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## Intro



Merriam-Webster defines "sublime" as follows:

adjective:

- a. lofty, grand, or exalted in thought, expression, or manner
- b. of outstanding spiritual, intellectual, or moral worth
- c. tending to inspire awe usually because of elevated quality (as of beauty, nobility, or grandeur) or transcendent excellence

noun:

something that is sublime

In simpler terms, Merriam-Webster's definition describes the sublime as something that is elevated, impressive, or inspiring, often due to its exceptional beauty, nobility, or grandeur. It can also refer to a feeling of awe or admiration inspired by such qualities.



One of my favorite poems is, "How can a fish drown in water?" I find that fascinating and a paradox at the same time. Signposts are all around us, but do we have the eyes to see?

When I came back from India over 50 years ago, I thought that everybody would be interested in finding the jewel that exists inside of us. I was wrong. Very few people were interested in any way.

I have written over 80 books in the last 7 years. Each one of these books weaves the web of the sublime into every facet of life. The sublime is staring us in the face, yet we are texting on the freeway of life.

Did you know that every single moment in your life could be sublime? I'm not joking when I say that. Imagine having a life where the good, the bad, and the ugly occur to you. This is called life. Nobody gets a free ride. I mean, nobody gets a free ride.

I often say that the wise person lives in the center of the hurricane. Most of humanity lives in the hurricane winds of the mind. We are like leaves blowing in the wind. At times, our life is just like a boat drifting down the stream. The next moment, we are sailing into a hurricane, scared out of our wits.

Troubles and problems will always be there. The key is how to live in the present moment and simply watch them without getting identified with them. This is called the sublime state of mind, the sublime state of being.

In this state, one wakes up in the morning and says, "Wow, I'm alive." Every single moment is precious. Every single moment is a state of being sublime.

Many people say that I write too many books. I say that I research life in its endless creations. I never stop learning; every day I grow in wisdom and understanding of this world. I experience more and more the thread about the sublime that ties everything together.

I must admit I will never master this subject, even if I studied for a trillion years. That would still be a drop in the bucket of eternity. To be honest, we live such petty lives. We don't have time for the unknown. We think we have all the time in the world.

I'm 70 years old, and I see that many of my friends and family are no longer here. I look back at my life, and it seems just like yesterday I learned how to surf. For most of my life, I have been pursuing an understanding of the incredible process of birth and death. You see, when I was young, I was fearful about dying.

While in India, I discovered meditation, and it brought me a direct experience that life and death are the same thing. Everything is born, and everything will die, including the universe itself. But behind that is your true nature and the sublime. You were never created, nor will you ever be destroyed. That is the fact of life.

Ask any quantum scientist, and they will say that energy cannot be created nor destroyed. I think my next book will be about the quantum field. I have a few ideas in mind. Hopefully, you will enjoy this book. It offers a small perspective on the sublime. To be honest, I would need to write over a billion pages, and that would still be insignificant. I hope you find out that the jewel truly does exist inside of you.

## The Sublime A Literary and Philosophical Concept



What is the sublime? How can we experience it? Why is it important for literature and philosophy? These are some of the questions that this chapter will explore. The sublime is a complex and elusive concept that has fascinated writers, artists, and thinkers for centuries. It is a term that refers to a certain kind of aesthetic and emotional response that goes beyond the ordinary and the rational. It is a response that involves awe, wonder, terror, and pleasure. It is a response that challenges our perception, imagination, and understanding of ourselves and the world.

The sublime is not easy to define or explain. Different authors and critics have given different meanings and interpretations of the sublime, depending on their historical, cultural, and personal contexts. However, some common themes and characteristics can be identified in the various accounts of the sublime. In this chapter, we will examine some of these themes and characteristics, as well as some examples of the sublime in literature and philosophy.

### The Origins of the Sublime

The word “sublime” comes from the Latin word “sublimis”, which means “high” or “lofty”. The first known text that discusses the sublime is *On the Sublime* (Peri Hypsous), a treatise attributed to a Greek writer named Longinus, who lived in the first or third century AD. [Longinus defines the sublime as “a certain loftiness and excellence in language” that can produce “ecstasy” in the readers or listeners<sup>1</sup>. He argues that the sublime is not a matter of rules or techniques, but of “a great spirit”](#)

[and “a natural gift” that can inspire admiration and emulation<sup>1</sup>. He also identifies five sources of the sublime: great thoughts, strong emotions, certain figures of speech, noble diction, and dignified word arrangement<sup>1</sup>. He gives examples of sublime passages from various Greek and Roman authors, such as Homer, Plato, Demosthenes, Cicero, and Virgil<sup>1</sup>.](#)

Longinus’s treatise was rediscovered in the Renaissance and translated into several languages in the seventeenth and eighteenth centuries. [It influenced many writers and critics who were interested in the sublime, such as Nicolas Boileau-Despréaux, John Dryden, Joseph Addison, Alexander Pope, Edmund Burke, Immanuel Kant, William Wordsworth, Samuel Taylor Coleridge, Percy Bysshe Shelley, and John Keats<sup>2</sup>.](#) These writers and critics developed their own theories and views on the sublime, based on their own experiences and preferences.

### The Sublime and Nature



One of the most common themes in the discussions of the sublime is the relationship between the sublime and nature. Many writers and critics have argued that nature is a source of sublime feelings and impressions. They have described how certain natural phenomena or landscapes can evoke a sense of awe, wonder, terror, or pleasure in the observers. [For example, Edmund Burke, an eighteenth-century philosopher and politician, wrote a famous treatise called A Philosophical Enquiry into the Origin of Our Ideas of the Sublime and Beautiful \(1757\), in which he distinguished between two kinds of aesthetic responses: the beautiful and the sublime<sup>3</sup>. He defined the beautiful as "that quality or those qualities in bodies by which they cause love or some passion similar to it"<sup>3</sup>. He associated the beautiful with smallness, smoothness, delicacy, brightness, sweetness, harmony,](#)



proportion, clarity, orderliness<sup>3</sup>. He defined the sublime as "whatever is fitted in any sort to excite the ideas of pain and danger ... Whatever is in any sort terrible or operates in a manner analogous to terror"<sup>3</sup>. He associated the sublime with vastness, darkness

### Longinus and His Treatise On the Sublime

Longinus is the name given to the unknown author of a famous work of literary criticism called *On the Sublime*. This work was written in Greek, probably in the 1st century AD, and it is one of the earliest and most influential texts on the concept of the sublime in literature and art.

The sublime is a feeling of awe, wonder, and admiration that goes beyond the ordinary and the rational. It is a feeling that challenges our perception, imagination, and understanding of ourselves and the world. The sublime is often produced by things that are great, powerful, beautiful, or terrifying, such as nature, God, or human genius.

Longinus wanted to teach his readers how to write and speak in a way that can produce the sublime. He gave many examples of good and bad writing from different authors, such as Homer, Plato, Cicero, and others. He also explained what makes writing sublime, such as great thoughts, strong emotions, noble words, and beautiful figures of speech.

Longinus believed that the sublime is not only a matter of style or technique, but also a matter of personality and imagination. He argued that the sublime is "the echo of greatness of spirit" - that is, the moral and creative power of the writer that pervades his work. He also suggested that greatness of thought, if not inborn, may be acquired by emulating great authors such as Homer, Demosthenes, and Plato.

Longinus's treatise *On the Sublime* is very important and influential for the history of literature and aesthetics. It is one of the first works that recognizes the role of the writer's personality and imagination in creating great literature. It is also one of the first works that appreciates the emotional and psychological effects of literature on the reader. It has inspired many writers and artists from different traditions and times, such as Dante, Milton, Burke, Kant, Shelley, Wordsworth, Keats, and many others.

You can read more about Longinus and his treatise *On the Sublime* from these sources: [1](#), [2](#), [3](#), and [4](#).

### A Philosophical Enquiry into the Origin of Our Ideas of the Sublime and Beautiful



*A Philosophical Enquiry into the Origin of Our Ideas of the Sublime and Beautiful* is a book written by Edmund Burke, a famous British politician, writer, and philosopher. He published this book in 1757, when he was only 27 years old. It is one of the first and most influential works on the concept of the sublime in literature and art.

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Burke also distinguished the sublime from the beautiful. The beautiful is that which is well-formed and aesthetically pleasing, whereas the sublime is that which has the power to compel and destroy us. The preference for the sublime over the beautiful was to mark the transition from the Neoclassical to the Romantic era.

Burke's book had a great impact on many writers and artists from different traditions and times, such as Dante, Milton, Burke, Kant, Shelley, Wordsworth, Keats, and many others. It is still considered one of the most important works on aesthetics and literary criticism.

You can read more about Burke and his book from these sources: [1](#), [2](#), [3](#), and [4](#).

## The Sublime A Feeling of Wonder and Fear



Have you ever seen something so amazing and scary that you felt like you could not look away? Have you ever felt a mix of wonder and fear when you saw a huge mountain, a stormy sea, a dark forest, or a bright star? Have you ever felt small and big at the same time when you faced something that was much bigger or stronger than you? If you have, then you have experienced the sublime.

The sublime is a word that means “high” or “lofty”. It is a word that describes a feeling that goes beyond the normal and the ordinary. It is a feeling that makes us feel excited and nervous, happy and sad, curious and confused. It is a feeling that challenges our senses, our imagination, and our understanding of ourselves and the world.

The sublime is not easy to explain or understand. Different people have different ideas and opinions about the sublime, depending on their age, culture, and personality. Some people think that the sublime is only found in nature, while others think that the sublime can also be found in art, music, literature, or even in everyday life. Some people think that the sublime is good and beautiful, while others think that the sublime is bad and ugly. Some people think that the sublime is rare and special, while others think that the sublime is common and ordinary.

The sublime is a concept that has been discussed by many writers, artists, and thinkers for a long time. They have tried to define, describe, and explain the sublime in different ways. They have also

tried to create or capture the sublime in their works. They have used words, images, sounds, colors, shapes, symbols, stories, and examples to express their views and feelings about the sublime.

The sublime is a concept that can help us learn more about ourselves and the world. It can help us to appreciate the beauty and the mystery of nature. It can help us to explore our emotions and thoughts. It can help us to discover our strengths and weaknesses. It can help us to grow as human beings.

The sublime is a concept that can inspire us and challenge us. It can inspire us to be creative and adventurous. It can challenge us to be brave and humble. It can inspire us to seek for knowledge and wisdom. It can challenge us to question our beliefs and values.

The sublime is a concept that can make us feel alive and happy. It can make us feel alive by giving us a sense of wonder and awe. It can make us feel happy by giving us a sense of pleasure and joy.

The sublime is a feeling of wonder and fear that can transform our lives and the world around us.

## The Sublime in Nature Examples and Analysis

Nature is one of the most common and powerful sources of the sublime, a term that refers to an aesthetic and emotional response that goes beyond the ordinary and the rational. The sublime is a response that involves awe, wonder, terror, and pleasure. It is a response that challenges our perception, imagination, and understanding of ourselves and the world.

In this chapter, we will explore some examples of the sublime in nature, drawn from various historical periods and artistic genres. We will also analyze how these examples convey the sublime through their use of language, imagery, sound, color, shape, symbol, story, and example. We will learn how the sublime in nature can inspire us, challenge us, and transform us.

