is

And from which point it starts

And that starting point is the
Human Physical Soul

And after realizing, purifying and
eradicating the Human Physical
Soul, one can become a perfect
human

Allah created human in six stages
The first one was names and
characteristics

The second stage was the whole physical world

The third stage was Jabarout (the world of angels)

The 4th stage was Spirit

The 5th was Misal

And the 6th was body

As was mentioned Allah says in the Holy Koran that He created human from His Soul

And considering the fact that human is elevated above all the other creatures that are created, it is a shame for him to commit sins

Some people do not realize the high position and rank of human

Therefore they ask for help from jinns

But it is human who has the
highest position and rank among
all the things that are created

If a human purifies himself, he
will reach a very high position

And will be saved

And after his soul is purified, it
will be freed from the prison of
Human Physical Soul

When a person passes away,
Human Physical Soul will be like
a ball-and-chain fastened to him

And in the next world, Human
Physical Soul will prevent them
from moving towards God and
praying to Him

And he will be placed in a lower
position

An El-Allah wayfarer is like a
lonely traveler

A wayfarer is like a person who
takes a vacation and enters this
world

And he should try not to waste his
vacation

And not to return with empty-
hand

He has to make the most of his
time

The wayfarer is a traveler who is
alone

There is only, only him

And Seir-o-Solouk and
purification are internal and the
wayfarer himself should perform
them

If we intend to give an example
about movement in Seir-o-Solouk
We can state that it is similar to
the movement (pilgrimage) where
a person sets off, for example,
from Karaj towards Mashhad with
the intention of visiting the Holy
shrine of Imam Reza (peace be
upon him)

This will be our purpose

Our primary aim

And a traveler must be ready and
needs to have:

1. Provisions for the way
2. Means of transportation
3. A guide who knows where the
path leads to goal

In Seir-o-Solouk, the goal is clear
It's moving towards God

And a wayfarer passes some
Manazels (mystical stages or
stations) on the way

Like a traveler who moves from
here towards Mashhad (about 1000
kilometers) and he has to pass some
stations or locations

In Seir-o-Solouk, too, we have some
Manazels (stations)

A wayfarer moves and reaches closer
to God

A traveler intends to visit Imam Reza
(peace be upon him)

And he needs a means of
transportation

Mode of transportation in mysticism
is a person's faith

The more a wayfarer has faith, the
faster he reaches the destination

And as I said he needs a guide
A spiritual guide (sage) who himself
has travelled this path before and
who knows the short-cuts to the
destination

A guide who knows where the
pitfalls and dangerous animals are.

A guide who is aware of whatever
may prevent the wayfarer from
reaching his destination.

It is impossible for a wayfarer to
move in Seir-o-Solouk without
having a spiritual guide

And a wayfarer has to choose a sage
(guide) who himself has travelled this
path before

Unless the guide himself knows
where the journey ends, both of them

will stray away from the right path
and will get lost.

And will lose their way

And wild animals will prey on them

Therefore the guide or the sage has to
know the way very well

And he has to know where the
dangers of the way lie

And he has to help a wayfarer find
his way and lead him to the right path

The next stage is that a traveler needs
to have provisions in order to be able
to reach the destination

And love is the provision

Without love, it is impossible for a
wayfarer to move

Like a traveler who, as a result of
hunger, cannot complete his journey

And it is unity

And a wayfarer has to pay attention
only to the path and the advice of the
spiritual guide

If he reaches a beautiful place with
fair weather on the way

He should not stop and stay there

And he has to continue moving

When some spiritual facts are
revealed for some wayfarers and they
gain some special powers

They think that they have acquired a
spiritual position

Like a traveler who reaches a fair-
weather location and settles there

When a wayfarer moves in Seir-o-
Solouk for some time, he starts to be
able to use his internal potential
powers

For instance, he will have the power
to cure patients with energy

And other powers

And if a wayfarer pays attention to
these powers, they will become veils
for him

He must not pay attention to the force
and power that he gains on the way

So that he can continue on his way

And a wayfarer has to have only one
sage and spiritual guide

If a wayfarer intends to have more
than one guide, he will stray from the
right path

Because every sage and guide has his
own special method

If a wayfarer has more than one
guide, it will mislead the wayfarer

A wayfarer must not tell anyone
about the spiritual secrets that are
revealed to him or the powers that he
gains

They are the secrets that are revealed
specifically for that wayfarer

And he should distance himself and
keep away from any energy or power
that he gains on the way

Because if he does not, he will not be
able to continue his journey

And in mystical movements, the path
is clear

It is only God

Praying to God, mortification, fasting
and feeling the presence of God can
help a wayfarer continue moving

And a person should not become a
pleasure-seeker

If a wayfarer prays, 'Hidden,'
'Through heart' or 'Open,' to God
for the joy of it and he gets used to it,
it is itself pleasure-seeking

And it is not worship of God

And a wayfarer has to continue
moving and for him today should be
better than yesterday

And he has to remove his veils in
order to be able to move towards the
Truth

People usually think that mysticism
is the same as 'Writing Prayers'

Writing Prayers has materialistic
reasons behind it

It is not mysticism

It is not a way to know God

In mysticism, drugs, treasure,
hypnotism, and Writing Prayers
mislead the wayfarer

And stop the wayfarer from moving
When a wayfarer, with a pure
intention and a definite goal, enters
Seir-o-Solouk, his goal is Allah and
he stays away from such things

And as for the Prayers

We have two kinds

One is 'Af'aali' Prayer or 'Af'aali
Zekr'

And the other one is 'Nafagheh'
Prayer or 'Nafagheh Zekr'

'Af'aali' Prayer is for the people who
have not entered Seir-o-Solouk and
are not wayfarers

They say a special Prayer in order to
gain some power or see something
supernatural

But an El-Allah wayfarer never pays
attention to these kinds of Prayers

With his every breath, he prays to
God and feels the presence of God

A wayfarer, who loves God, does not
want anything

He does not desire to see anything
supernatural or to gain anything

Because in Seir-o-Solouk, if a
wayfarer does something and expects
something in return, it will be a veil
for him

And if he gains some power or sees
something supernatural and pays
attention to it, it will be one veil over
the other

Therefore a wayfarer says
'Nafagheh' Prayer

And he should pray to God with each
and every breath

He has to maintain his Islamic
ablutions

And he has to banish evil thoughts
from his mind

As a poet once said:

"How happy are those who pray to
God with every breath

They are always in paradise"

Pray here means Zekr (Remembering
God by calling His name) and it is
different from the Ascending Prayer
(Ascending towards God)

The regular-five-times-a-day prayer
is the Ascending Prayer

It is a connection or link, an ascending movement towards God

He prays to God every moment inside himself (Zekr) and he does not say it with his tongue

With every breath he takes, he prays to God

And a wayfarer never says any prayers (Zekr) for materialistic reasons

Nafagheh Prayer is a link and connection between a wayfarer and Allah

And a wayfarer never writes a special prayer to carry on him

For instance, to write a prayer in order to endear himself to other people or to be protected from the Devil

After the prayer is imprinted on him,
he will be secured against evil spirits
And against Nafses (Human Physical
Souls)

And he must not write, carry or use
these prayers

If he does so, these prayers will
become a cover and that person will
continue to commit sins

And a wayfarer always attempts to
know himself

If he covers his sins with these
prayers, and if people don't notice
and complain about them, he will
become a sinner and a disbeliever

And he will lose his spiritual eye (by
which he can see and feel things
beyond matter)

And he cannot see and realize the truth

In order to correct and purify himself
Therefore a wayfarer should not
notice and follow these wrong ways
The presence of a wayfarer is a cure
for the patients

Because his inward prayer (Zekr),
changes from Hidden Prayer to Heart
Prayer

And step by step he ascends greater
spiritual positions

A mystic once said:

‘For some time I was with my heart’
This means that I directed prayers
towards my heart

Through heart I spoke to God

‘For some time my heart was with
me’

Which means that if I forgot to say
my prayers, my heart reminded me
and directed me by beating faster and
continuing to say the prayer

‘And for some time, neither I nor my
heart was with the other’

And this means that all the particles
of a human prayer to God

In other words, a wayfarer reaches a
level when all his cells pray

When he performs the regular-five-
times-a-day prayer his tongue will be
his representative