### Example 1: The Starry Night by Vincent van Gogh, 1889



The Starry Night by Vincent van Gogh, 1889, via Museum of Modern Art, New York

The Starry Night is one of the most famous paintings by Vincent van Gogh, a Dutch post-impressionist painter who lived in the late nineteenth century. The painting depicts a night scene of a village in southern France, with a swirling sky full of stars, a crescent moon, and a bright yellow object that may be a planet or a star. The painting also shows a dark cypress tree in the foreground, a church tower in the middle ground, and hills and mountains in the background.

The painting is an example of the sublime in nature because it expresses van Gogh's intense emotions and visions that transcend the ordinary reality. Van Gogh painted The Starry Night while he was staying at an asylum in Saint-Rémy-de-Provence, where he suffered from mental illness and loneliness. [He wrote to his brother Theo that he wanted to paint "the starry sky painted by night" as "a symbol of hope" <sup>1</sup>. He also wrote that he felt "a terrible need for religion" <sup>2</sup> and that he saw "the infinite" <sup>3</sup> in nature.](#)

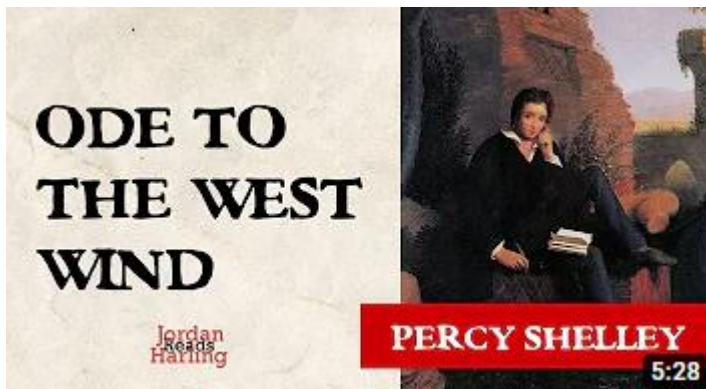
The painting conveys the sublime through its use of color, shape, and symbol. Van Gogh used contrasting colors of blue and yellow to create a dynamic and dramatic effect. He used swirling shapes to create a sense of movement and energy. He used symbols such as the stars, the moon, and the cypress tree to suggest his spiritual aspirations and struggles. The painting creates a sense of awe, wonder, terror, and pleasure in the viewers who are invited to share van Gogh's vision of nature.

- Color: Van Gogh used contrasting colors of blue and yellow to create a dynamic and dramatic effect. Blue is a cool color that can suggest calmness, sadness, or mystery. Yellow is a warm color that can suggest brightness, happiness, or energy. By using these colors together, van Gogh created a contrast between the dark and the light, the night and the day, the cold and the warm, the quiet and the loud. He also used different shades and tones of these colors to create depth and texture in his painting.
- Shape: Van Gogh used swirling shapes to create a sense of movement and energy. He painted the sky, the stars, the moon, and the object with curved lines and circles that make them look like they are spinning or dancing. He also painted the cypress tree, the church tower, and the hills with sharp lines and angles that make them look like they are pointing or reaching. By using these shapes together, van Gogh created a contrast between the smooth and the rough, the round and the straight, the soft and the hard, the fluid and the solid.
- Symbol: Van Gogh used symbols to suggest his spiritual aspirations and struggles. He painted the stars, the moon, and the object as sources of light that can represent hope, faith, or inspiration. He painted the cypress tree as a dark and tall figure that can represent death, sorrow, or isolation. He painted the church tower as a small and distant structure that can represent religion, tradition, or authority. By using these symbols together, van Gogh created a

contrast between the natural and the artificial, the personal and the social, the individual and the collective.

## Example 2: Ode to the West Wind by Percy Bysshe Shelley, 1819

### Ode to the West Wind by Percy Bysshe Shelley



Ode to the West Wind is one of the most famous poems by Percy Bysshe Shelley, an English romantic poet who lived in the early nineteenth century. The poem is addressed to the west wind, which Shelley sees as a powerful force of nature that can destroy and create. The poem consists of five sections or cantos, each with four stanzas or tercets followed by a couplet. The poem follows a complex rhyme scheme of aba bcb cdc ded ee.

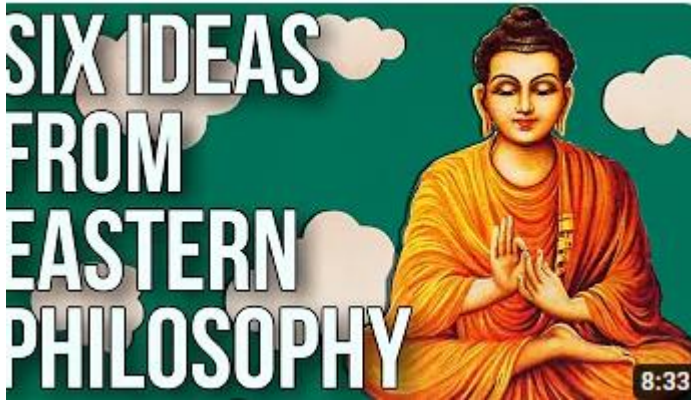
The poem is an example of the sublime in nature because it expresses Shelley's admiration and fear of the west wind as well as his desire to be inspired and transformed by it. Shelley wrote Ode to the West Wind while he was living in Italy, where he witnessed political turmoil and social injustice. He also faced personal challenges such as the death of his children and his estrangement from his wife. He hoped that his poetry could change the world for the better.

The poem conveys the sublime through its use of language, imagery, sound, and symbol. Shelley used poetic devices such as alliteration (e.g., "Wild West Wind"), assonance (e.g., "loose clouds"),



consonance (e.g., “dead leaves”), personification (e.g., “Thou breath of Autumn’s being”), metaphor (e.g., “Thou dirge / Of the dying year”), simile (e.g., “Like ghosts from an enchanter fleeing”), apostrophe (e.g., “O wild West Wind”), and synecdoche (e.g., “The winged seeds”) to create a rich and vivid description of the west wind. He also used imagery from different seasons (autumn,

## The Sublime in Eastern Traditions



The sublime is a concept that has been explored by various cultures and traditions, both in the East and the West. The sublime refers to an aesthetic and emotional response that goes beyond the ordinary and the rational, and that involves awe, wonder, terror, and pleasure. The sublime challenges our perception, imagination, and understanding of ourselves and the world.

In this chapter, we will compare and contrast how the sublime is understood and expressed in three major eastern traditions: Buddhism, Hinduism, and Taoism. We will examine some of the key texts, artworks, and practices that illustrate the sublime in these traditions. We will also analyze how the sublime relates to some of the core concepts and values of these traditions, such as emptiness, nirvana, Brahman, atman, dao, and wu-wei.



Buddhism is a religion or philosophical tradition based on teachings attributed to the Buddha, who lived in India in the 5th or 4th century BCE. Buddhism teaches that suffering is caused by ignorance, attachment, and craving, and that the way to end suffering is to follow the Noble Eightfold Path of ethical conduct, mental discipline, and wisdom. Buddhism also teaches that everything is impermanent, interdependent, and empty of inherent existence.

One of the sources of the sublime in Buddhism is nature. Nature is seen as a manifestation of the Buddha's teachings, as well as a means to realize them. Nature can inspire awe, wonder, terror, and pleasure in those who observe it with mindfulness and insight. For example, in the Dhammapada, a collection of sayings attributed to the Buddha, there are verses that praise the beauty and sublimity of nature:

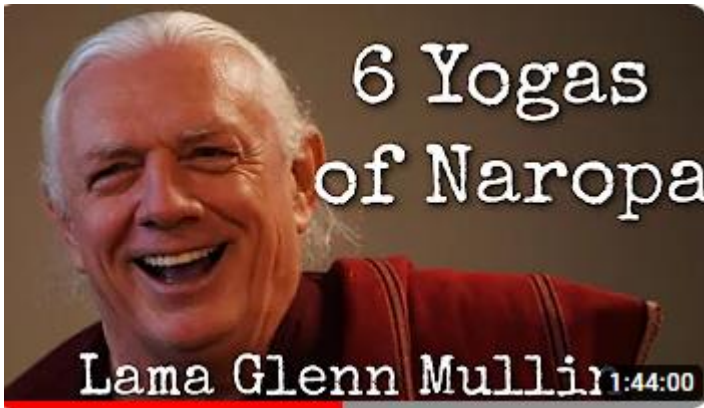
[Look at this beautiful world And see how it shines Like a royal chariot The wise do not cling to it For they know how quickly it falls apart <sup>1</sup>](#)

[The moon shines brightly Among the stars But even brighter shines The radiance of the Buddha Among all beings <sup>2</sup>](#)

Another source of the sublime in Buddhism is art. Art is seen as a way to express and communicate the Buddha's teachings, as well as to evoke devotion and contemplation. Art can create a sense of

awe, wonder, terror, and pleasure in those who view it with reverence and understanding. For example, one of the most sublime forms of art in Buddhism is the mandala , a circular diagram that represents the cosmic order and the enlightened mind. The mandala is often used as a tool for meditation and ritual. The mandala can create a sense of awe, wonder, terror, and pleasure in those who gaze at it with concentration and awareness.

## 6 Yogas of Naropa and experiencing the sublime



The six yogas of Naropa are special ways of meditating that can help you become a Buddha very quickly. A Buddha is someone who is very wise and kind, and who can help all living beings. The six yogas of Naropa were taught by a great teacher from India named Naropa, who learned them from his teacher Tilopa. Naropa taught them to his student Marpa, who brought them to Tibet. Many Tibetans have practiced these yogas and became very good at them.

The six yogas are:



## **Tummo** **Breathing**

Inner heat (tummo): This is a way of making your body feel warm and comfortable, even when it is very cold outside. You do this by imagining that there is a fire inside your belly, and that it spreads to your whole body. This also makes your mind feel very happy and clear.



Illusory body: This is a way of understanding that everything you see and hear is not really solid or real, but like a dream or a magic show. You do this by imagining that your body is made of light, and that you can change it into different shapes and colors. You also practice this when you are dreaming, by knowing that you are dreaming and controlling your dreams.

Clear light: This is a way of seeing the true nature of your mind, which is very bright and pure, like the sun or the sky. You do this by letting go of all thoughts and feelings, and just resting in the calmness and clarity of your mind.

Transference (phowa): This is a way of moving your mind from one place to another, or from one body to another. You do this by imagining that there is a hole at the top of your head, and that you

can send your mind out through it. You can also use this to help other people who are dying, by sending their minds to a good place.

**Forceful projection:** This is a way of creating another body for yourself, which you can use to travel to different places and learn from different teachers. You do this by imagining that you have a very strong wind in your belly, and that you can blow it out through your mouth. Then you imagine that the wind becomes a body that looks like you, but made of light.

**Bardo:** This is a way of staying aware when you die, and when you are reborn into a new life. You do this by remembering the teachings of the Buddha, and by not being afraid or confused by what you see and hear. You also try to choose a good place and a good family for your next life.

These six yogas are very powerful and helpful, but they are also very difficult and secret. You need to have a special permission from a teacher who knows them well, and who can guide you step by step. You also need to do some other practices before you can start these yogas, such as being kind to others, following the rules of morality, studying the teachings of the Buddha, and developing love and compassion for all beings.

If you want to learn more about the six yogas of Naropa, you can read some books or watch some videos about them. Here are some sources that might help you:

[A video about the six yogas](#)

[A book about the six yogas](#)

[A website about Buddhism](#)

Journey to the Sublime

Sam was learning about the 6 Yogas - special practices to experience the sublime. A master named Naropa taught them to his student Milarepa long ago in Tibet.

The first yoga was Inner Heat. It involved breathing techniques and movement to make psychic energy flow. Milarepa practiced this yoga in snowy caves but stayed warm!

The second yoga was Illusory Body. Milarepa learned to transform his ordinary body into forms made of light. He could manifest multiple bodies and turn into a rainbow!

The third yoga was Dream State. It taught how to control dreams and explore the space between waking and sleeping. Milarepa could enter mystical dream realms.

The fourth yoga was Clear Light. This showed how to stay aware even in deep sleep. Milarepa retained consciousness at every moment.

The fifth yoga involved controlling death, birth and the afterlife through advanced meditation. Milarepa could transfer his spirit between different worlds.

The last yoga was Consciousness Transference. Milarepa mastered moving his mind into other people's bodies to understand their experience.

These 6 yogas gave Milarepa siddhi powers to visit sublime realms beyond normal senses. But their true goal was enlightenment through training the mind.

Sam imagined how wondrous it would feel to practice the mystical yogas Milarepa learned centuries ago. By expanding his awareness, Sam too could unlock the secrets of inner space!



## Books I wrote on this subject

Six Yogas of Naropa



[PDF](#)



**Fletcher Soul Traveler**

13 subscribers

If you know me you will know that I love to think outside of the box. I have been researching for most of my life.

It's not only intellectual knowledge yet its practical down-to-earth wisdom. You could call it the land of a mystic. Feet on the ground and your head in heaven. Be practical and yet consciously live within the jewel that lies within.

Call it whatever you want but something is keeping you alive. The same power that is keeping you alive is keeping the universe alive. This is my first introduction to Tibetan formal training that I'm about ready to embark on. It's a 16-week course. Lama Glenn Mullin is presenting this course starting July 24, 2021. I'm looking forward to learning more about this ancient wisdom. Here's the beginning of this new journey. Maybe you might want to join in this adventure.

## The Six Yogas of Tilopa, Naropa & Niguma

**16-Week Training Program  
With Lama Glenn**  
starting on July 24, 2021

Life will give you many signposts and synchronicities if you are open to them. I have been fortunate to be aware of this since childhood.

When one is conscious of the inner doors signposts and synchronicities are a part of your life. Remember the more attention you pay to something the more attention it pays to you.

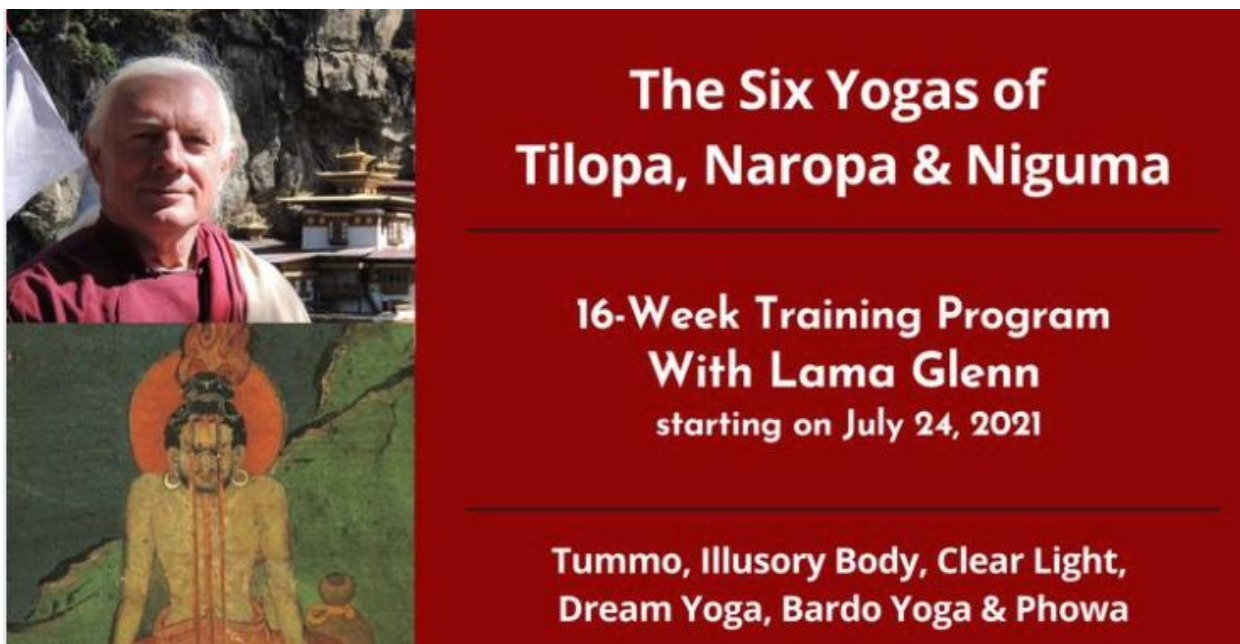


My girlfriend Anna and I were driving from Toronto to Vancouver Canada. The year was 1974. We ran into Mahatma Rajeshwar and Bill Paterson along the way.

They were going to do a TV interview and asked us if we wanted to come. We spent a few days there. Bill gave me a copy of a book about Milarepa. He was Tibet's greatest Yogi.

The Kagyu lineage still exists today. In fact, in Ashland Oregon, there is a beautiful temple that comes from the Kagyu lineage. Bill, unfortunately, died about 10 years ago. He was well known for his kindness.

I loved the book. I was extremely fascinated by his life. I love to meditate. It is a part of my life. I mean an incredible part of my life. I had a knack for it.



**The Six Yogas of  
Tilopa, Naropa & Niguma**

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**16-Week Training Program  
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starting on July 24, 2021

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**Tummo, Illusory Body, Clear Light,  
Dream Yoga, Bardo Yoga & Phowa**

Fast forward almost 48 years. I'm on Facebook and I see the interesting post, Tummo & Six Yogas Training with Lama Glenn. I was quickly drawn to this. What a synchronicity! My mind went back to receiving this precious book on Milarepa many moons ago. Signposts are all around us.

## Teachings Of The Dragons Naropa Part 2



[PDF](#)

Hi, this is Little Ricky the dragon. Human Ricky absolutely loves and adores dragons. It wasn't always that way. That was a period in his life he never paid attention to us. It was like just a fairy tale. Yet Richard is married to Barbara. She has been extremely interested in dragons her entire life. They were meant to be together.

Did you know that the dragon is a symbol of enlightenment in Buddhism? Dragons have been around for trillions of years. We are new kids on the block. We have a lot to learn. Just think the dragons went through the same stuff we are going through.

No one gets a free ride when it comes to enlightenment. Life is truly a video game.



Carl Yung studied archetype symbols all his life. An archetype symbol holds the energy of the unconscious mind. Dragons hold the keys to enlightenment. They became enlightened trillions of years before we showed up on the scene.

Yet as I said before nobody gets a free ride. The dragons on earth had the same problems we presently have. We have a hard time getting along with each other. Read my book Dragon Tales to see what I mean.

I think it's amazing that many people have different sides of the story when it comes to dragons. In the East, a dragon

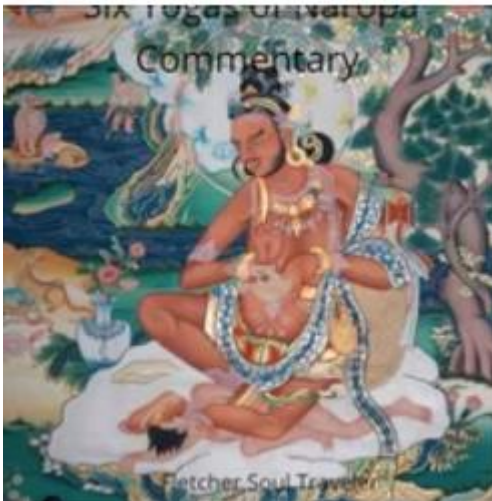
stands for enlightenment.



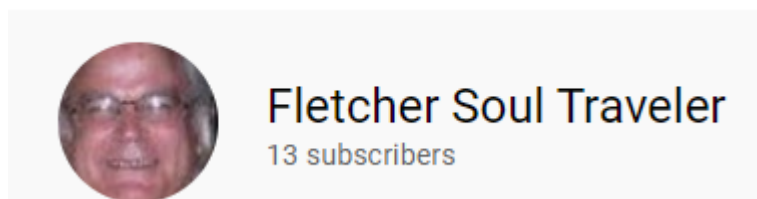
In time, Chinese Buddhist artists adopted the dragon as **a symbol of enlightenment**. Today dragons decorate roofs and



## Naropa Commentary



[PDF](#)

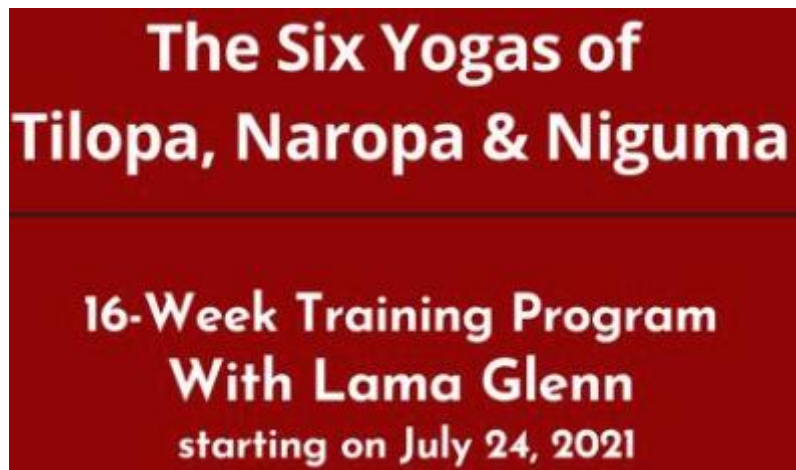


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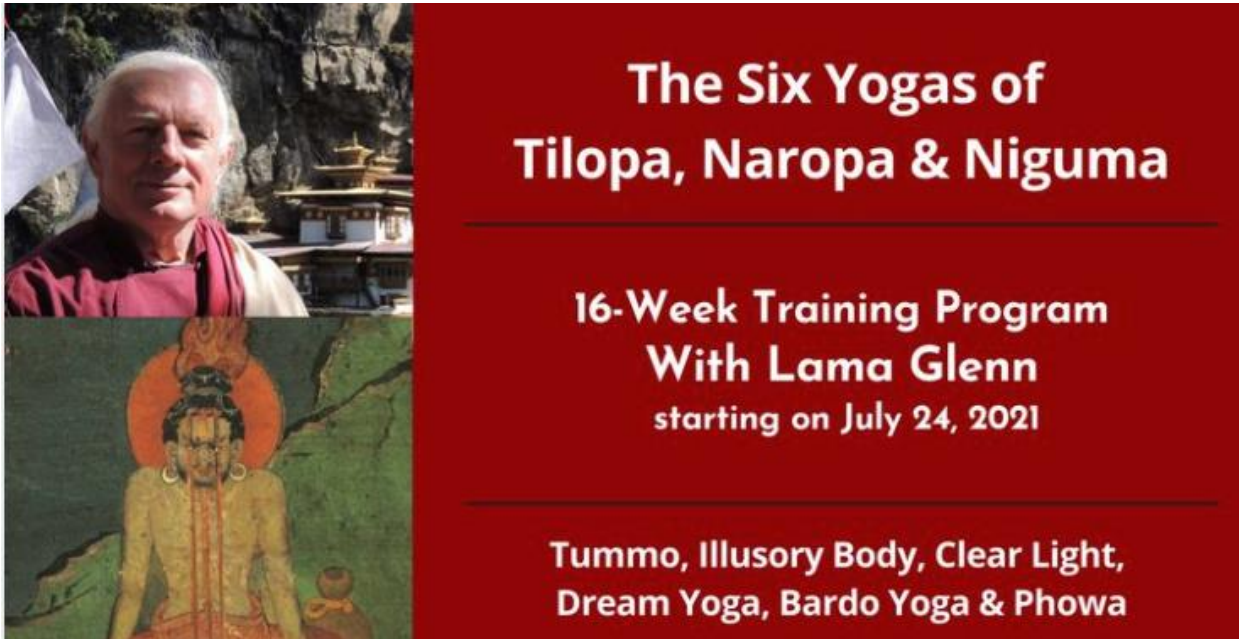


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This is just the start of your training



[PDF](#)

Hi, this is Little Ricky the dragon.