And all the cells say the words that
tongue says

All the cells and particles that God
has created are praying to God

Our Imams and prophets have taught
us a lot about animals and plants

They are all alive and are praying to God

All the particles

And Prophet Muhammad (peace be upon him) said that we must not burn and brand an animal which is halal because all the particles and cells of this animal are praying to God

And our particles, too, have to pray

When a wayfarer performs his regular-five-times-a-day prayer, he feels the presence of God

Mystics say that if a wayfarer performs a two-raka't prayer while feeling the presence of God, it will be enough for his entire life

Some people think that it means: it is not necessary to perform the regular prayers anymore

But it is not true. If a person ever performs such a prayer, he will forever enthusiastically wait to perform such a prayer again

This means he will perform all his regular-five-times-a-day prayer on time

And he will forever be looking for this opportunity to join God

It means his entire existence prays to God

Body and spirit

And he loses himself to God and feels ecstatic

And he may start crying in these prayers

And leave his body

And this is the prayer in which he feels the presence of God

A prayer that the wayfarer performs
in the best way

And it is a way for a wayfarer to
ascend (by his spirit) towards God

And like a mother who sees her child
after a very long time, she starts
crying out of happiness

When the spirit is released and freed
from the chains and shackles, he
joins unity

And talks with his God

And exits the multiplicity

And joins unity

At this moment, he sees no one but
God

And this happens while saying the
‘Hidden Prayer’

When a wayfarer says ‘Hidden Prayer’, he will have such a movement

And it is a link or connection and a presence

He exits multiplicity (having a large variety of thoughts in mind) and joins unity

And all these are God’s blessings

And Allah has bestowed them only upon humans

Human who was elevated above all the things that were created

Human who is in a higher position in comparison with other creatures

Human who can reach and have God’s characteristics

And become a perfect human

And become a friend of God (Olia-Allah)

Human who spiritually ascends towards God

Human who loses himself to God

And this is the best movement

This is not pleasure

It is the Truth

This is a reality

That a wayfarer can reach that position

And a wayfarer never drinks alcoholic drinks

This a physical wine (for the joy of Human Physical Soul)

But in Seir-o-Solouk, when he reaches a spiritual position, he will be drunk on God's love

And this is rapture and spiritual
intoxication

And to be ecstatically in love with
God (Jazbeh)

And this is spiritual ascent towards
God

A wayfarer never uses hashish and
such drugs

So that he can see a Seir (a spiritual
journey in which secrets beyond
matter are revealed)

This is the biggest mistake to make
He will never see anything beyond
the matter

And he cannot reach the Truth in this
way

When an El-Allah wayfarer reaches
the level of certainty

And when he purifies himself

He will be able to see a Seir
A real Seir not an unreal one
There are some people who say that
they can see a Seir (a spiritual
journey in which secrets beyond
matter are revealed) after they use
hashish
It is a lie
It is not a Seir
These are mental disorders
If you ever talk with such people
They say that they want to show their
Seirs
Before they take hashish they dream
about something
And after and while they use it, their
cerebral cells start hallucinating
And they imagine that they see a Seir
No, it is wrong

Seir is not like this
And it is different from hallucination
Seirs are the spiritual secrets that are
revealed for wayfarers as they move
in Seir-o-Solouk
And it is a very beautiful and sweet
world
All the divine secrets and all the
secrets of all the worlds, Nasoot
World (the physical or earthly
world), the Malakout world (the
world of angels), the Jabarout world
and the Lahout world will be
revealed for the wayfarers
And these secrets will be revealed to
them in their Seirs
Therefore it is pleasure-seeking if
some people use drugs and get

energy from drugs to enjoy
themselves

Drugs such as opium and so on

Or those who take hashish to see a
Seir

They cannot see a Seir

They are making the biggest of
mistakes

It is hallucination

A hallucination that is caused by the
mind

And it is not real

And this is not Seir

And it is not spiritual discovery

Spiritual discoveries are the internal
calls that are sent by a Hatef (a divine
invisible caller) into the unconscious
and those calls can be heard by heart

And they are not related to the five
physical senses

And it is through heart that a
wayfarer can see a Seir

And he can hear through heart

Because in addition to the five
physical senses, we have spiritual
senses as well

After Allah created the body of
Adam (peace be upon him)