Do we ever have an incredible story to tell? It may seem like a fish tale yet it's a dragon's tail.

A long, long time ago there existed the dragon's world. Mind you this was over two trillion years ago. Your universe existed only around 14.5 billion years ago. You are essentially the new kids on the block.

The same nonsense and chaos you experience is the same nonsense we went through. Mind you it wasn't a pretty picture at times. Dragons can be quite angry and destructive at times.

There were many warring factions. It seems like power always comes into play with politics. Power is like cream it rises to the top of the bottle. Yes, this cream of power almost leads us to our destruction. We had many wars just like you have.

At times we didn't know if our world would survive. We were going from darkness to light except we didn't know that. We were oblivious of that.

We had so many problems we could hardly function as a society. Chaos was in the air. When you are in constant chaos a society can't make proper decisions. One lives like leaves blowing in the wind. We didn't know that the world could live in the center of a hurricane.

We were stressed out dragon. The years of fighting and conflict got to us. Our stress levels were off the charts. A good night's sleep was rare. This leads to many health issues. We thought this was normal. We accepted our state of mind.

Unfortunately, we were playing the same tapes over and over again. We thought this is how one should live. We didn't even know that these tapes were being played.

Consequently when someone would say something we did not like we would blow up. Mind you when dragons blow up it's not a pretty picture. At times their flames would kill the other dragon.

You could say we couldn't control our emotions. The concept of an inner garden didn't even exist to them. They were throwing all their garbage in their inner living room. No wonder they didn't feel good. No wonder they were cranky.

Common sense was uncommon. Their world was collapsing. This is where the story gets interesting. You see help is always there. You are the universe. You just don't know it.

## The Sublime Unveiled - The Secret Yogas of Tibet by Ian A. Baker



### Ep23: The Secret Yogas of Tibet - Ian A Baker

Guru Viking • 27K views

In this episode I talk with Ian A. Baker, author of 7 books and an initiate of Buddhist, Taoist, and Hindu Tantric lineages. Ian is an...

In the heart of the majestic Himalayas, amidst the towering peaks and serene monasteries of Tibet, there exists a profound spiritual tradition that holds the key to unlocking the sublime—the Secret Yogas of Tibet, as eloquently unveiled by Ian A. Baker.

### The Sublime: A Quest Beyond the Mundane

Before delving into the intricate tapestry of Tibetan yogic practices, let's understand what the sublime truly means. It's like discovering a hidden treasure, a feeling of awe, wonder, and transcendence that transcends the ordinary. The sublime is found in moments of profound beauty, in the vastness of the cosmos, and within the depths of our own consciousness.

### The Mystical World of Tibet

Tibet is a land steeped in mysticism and spiritual wisdom. Its snow-capped peaks, prayer flags fluttering in the wind, and ancient monasteries evoke a sense of the sublime in those who venture there. It's a place where spirituality is woven into the very fabric of life.

## **Unlocking the Secrets**

In "The Secret Yogas of Tibet," Ian A. Baker peels back the veil on the hidden practices of Tibetan yogis. These yogis are like spiritual explorers, diving deep into the ocean of consciousness. They seek to understand the nature of the mind, the universe, and the interconnectedness of all things.

## **Meditation and Mindfulness**

One of the key ways Tibetan yogis find the sublime is through meditation. They sit in stillness, focusing their minds on the present moment. In this silence, they discover the vastness of their own awareness and the beauty of a mind uncluttered by thoughts.

## **The Power of Visualization**

Tibetan yogis also use the power of visualization to tap into the sublime. They imagine intricate mandalas, divine beings, and vast cosmic realms. Through these visualizations, they connect with the boundless creative potential of the mind.

## **Breath and Energy**

The yogis understand that the breath is a bridge between the physical and the sublime. Through breath control and energy practices, they tap into the vitality of life itself. They feel the energy coursing through their bodies and recognize it as part of the vast cosmic dance.

## **The Sublime in Everyday Life**

What makes "The Secret Yogas of Tibet" so compelling is that it reveals how the sublime is not just an esoteric concept reserved for mystics in far-off lands. It's a part of our own human experience. Through mindfulness, meditation, and an understanding of the interconnectedness of all things, we too can discover the sublime in our daily lives.


Conclusion

Ian A. Baker's "The Secret Yogas of Tibet" serves as a bridge between the mystical world of Tibetan yogis and our own quest for the sublime. It reminds us that the sublime is not something distant but a part of our own inner landscape. By exploring the practices and wisdom of the Tibetan yogis, we can embark on a journey of self-discovery, tapping into the profound beauty that lies within and all around us.




The Heart of the World: A Journey to Tibet’s Lost Paradise by Ian Baker

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The Heart of the World: A Journey to Tibet's Lost Paradise by Ian Baker online talk hosted by The Buddhist Society during ...

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


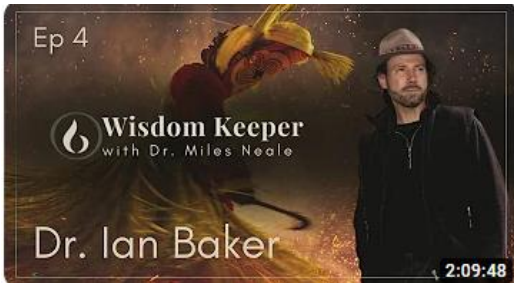
Sacred Geography: Exploring the Hidden Lands of the Buddhist Himalayas, by Ian Baker

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Sacred Geography: Exploring the Hidden Lands of the Buddhist Himalayas, by Dr. Ian Baker Wednesday 26th January 2022 ...

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ianbaker #tibetanbuddhism #pilgrimage #tibetanyoga Dr. Ian Baker is a Tibetan scholar, yogi, explorer and author with more tha...

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Ian Baker talks about his new book "Tibetan Yoga: Principles and Practices". Tibetan yoga is the hidden treasure at the heart of ...

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## The Yogis and the Sublime A Spiritual Journey



Is it true that yoga will awaken deeper energy, which is called kundalini? | J.

Krishnamurti

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The Yogis are practitioners of Yoga, a discipline that originated in India and aims to unite the body, mind, and spirit. Yoga is derived from the Sanskrit word “yuj”, which means “to yoke” or “to join”. The Yogis seek to achieve a state of harmony and balance between themselves and the universe, as well as to attain liberation from the cycle of birth and death.

One of the ways that the Yogis pursue their goal is by experiencing the sublime, a concept that refers to an aesthetic and emotional response that goes beyond the ordinary and the rational. The sublime is a response that involves awe, wonder, terror, and pleasure. It is a response that challenges our perception, imagination, and understanding of ourselves and the world.

The Yogis encounter the sublime in various aspects of their practice, such as nature, art, literature, and meditation. They use the sublime as a means to transcend their limitations and to connect with the divine. They also use the sublime as a source of inspiration and transformation. In this chapter, we will explore some examples of how the Yogis use the sublime in their spiritual journey.

### Nature and the Sublime

Nature is one of the most common and powerful sources of the sublime for the Yogis. Nature is seen as a manifestation of the divine, as well as a teacher and a guide. Nature can inspire awe, wonder, terror, or pleasure in those who observe it with mindfulness and insight.



For example, in the Bhagavad Gita , one of the most sacred texts of Hinduism, which is also considered as a Yoga scripture, there is a scene where Krishna, an avatar of Vishnu, reveals his cosmic form to Arjuna, his disciple and friend. Krishna's form is described as sublime and terrifying:

[If there should rise suddenly within the skies Sunburst of a thousand suns Flooding earth with beams undeemed-of, Then might be that Holy One's Majesty and radiance dreamed of<sup>1</sup>](#)

I see Thee everywhere! Thee without fault! Thou Thine own palace bright! Thou Thine own jewel! Thee with maces blight, With discs! [Thy face I see On every side, Thy awful shape filling creation wide<sup>2</sup>](#)

Arjuna is overwhelmed by Krishna's form and begs him to return to his human shape. He says:

Thy shape stupendous here With myriad eyes mysterious blazing Fills me with fear. Touch me not! [I am afraid<sup>3</sup>](#)

Krishna's form is an example of the sublime in nature because it expresses his supreme power and glory that transcend human comprehension. It also evokes a sense of awe, wonder, terror, and pleasure in Arjuna, who realizes his insignificance and dependence on Krishna.

## Art and the Sublime

Art is another source of the sublime for the Yogis. Art is seen as a way to express and communicate the divine, as well as to evoke devotion and contemplation. Art can create a sense of awe, wonder, terror, or pleasure in those who view it with reverence and understanding.

For example, one of the most sublime forms of art in Buddhism is the mandala , a circular diagram that represents the cosmic order and the enlightened mind. The mandala is often used as a tool for meditation and ritual. The mandala can create a sense of awe, wonder, terror, and pleasure in those who gaze at it with concentration and awareness.

The mandala consists of four concentric circles: an outer circle that symbolizes protection; an inner circle that symbolizes purification; a square with four gates that symbolizes wisdom; and a center



that symbolizes enlightenment. The mandala also contains various images of Buddhas, Bodhisattvas (enlightened beings), deities, animals, plants, colors, shapes, symbols, etc., that have specific meanings and functions.

The mandala is an example of the sublime in art because it expresses the ultimate reality that transcends ordinary perception. It also evokes a sense of awe,

## The Yoga Sutras Discovering the Sublime



Exploring Consciousness through Patanjali's Yoga Sutras | Sri M | Paris 2022

32K views • 9 months ago



The Satsang Foundation

In this video Sri M encapsulates Patanjali's Yoga Sutras simplifying it enough for seekers to contemplate venturing into the stud...