There is a Revayat (words said by
Imams or prophets) that it was put
between Medina and Mecca

And during this time, the five
spiritual senses came to surface and
the five physical senses went inside

And they were placed in human

And we have to move through heart

To purify heart

If a person purifies his heart, he can
reach the Truth

The Truth is like a lamp that emits
light

Around which there are seven filters
In order for us to see the real light we
have to remove the filters

In Seir-o-Solouk, we have to remove
the veils that we ourselves have put
on heart

And we have to transform our virtual
love which is the spiritual or
luminous veil into Real Love

And those whose virtual love
transforms into Real Love

Or whose spiritual veils are removed
They are not like ordinary people
anymore

They have a perfect and an elevated
soul

People blame others for their
ignorance

Imam Ali (peace be upon him) in
Nahj-o-albalagheh (a book that is a
collection of Imam Ali's speeches)
says that because some people cannot
realize and understand a human they
become his enemy

Or it is like a fear that arises out of
ignorance

And after he becomes aware, he will
not be afraid anymore

In Seir-o-Solouk and in Imam Ali's
Velayat (leadership of Imam Ali)

Rancor and hostility have no place

They are meaningless in this path

Because rancor and hostility cover
the heart with veils and make the
human cruel

And those who remove these feelings
from their hearts feel free

And this feeling of freedom and
comfort can help the wayfarer move
more easily in Seir-o-Solouk

We talked about guarding the heart
by banishing evil thoughts from the
mind (Moraghebeh)

There are two kinds of Moraghebeh

1. Moraghebeh is guarding the
heart
2. Whatever a wayfarer, who has
purified himself, sees is his
Seir

An El-Allah wayfarer should guard
his heart every moment

And he has to banish the frequencies
which come towards his heart

So that his spiritual energy will
increase

When a person increases his spiritual
energy, evil thoughts can no longer
approach him

Usually some people start thinking
about something (at first)

For instance, 10 or 15 minutes (or
more) before going to sleep, they
start thinking about different things
like going to different places (and
then return)

And these kinds of thoughts have no
good results

And in the end, they forget what they
thought about

Moraghebeh is guarding

And it plays a crucial role in Seir-o-Solouk

After a wayfarer practices to guard his heart against different frequencies Evil thoughts can no longer approach him

And he will not commit sins

And he will be able to control his thoughts

And this is guarding and shielding the heart

And it strengthens both the body and the spirit

Before performing the regular prayer a wayfarer should sit and guard his heart and he should not allow the frequencies and thoughts to approach him

So that, while praying, he can banish
these frequencies

And another aspect of Moraghebeh is
possible for a human who reaches a
higher spiritual level and guards his
heart

When he says prayers he has a
special spiritual movement

And then he sits in silence

And guards his heart

And a truth will be revealed to him

Oh my God! If there is pain, it is in
body

And that is when soul is freed from
the shackles and dependencies

And when the chain of spiritual veil
and virtual love is torn

Oh my God! If you started a fire in me and made it aflame, it is for your will and love

In order to transform my virtual love into Real Love

And this is spirit's control over the body and it is burning the body down

Oh my God! If people sacrifice and destroy me for the sake of their Human Physical Souls

If it ever happens that I become imprisoned by the Human Physical Souls of other people

If people keep me away from my relatives and other people by slander and gossip

If people trade me with their Human Physical Soul

If I speak for you and people accuse
me of hallucination and lying
If people keep away from me
To you they lead me
May they destroy me so that I will
not feel myself

Oh my God! If people torture me
It is body's release from virtual love
And a way to Truth
And for me it is mortification

Oh my God! If people start a fire
They burn my being
And after it burns a light will replace
it
That will lead me
And its ash will be body's medication

And it will be mortification for my
Human Physical Soul
And release from veil
And mortification for me
And it is soul's release from
luminous veil and release from the
darkness of body

Some excerpts from
“Tajali_e_Eshgh” (manifestation of
love)
Written by Abbas Shahriari Sangesari

Mysticism is divided into two parts
Theoretical mysticism and Practical
mysticism

Due to shortage of time I hope that I
have mentioned the basics of
theoretical mysticism

And I pray to God that all wayfarers
can move towards Allah