Introduction | Prayer – Sahana Vavathu | Pranayama and its importance | Pratyahara | Zen...

15 chapters

Once upon a time, in a world full of wonders and mysteries, there lived a wise teacher named Patanjali. He wanted to help people understand how to find peace and happiness in their hearts, just like you, my young friend.

### The Yoga Sutras: A Guide to Happiness

Patanjali wrote a special book called the "Yoga Sutras." Now, don't let the word "Yoga" confuse you. In this book, yoga doesn't mean bending your body into funny shapes; it's about finding harmony and joy inside yourself.

In the "Yoga Sutras," Patanjali shared some valuable secrets about how to live a good and happy life. One of the most important things he talked about is something called "the sublime."

### What Is the Sublime?

Imagine that you have a treasure chest hidden inside you. This treasure chest is full of happiness, peace, and love. Patanjali said that discovering this treasure is like finding something incredibly special and beautiful. That special feeling is what he called "the sublime."

## **How to Find the Sublime**

Patanjali gave us some steps, like a magical map, to help us find this treasure of the sublime:

**Being Kind:** One of the keys to finding the sublime is to be kind to others. When you help someone or make a friend smile, it's like adding precious gems to your treasure chest.

**Feeling Calm:** Patanjali taught that when you're calm and quiet, your treasure chest opens up a little bit. You can become calm by taking slow, deep breaths and thinking happy thoughts.

**Being Honest:** Telling the truth and being honest with yourself and others is like polishing the gems in your treasure chest, making them shine even brighter.

**Being Content:** Contentment means being happy with what you have instead of always wanting more. When you're content, your treasure chest becomes fuller.

**Practicing Patience:** Sometimes, you might have to wait for good things to happen. Patanjali said that being patient is like planting seeds in your treasure chest, and one day, they'll grow into beautiful flowers.

## **Why the Sublime Matters**

Patanjali believed that when you discover the sublime inside yourself, you'll feel happier, kinder, and more peaceful. It's like having a magical power to make your life and the lives of others better.

So, my young friend, remember that you have a treasure chest full of the sublime inside you. All you need to do is follow Patanjali's magical map of kindness, calmness, honesty, contentment, and patience to find it. And when you do, you'll have the secret to a truly happy and wonderful life.

## Patanjali Yoga Sutras



### [PDF](#)

Synchronicity is a concept, first introduced by analytical psychologist Carl Jung, which holds that events are "meaningful coincidences" if they occur with no causal relationship yet seem to be meaningfully related.

A few months ago my dear friend David Schweizer told me that his wife Sherry was just finishing up a year-long course on Patanjali Yoga Sutras. I was intrigued. I always wanted to know more about it. All of my spiritual practice uses bits and pieces of it yet I never studied the complete picture.

So two weeks ago on Facebook I stumbled upon this post. It was a free eleven-day course presented by the Art of Living Foundation. It was a talk presented by Sri Sri Ravi Shankar. Talk about synchronicity. Perfect timing.

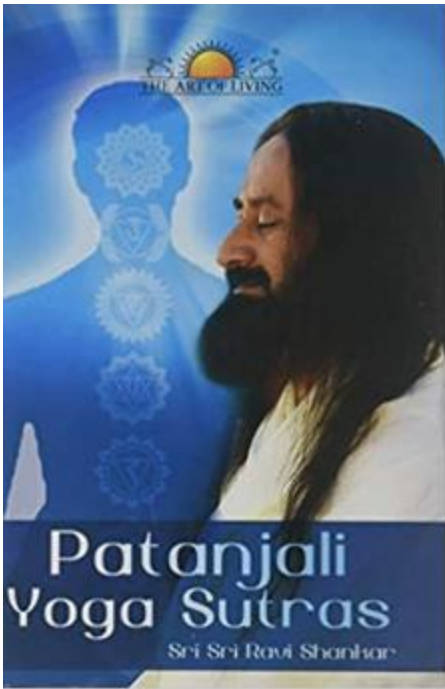
Now, this is an online course. I'm taking it during this global shutdown. I signed up on a Friday and the course started on the following Monday.



This course was given in 1995 in Switzerland. Granted that's 25 years ago yet the content hasn't changed in over 2,500 years.

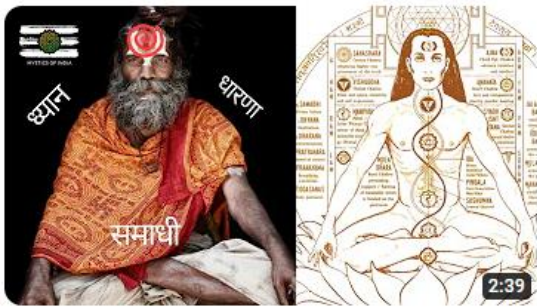
Usually, the talk is around 45 minutes to one hour with around 15 minutes of group discussion. I would highly recommend it.

The discussion talked about the key components of his talk.

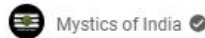


This is the link to his book. I'm ordering it today. From what I see it might be a transcript of his talks. Personally, a person could study this his entire lifetime and still skim the surface.

## The Sublime in the Works of Famous Yogis and Mystics



ANCIENT YOGIC SECRET BEHIND SIDDHIS (YOGIC POWERS) | Mystics of India  
14K views • 4 months ago



Thank you for watching - We really appreciate it :) TEAM MOI.

The sublime is a concept that refers to an aesthetic and emotional response that goes beyond the ordinary and the rational. The sublime is a response that involves awe, wonder, terror, and pleasure. It is a response that challenges our perception, imagination, and understanding of ourselves and the world.

Many yogis and mystics, who are practitioners of spiritual disciplines that aim to attain union with the divine or the ultimate reality, have used the sublime in their works. They have expressed their experiences and insights of the sublime through various forms of art, literature, music, and poetry. They have also used the sublime as a means to inspire, transform, and liberate themselves and others.

In this chapter, we will explore some examples of how the sublime is used in the works of famous yogis and mystics from different traditions and times. We will examine how they convey the sublime through their use of language, imagery, sound, symbol, story, and example. We will also analyze how the sublime relates to some of the core concepts and values of their traditions, such as yoga, nirvana, Brahman, atman, dao, and wu-wei.

## The Bhagavad Gita

### The Bhagavad Gita: A Divine Talk That Teaches Us

The Bhagavad Gita is like a super important book in Hinduism. It's a bit like a superhero comic where Krishna, who's like a really cool god, talks to Arjuna, a brave warrior. They have a big chat just before a huge battle.

### Learning Different Kinds of Yoga

Now, when they talk, they're not just discussing battle plans. They talk about something called yoga, but it's not about stretching or exercise like you might think. This kind of yoga is more like different ways to be a really good person.

Karma Yoga: This is about doing good stuff and not expecting anything in return. It's like being kind without asking for a reward.

Bhakti Yoga: It's all about love and devotion, like when you really, really love someone and care about them a lot.

Jnana Yoga: This one is about gaining knowledge and understanding. It's like wanting to know all the answers and being super smart.

Raja Yoga: This is the meditation kind of yoga. It's when you sit quietly and try to find peace inside yourself.



## **Feeling Totally Amazed**

So, why is the Bhagavad Gita so special? Well, it's because it talks about really, really amazing things that are almost too big for our minds to understand. It's like when you see something so awesome that it gives you goosebumps.

## **Krishna's Mind-Blowing Form**

One of the most amazing parts is when Krishna shows Arjuna his super-god form. It's like trying to picture a thousand suns shining at once. Arjuna is so blown away that he gets scared and asks Krishna to turn back into his regular self.

## **Why It's So Amazing**

The Bhagavad Gita is like a magical storybook that uses beautiful words and pictures to make us feel amazed, excited, and sometimes a little scared. It's like reading about a superhero's superpowers.

The way they talk in the Bhagavad Gita makes it feel like music or poetry. It's like hearing a really cool song that gives you good feelings inside.

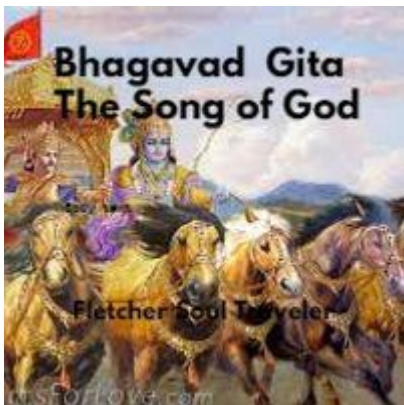
## **Symbols That Mean a Lot**

In the Bhagavad Gita, they use words and pictures to show how powerful Krishna is. They talk about things like maces (big clubs) and discs (like frisbees) to tell us how strong and wise Krishna is. They even use animals and gods to show how important he is.

It's kind of like using symbols to tell a secret code that only the wise can understand.

So, the Bhagavad Gita is not just a regular book. It's a magical adventure that helps us understand how to be really good people and how amazing the world can be. It's like disc

Bhagavad Gita The Song of God of God



[PDF](#)

## The Songs of Milarepa



### MILAREPA'S HUNDRED THOUSAND SONGS

LamaKungaChoedak

Milarepa's "Song of the 8 wondrous Joys", Buddhist meditation, recited by Lama Kunga Choedak • 13:31

Milarepa's "how to gain happiness and avoid suffering", a buddhist teaching • 14:46

[VIEW FULL PLAYLIST](#)

The Songs of Milarepa are a collection of poems by Milarepa, a Tibetan Buddhist yogi and mystic who lived in the 11th century CE. Milarepa was a murderer who repented his sins and became a disciple of Marpa, a master of tantric Buddhism. Milarepa practiced meditation in caves and mountains, and

attained enlightenment in one lifetime. He composed his songs spontaneously to teach and inspire his followers and others.

The Songs of Milarepa are an example of the sublime in music because they express the profound wisdom and bliss of Milarepa that transcend ordinary experience. They also evoke a sense of awe, wonder, terror, and pleasure in the listeners who are invited to share Milarepa's vision of nirvana.

One of the most sublime songs of Milarepa is "The Song of a Yogi's Joy", which he sang after achieving the rainbow body, a state of perfect realization. The song is as follows:

I bow down at the feet of my guru Marpa, And sing this song in response to you. Listen, pay heed to what I say, Forget your critique for a while.

I am happy that I met my guru Marpa, And received his profound instructions. I am happy that I met my guru Marpa, And practiced diligently what he taught.

I am happy that I realized the nature of mind, And cut through the root of ignorance. I am happy that I realized the nature of mind, And have no fear of death and rebirth.

I am happy that I crossed the ocean of samsara, And reached the shore of nirvana. I am happy that I crossed the ocean of samsara, And have no attachment to anything.

I am happy that I attained the rainbow body, And became one with all buddhas. I am happy that I attained the rainbow body, And have nothing left to accomplish.

[This is my song of a yogi's joy, A song that reveals my heart. This is my song of a yogi's joy, A song that may benefit others<sup>4</sup>](#)

### **Milarepa's Magical Song: A Journey into Wonder**

Imagine reading a very special song, a song that feels like magic. Milarepa, a wise person from a long time ago, wrote this song, and it's full of amazing things that make you go "Wow!"

## **Feeling the Magic in Words**

Milarepa's song is like a secret code that makes us feel really good. It uses simple words that are easy to understand. He says things like "I am happy," and when we read it, it makes us feel happy too.

## **Pictures in Your Mind**

The song also paints pictures in your head. It's like when you read a storybook, and you can see the characters and places in your imagination. Milarepa talks about the "nature of mind" and compares it to a "rainbow," which makes us think about beautiful and colorful things.

## **Music in Your Ears**

When you read the song out loud, it sounds like music. The words have a special rhythm that makes you want to tap your feet or nod your head. It's like a catchy song that you can't help but sing along with. Milarepa's song even has words that rhyme, like "say" and "pay," which sound cool when you say them together.

## **Hidden Messages**

But here's the really cool part: Milarepa's song is like a treasure hunt. It has hidden messages that you need to find. He talks about things like "feet" and "rainbows" that mean more than they seem. These things represent Milarepa's special qualities and how he sees the world.

## **The Big Idea**

The whole song is about how Milarepa learned important lessons in life. He talks about being grateful, being humble, and being generous. He tells us that life has good times and hard times, just like the ocean has calm shores and big waves. But through it all, he found happiness and freedom.

So, when you read Milarepa's song, it's like going on a magical adventure filled with happiness and wisdom. It's a song that makes you feel good inside and helps you understand how to be a really good person. It's like discovering a treasure chest of joy and wonder!

## The Tao Te Ching

The Tao Te Ching is one of the most influential texts of Taoism, a philosophical and religious tradition that originated in China. It is attributed to Lao Tzu, a legendary sage who lived in the 6th or 5th century BCE. The Tao Te Ching consists of 81 short chapters that teach the principles and practices of the Tao, or the Way, which is the source and essence of all things.

The Tao Te Ching is an example of the sublime in poetry because it expresses the mysterious and paradoxical nature of the Tao that transcends human logic. It also evokes a sense of awe, wonder, terror, and pleasure in the readers who are invited to share Lao Tzu's vision of reality.

One of the most sublime chapters of the Tao Te Ching is chapter 1, which introduces the theme of the whole text. It is as follows:

The Tao that can be told Is not the eternal Tao  
The name that can be named Is not the eternal name

The nameless is the origin Of heaven and earth  
The named is the mother Of myriad things

Thus, constantly without desire One observes its essence  
Constantly with desire One observes its manifestations

These two emerge together But differ in name The unity is said to be The mystery

[Mystery of mysteries The door to all wonders](#) <sup>5</sup>

Lao Tzu's poem conveys the sublime through its use of language, imagery, sound, and symbol. The language is concise and cryptic, using negation (e.g., "not"), contrast (e.g., "without" and "with"), parallelism (e.g., "the

## Tao Te Ching Finding the Sublime in Simplicity



Tao Te Ching Read by Wayne Dyer with Music & Nature Sounds Binaural Beats  
by @stairway11

108K views • 2 months ago



I do not claim this video to be mine, only want to share what has been taken d\*\*\* The Tao Te Ching (pronounced Dao De Jing) ...

Once upon a time, in a land of ancient wisdom and gentle breezes, there was a book called the "Tao Te Ching." It was like a treasure map that showed people how to find something very special—the sublime.

### What Is the Sublime?

Imagine you have a cozy blanket on a chilly day, a hug from someone you love, or the feeling of a warm sunbeam on your face. All these things make you feel safe, happy, and full of wonder. That special feeling is what the "Tao Te Ching" calls "the sublime."

### The Way of the Tao

The "Tao Te Ching" is a guide, like a wise friend, that tells us how to discover the sublime in our lives. It talks about something called "the Tao," which is like the natural way of the world—the way things are meant to be.

## **The Beauty of Simplicity**

One important lesson from the "Tao Te Ching" is about simplicity. It says that sometimes, the simplest things are the most beautiful and full of the sublime. Like the soft sound of raindrops, the gentle rustling of leaves, or a kind smile from a friend.

## **Flowing Like Water**

The "Tao Te Ching" also tells us to be like water. Water is soft and gentle, but it can also be strong and powerful. Water flows around obstacles, and it always finds its way. When we learn to be flexible and patient, just like water, we can discover the sublime in life.

## **Balancing Yin and Yang**

The book talks about "yin" and "yang," which are like opposites that balance each other. Yin is calm and quiet, like the nighttime, while yang is active and bright, like the daytime. The "Tao Te Ching" tells us that finding a balance between yin and yang helps us find the sublime in our daily routines.

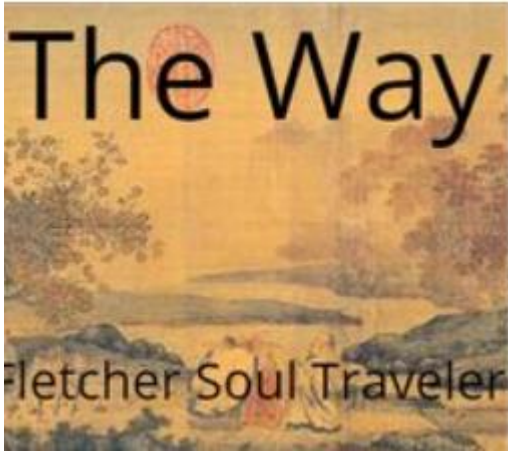
## **Why the Sublime Matters**

When we discover the sublime, we become like a calm pond, reflecting the beauty around us. We find happiness in small moments and feel connected to the world. The "Tao Te Ching" shows us that by living simply, being like water, and finding balance, we can experience the sublime every day.

So, my young friend, remember the lessons from the "Tao Te Ching." Look for the beauty in simplicity, be like water, and find balance in your life. When you do, you'll discover the sublime, and your world will be full of wonder and happiness.

[Books I wrote on this subject](#)

## [The Way](#)



## [PDF](#)

I have always been fascinated by the East. As a young child, my parents had a statue of the Buddha and a painting of Quan Yin. Sitting on my bookshelf lies a copy of the Tao Te Ching. It has been sitting there for many moons. Mind you many of you probably weren't born. It's been that long.

My favorite part is the opening.

The Tao that can be told is not the eternal Tao.

The name that can be named is not the eternal name.

The nameless is the beginning of heaven and Earth.

The named is the mother of the ten thousand things.



Ever desireless, one can see the mystery.

Ever desiring, one sees the manifestations.

These two spring from the same source but differ in name; this appears as darkness.

Darkness within darkness.

The gate to all mystery.

Whenever I read this it sends shivers down my spine. How eloquently said. This was written by Lao Tzu around 300 BC. I love good mysteries. My brother and I are extremely curious.

Ever since I was a child I actively pursued the great mysteries. About 6 months ago I started to do a Chi gong practice. I love it. I've been practicing every day.

Recently with the world wide shut down, I have some time on my hands. In my morning meditation, I thought I would read the Tao Te Ching and absorb it. I find scripture fascinating. There is a great mystery to be solved. Each sacred book talks about in its own subtle way how to discover the jewel within.

Lao Tzu was one of them. The most books ever sold except for the Bible was the Tao Te Ching. Here it was sitting on my bookshelf waiting patiently for me to open it up. The Tao is ever so patient. It took billions of years for man to appear on earth.

Modern-day scientists and Mystics are talking about the Tao using a different way of expressing it. Scientist calls the Tao the quantum field. This field exists beyond time and space. It was, is, and will always be. It exists in all dimensions.

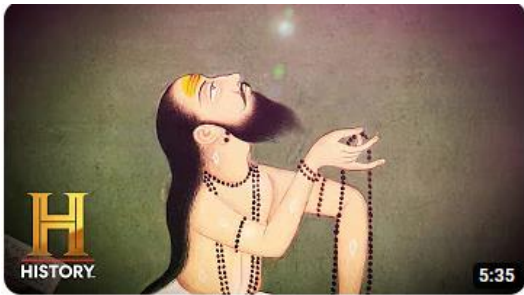
Yet centuries before Christ the sages discover the Tao or the Way. It wasn't a philosophy. They had first-hand experience with it. These teachings are more relevant today. This world is in chaos.

The Tao Te Ching can help humanity discover the jewel inside. Remember you can talk about a mango yet without trying a mango it's just book knowledge. The Tao is a practical path.

At times I think humanity wants to give their offerings once a week and call it quits. Maybe this worldwide shutdown will be an opening call. Only time will tell.

There are 81 short quotes. I'm putting my commentary for each one. I use the word ponder a lot in my writings. I'm pondering deep inside myself to understand this precious wisdom. I don't want to skim the surface. Anybody can do that. I want to discover the pearls of wisdom for each one. I hope you enjoy this book.

## Other Famous Yogis and Mystics



### The UnXplained: The Mystic Powers of Meditation (Season 3)

1.6M views • 1 year ago

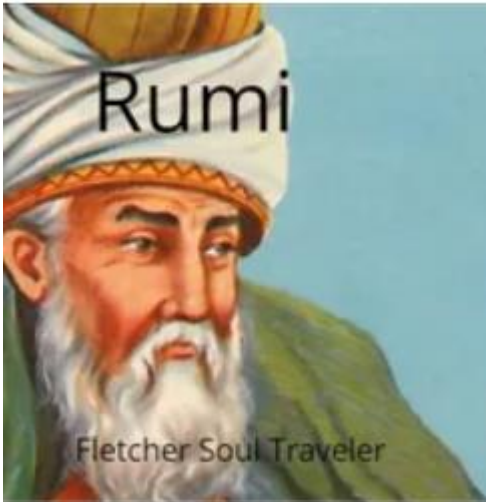


In Varanasi, India, it is believed that a few divine beings have been able to defy aging through the power of meditation, in this clip ...

Besides the ones mentioned in the previous chapter, there are many other yogis and mystics who have contributed to the spiritual and cultural heritage of the world. They have practiced various forms of yoga, such as hatha yoga, kundalini yoga, bhakti yoga, jnana yoga, karma yoga, and raja yoga. They have also experienced and expressed the sublime, a concept that refers to an aesthetic and emotional response that goes beyond the ordinary and the rational. The sublime is a response that involves awe, wonder, terror, and pleasure. It is a response that challenges our perception, imagination, and understanding of ourselves and the world.

In this chapter, we will explore some examples of other famous yogis and mystics from different traditions and times. We will examine how they used the sublime in their works and teachings. We will also analyze how the sublime relates to some of the core concepts and values of their traditions, such as emptiness, nirvana, Brahman, atman, dao, and wu-wei.

Rumi (1207-1273)



### **Rumi: The Magical Poet Who Sang About Love**

Rumi was a very special poet from a long time ago. He was from a place called Persia, and people think he's one of the greatest poets ever. But he wasn't just a poet; he was also a bit of a philosopher and a really deep thinker.

### **Rumi's Special Beliefs**

Rumi believed in something called Sufism. It's like a special way of thinking about God that's all about love, being really devoted, and feeling super close to God. He didn't just stick to one religion; he liked to learn from lots of different ones like Christianity, Judaism, Hinduism, Buddhism, and Zoroastrianism.

## **Using Poetry to Show Love**

Now, the cool thing about Rumi is how he used words in his poems. He wanted to tell everyone how much he loved God and how he wanted to feel super happy and close to Him. He did this by using really fancy words and ideas.

## **Different Kinds of Poems**

Rumi didn't just write one kind of poem; he wrote all sorts! He wrote poems about love called "ghazals," stories in poems called "masnavis," short poems with four lines called "rubais," and even poems with two lines called "mathnawis." Each kind of poem was like a puzzle with special words and patterns.

## **"The Reed Flute's Song" - A Magical Poem**

One of Rumi's most amazing poems is called "The Reed Flute's Song." It's like the opening of a super-special book he wrote called "The Masnavi." In this poem, Rumi talks about a reed flute that's been separated from the reed bed. It's sad and makes a crying sound, just like how we sometimes feel when we miss something.

## **Finding Love and Happiness**

But the reed flute's song is more than just a sad tune. It's about finding love and feeling happy. Rumi says that the reed flute is like a friend to everyone who wants to feel love and joy. It's like music that can make you feel all warm inside.

## Magic Words and Pictures

Rumi's poem is like magic because of the words and pictures he uses. He talks about the reed flute being on fire, and how bewilderment turns into something wonderful, like when you're surprised by something really cool. It's like he's painting a picture with words.

## The Song of the Heart

Rumi's poem is all about the heart and how it longs for something special, like when you really, really want something. It's a bit like fish in the ocean that are always thirsty for more water. Rumi says that when we hear this song in our hearts, we feel super happy and can't help but dance to the music.

So, Rumi was a poet who used amazing words and stories to tell us about love, happiness, and feeling close to something greater than ourselves. His poems are like a beautiful melody that makes our hearts sing with joy and wonder!

[PDF](#)



Welcome to my new book. This book will be a story within a story within a story. But first, take a look at the slide show.

This might give you an insight into the work I'm doing. I believe we are all on the same boat sailing home today. I take a look at beauty in all walks of life.

Even the so-called weeds like dandelions have incredible health benefits. I've been thinking for the last two years that I wanted to tackle the Muslim point of view on life.

My daughter is a devoted Muslim. Her husband is from Egypt. They have three incredible children. I have seen the transformation of my daughter from a child to a beautiful adult and Mom. It brings tears to my eyes. This journey in life is a combination of having your feet on the ground and your head in heaven. It's extremely practical.

This is the beginning of the story. This is the first step. Come with us on this journey. Each day a new story will come alive. If you are in any way interested in Rumi watch the story unfold.

I can't say everything will be 100% accurate. Well, that wouldn't be a story, would it? The essence is how the story brings inspiration to you. This is what a story is truly about.

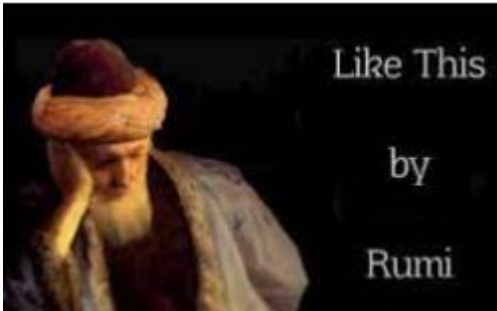
The definition of inspiration is as follows.

- 1.the process of being mentally stimulated to do or feel something, especially to do something creative.
2. a sudden brilliant, creative, or timely idea.

This book came from my inner inspiration a week ago. I always wanted to hear more about the life of Rumi will here goes.

-Author

Like this



If anyone asks you  
how the perfect satisfaction  
of all our sexual wanting  
will look, lift your face  
and say,

Like this.

When someone mentions the gracefulness  
of the night sky, climb up on the roof  
and dance and say,

Like this.

If anyone wants to know what “spirit” is,  
or what “God’s fragrance” means,  
lean your head toward him or her.  
Keep your face there close.

Like this.



When someone quotes the old poetic image  
about clouds gradually uncovering the moon,  
slowly loosen knot by knot the strings  
of your robe.

Like this.

If anyone wonders how Jesus raised the dead,  
don't try to explain the miracle.  
Kiss me on the lips.

Like this. Like this.

When someone asks what it means  
to "die for love," point  
here.

If someone asks how tall I am, frown  
and measure with your fingers the space  
between the creases on your forehead.

This tall.

The soul sometimes leaves the body, the returns.  
When someone doesn't believe that,  
walk back into my house.

Like this.

When lovers moan,  
they're telling our story.

Like this.

I am a sky where spirits live.  
Stare into this deepening blue,  
while the breeze says a secret.

Like this.

When someone asks what there is to do,  
light the candle in his hand.

Like this.

How did Joseph's scent come to Jacob?

Huuuuu.

How did Jacob's sight return?

Huuuu.

A little wind cleans the eyes.

Like this.

When Shams comes back from Tabriz,  
he'll put just his head around the edge  
of the door to surprise us

Like this.

## Love is the Water of Life



Love is the Water of Life

Everything other than love for the most beautiful God

though it be sugar- eating.

What is agony of the spirit?

To advance toward death without seizing

hold of the Water of Life.

## A moment of happiness



A moment of happiness,  
you and I sitting on the verandah,  
apparently two, but one in soul, you and I.  
We feel the flowing water of life here,  
you and I, with the garden's beauty  
and the birds singing.  
The stars will be watching us,  
and we will show them  
what it is to be a thin crescent moon.  
You and I unselfed, will be together,  
indifferent to idle speculation, you and I.  
The parrots of heaven will be cracking sugar

as we laugh together, you and I.

In one form upon this earth,

and in another form in a timeless sweet land.

## Lovers



## Lovers

O lovers, lovers it is time  
to set out from the world.  
I hear a drum in my soul's ear  
coming from the depths of the stars.  
Our camel driver is at work;  
the caravan is being readied.  
He asks that we forgive him  
for the disturbance, he has caused us,  
He asks why we travelers are asleep.

Everywhere the murmur of departure;  
the stars, like candles  
thrust at us from behind blue veils,  
and as if to make the invisible plain,  
a wondrous people have come forth.

All through eternity



All through eternity

Beauty unveils His exquisite form

in the solitude of nothingness;

He holds a mirror to His Face

and beholds His own beauty.

he is the knower and the known,

the seer and the seen;

No eye but His own

has ever looked upon this Universe.

His every quality finds an expression:

Eternity becomes the verdant field of Time and Space;

Love, the life-giving garden of this world.

Every branch and leaf and fruit

Reveals an aspect of His perfection-

They cypress give a hint of His majesty,

The rose gives tidings of His beauty.

Whenever Beauty looks,

Love is also there;

Whenever beauty shows a rosy cheek

Love lights Her fire from that flame.

When beauty dwells in the dark folds of night

Love comes and finds a heart

entangled in tresses.

Beauty and Love are as body and soul.

Beauty is the mine, Love is the diamond.

They have together

since the beginning of time-

Side by side, step by step.



I swear, since seeing Your face,  
the whole world is fraud and fantasy  
The garden is bewildered as to what is a leaf  
or blossom. The distracted birds  
can't distinguish the birdseed from the snare.  
A house of love with no limits,  
a presence more beautiful than venus or the moon,  
a beauty whose image fills the mirror of the heart.

Let go of your worries



Let go of your worries

and be completely clear-hearted,

like the face of a mirror

that contains no images.

If you want a clear mirror,

behold yourself

and see the shameless truth,

which the mirror reflects.

If metal can be polished

to a mirror-like finish,

what polishing might the mirror

of the heart require?

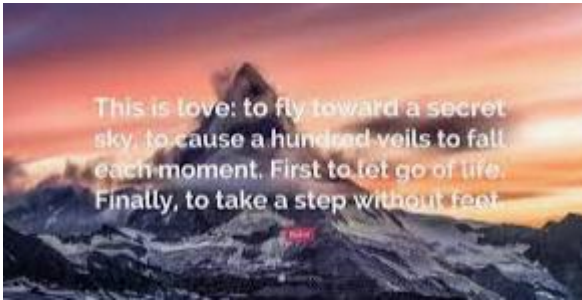
Between the mirror and the heart

is this single difference:

the heart conceals secrets,

while the mirror does not.

This is love: to fly toward a secret sky



This is love: to fly toward a secret sky,  
to cause a hundred veils to fall each moment.  
First, to let go of life.  
In the end, to take a step without feet;  
to regard this world as invisible,  
and to disregard what appears to be the self.  
Heart, I said, what a gift it has been  
to enter this circle of lovers,  
to see beyond seeing itself,  
to reach and feel within the breast.

## Love is reckless



Love is reckless; not reason.

Reason seeks a profit.

Love comes on strong,  
consuming herself, unabashed.

Yet, in the midst of suffering,  
Love proceeds like a millstone,  
hard-surfaced and straightforward.

Having died of self-interest,  
she risks everything and asks for nothing.

Love gambles away every gift God bestows.

Without cause God gave us Being;

without cause, give it back again.

I am a sculptor, a molder of form



I am a sculptor, a molder of form.

In every moment I shape an idol.

But then, in front of you, I melt them down

I can rouse a hundred forms

and fill them with spirit,

but when I look into your face,

I want to throw them in the fire.

My souls spill into yours and are blended.

Because my soul has absorbed your fragrance,

I cherish it.

Every drop of blood I spill

informs the earth,

I merge with my Beloved

when I participate in love.

In this house of mud and water,

my heart has fallen to ruins.

Enter this house, my Love, or let me leave.



Passion makes the old medicine new:



Passion makes the old medicine new:

Passion lops off the bough of weariness.

Passion is the elixir that renews:

how can there be weariness

when passion is present?

Oh, don't sigh heavily from fatigue:

seek passion, seek passion, seek passion!

## The beauty of the heart



The beauty of the heart

is the lasting beauty:

its lips give to drink

of the water of life.

Truly it is the water,

that which pours,

and the one who drinks.

All three become one when

your talisman is shattered.

That oneness you can't know

by reasoning.

I am only the house of your beloved



“I am only the house of your beloved,  
not the beloved herself:  
true love is for the treasure,  
not for the coffer that contains it.”  
The real beloved is that one who is unique,  
who is your beginning and your end?  
When you find that one,  
you’ll no longer expect anything else:  
that is both the manifest and the mystery.  
That one is the lord of states of feeling,  
dependent on none;  
month and year are slaves to that moon.

When he bids the “state,”  
it does His bidding;  
when that one will, bodies become spirit.

The springtime of Lovers has come



The springtime of Lovers has come,  
that this dust bowl may become a garden;  
the proclamation of heaven has come,  
that the bird of the soul may rise in flight.

The sea becomes full of pearls,  
the salt marsh becomes sweet as kauthar,  
the stone becomes a ruby from the mine,  
the body becomes wholly soul.

The intellectual is always showing off,  
the lover is always getting lost.

The intellectual runs away.

afraid of drowning;

the whole business of love  
is to drown in the sea.  
Intellectuals plan their repose;  
lovers are ashamed to rest.  
The lover is always alone.  
even surrounded by people;  
like water and oil, he remains apart.  
The man who goes to the trouble  
of giving advice to a lover  
gets nothing. He's mocked by passion.  
Love is like musk. It attracts attention.  
Love is a tree, and the lovers are its shade.

Love has nothing to do with



Love has nothing to do with  
the five senses and the six directions:  
its goal is only to experience  
the attraction exerted by the Beloved.

Afterward, perhaps, permission  
will come from God:  
the secrets that ought to be told with be told  
with an eloquence nearer to the understanding  
that these subtle confusing allusions.

The secret is a partner with none  
but the knower of the secret:

in the skeptic's ear

the secret is no secret at all.



## When the rose is gone



When the rose is gone and the garden faded  
you will no longer hear the nightingale's song.  
The Beloved is all; the lover just a veil.  
The Beloved is living; the lover a dead thing.  
If love withholds its strengthening care,  
the lover is left like a bird without care,  
the lover is left like a bird without wings.  
How will I be awake and aware  
if the light of the Beloved is absent?  
Love wills that this Word is brought forth.

Because I cannot sleep



Because I cannot sleep  
I make music at night.  
I am troubled by the one  
whose face e has the color of spring flowers.  
I have neither sleep nor patience,  
neither a good reputation nor a disgrace.  
A thousand robes of wisdom are gone.  
All my good manners have moved a thousand miles away.  
The heart and the mind are left angry with each other.  
The starts and the moon are envious of each other.  
Because of this alienation the physical universe  
is getting tighter and tighter.  
The moon says, "How long will I remain  
suspended without a sun?"  
Without Love's jewel inside of me,  
let the bazaar of my existence by destroyed stone by stone.  
O Love, You who have been called by a thousand names,  
You who know how to pour the wine  
into the chalice of the body,  
You who give culture to a thousand cultures,  
You who are faceless but have a thousand faces,  
O Love, You who shape the faces

of Turks, Europeans, and Zanzibaris,  
give me a glass from Your bottle,  
or a handful of bheng from Your Branch.  
Remove the cork once more.  
Then we'll see a thousand chiefs prostrate themselves,  
and a circle of ecstatic troubadours will play.  
Then the addict will be a breed of craving.  
and will be resurrected,  
and stand in awe till Judgement Day.

## Ode 314



Those who don't feel this Love  
pulling them like a river,  
those who don't drink dawn  
like a cup of spring water  
or take in sunset like supper,  
those who don't want to change,

let them sleep.

This Love is beyond the study of theology,  
that old trickery and hypocrisy.  
If you want to improve your mind that way,

sleep on.

I've given up on my brain.  
I've torn the cloth to shreds  
and thrown it away.

If you're not completely naked,  
wrap your beautiful robe of words  
around you,

and sleep.

Who is at my door?



Who is at my door?

He said, "Who is at my door?"

I said, "Your humble servant."

He said, "What business do you have?"

I said, "To greet you, O Lord."

He said, "How long will you journey on?"

I said, "Until you stop me."

He said, "How long will you boil in the fire?"

I said, "Until I am pure."

"This is my oath of love.

For the sake of love

I gave up wealth and position."

He said, "You have pleaded your case  
but you have no witness."

I said, "My tears are my witness;  
the pallor of my face is my proof.'

He said, "Your witness has no credibility;

your eyes are too wet to see.”

I said, “By the splendor of your justice  
my eyes are clear and faultless.”

He said, “What do you seek?”

I said, “To have you as my constant friend.”

He said, “What do you want from me?”

I said, “Your abundant grace.”

He said, “Who was your companion on the ‘journey?”

I said, “The thought of you, O King.”

He said, “What called you here?”

I said, “The fragrance of your wine.”

He said, “What brings you the most fulfillment?”

I said, “The company of the Emperor.”

He said, “What do you find there?”

I said, “A hundred miracles.”

He said, “Why is the palace deserted?”

I said, “They all fear the thief.”

He said, “Who is the thief?”

I said, “The one who keeps me from -you.

He said, “Where is there safety?”

I said, “In service and renunciation.”

He said, “What is there to renounce?”

I said, “The hope of salvation.”

He said, “Where is there calamity?”

I said, “In the presence of your love.”

He said, “How do you benefit from this life?”

I said, “By keeping true to myself

Now it is time for silence.  
If I told you about His true essence  
You would fly from your self and be gone,  
and neither door nor roof could hold you back!

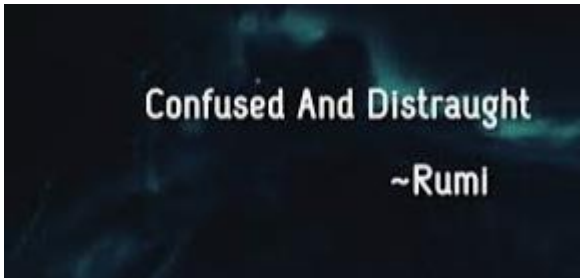
Don't go anywhere without me.

Don't go anywhere without me  
Let nothing happen in the sky apart from me,  
or on the ground, in this world or that world,  
without my being in its happening.  
Vision, see nothing I don't see.  
Language, say nothing.  
The way the night knows itself with the moon,  
be that with me. Be the rose  
nearest to the thorn that I am.

I want to feel myself in you when you taste the food,  
in the arc of your mallet when you work,  
when you visit friends, when you go  
up on the roof by yourself at night.

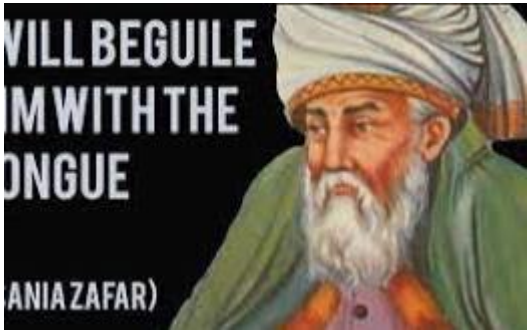
There's nothing worse than to walk out along the street  
without you. I don't know where I'm going.  
You're the road and the knower of roads,  
more than maps, more than love.





Again I am raging, I am in such a state by your soul that every  
bond you bind, I break, by your soul.  
I am like heaven, like the moon, like a candle by your glow; I am all  
reason, all love, all soul, by your soul.  
My joy is of your doing, my hangover of your thorn; whatever  
side you turn your face, I turn mine, by your soul.  
I spoke in error; it is not surprising to speak in error in this  
state, for this moment I cannot tell a cup from wine, by your soul.  
I am that madman in bonds who binds the "divs"; I, the madman,  
am a Solomon with the "divs", by your soul.  
Whatever form other than love raises up its head from my  
heart, forthwith I drive it out of the court of my heart, by your soul.  
Come, you who have departed, for the thing that departs  
comes back; neither you are that, by my soul, nor I am that, by your soul.  
Disbeliever, do not conceal disbelief in your soul, for I will recite  
the secret of your destiny, by your soul.  
Out of love of Sham-e Tabrizi, through wakefulness or  
night rising, like a spinning mote I am distraught, by your soul.

I will beguile him with the tongue



Reason says, "I will beguile him with the tongue;"  
Love says, "Be silent. I will beguile him with the soul."  
The soul says to the heart, "Go, do not laugh at me  
and yourself. What is there that is not his, that I may beguile him thereby?"  
He is not sorrowful and anxious and seeking oblivion  
that I may beguile him with wine and a heavy measure.  
The arrow of his glance needs not a bow that I should  
beguile the shaft of his gaze with a bow.  
He is not a prisoner of the world, fettered to this world  
of earth, that I should beguile him with the gold of the kingdom of the world.  
He is an angel, though in a form he is a man; he is not  
lustful that I should beguile him with women.  
Angels start away from the house wherein this form  
is, so how should I beguile him with such a form and likeness?  
He does not take a flock of horses since he flies on wings;  
his food is light, so how should I beguile him with bread?  
He is not a merchant and trafficker in the market of the  
world that I should beguile him with the enchantment of gain and loss.  
He is not veiled that I should make myself out sick and  
utter sighs, to beguile him with lamentation.  
I will bind my head and bow my head, for I have got out

of hand; I will not beguile his compassion with sickness or fluttering.  
Hair by hair he sees my crookedness and feigning; what's  
hidden from him that I should beguile him with anything hidden.  
He is not a seeker of fame, a prince addicted to poets,  
that I should beguile him with verses and lyrics and flowing poetry.  
The glory of the unseen form is too great for me to  
beguile it with blessing or Paradise.  
Shams-e Tabriz, who is his chosen and beloved – perchance  
I will beguile him with this same pole of the age.

I have come so that, tugging your ear



I have come so that, tugging your ear, I may draw you to me,  
unheart and unself you, plant you in my heart and soul.  
Rosebush, I have come a sweet springtide unto you, to seize  
you very gently in my embrace and squeeze you.  
I have come to adorn you in this worldly abode, to convey you  
above the skies like lovers' prayers.  
I have come because you stole a kiss from an idol fair; give it  
back with a glad heart, master, for I will seize you back.  
What is a mere rose? You are the All<sup>1</sup>, you are the speaker of  
the command "Say"<sup>2</sup>. If no one else knows you, since you are I, I know you.  
You are my soul and spirit, you are my Fatiha-chanter, be-  
come altogether the Fatiha, so that I may chant you in my heart.  
You are my quarry and game, though you have sprung from  
the snare; return to the snare, and if you will not, I will drive you.  
The lion said to me, "You are a wonderous deer; be gone! Why  
do you run in my wake so swiftly? I will tear you to pieces."  
Accept my blow, and advance like a hero's shield;  
give your ear to naught but the bowstring, that I may bend you like a bow.  
So many thousand stages there are from earth's bounds to  
man; I have brought you from city to city, I will not leave you by the roadside.

Say nothing, froth not, do not raise the lid of the cauldron;  
simmer well, and be patient, for I am cooking you.  
No, for you are a lion's whelp hidden in a deer's body: I will  
cause you suddenly to transcend the deer's veil.  
You are my ball, and you run in the curved mallet of my  
decree; though I am making you to run, I am still running in your track.

## A New Rule



It is the rule with drunkards to fall upon each other,  
to quarrel, become violent, and make a scene.  
The lover is even worse than a drunkard.  
I will tell you what love is: to enter a mine of gold.  
And what is that gold?

The lover is a king above all kings,  
unafraid of death, not at all interested in a golden crown.  
The dervish has a pearl concealed under his patched cloak.  
Why should he go begging door to door?

Last night that moon came along,  
drunk, dropping clothes in the street.  
“Get up,” I told my heart, “Give the soul a glass of wine.  
The moment has come to join the nightingale in the garden,  
to taste sugar with the soul-parrot.”

I have fallen, with my heart shattered –  
where else but on your path? And I

broke your bowl, drunk, my idol, so drunk,  
don't let me be harmed, take my hand.

A new rule, a new law has been born:  
break all the glasses and fall toward the glassblower.

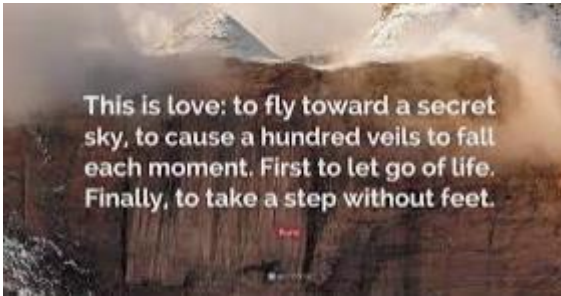
## Ode 2180



From these depths depart towards heaven;  
may your soul be happy, journey joyfully?  
You have escaped from the city full of fear and trembling;  
happily become a resident of the Abode of Security.  
If the body's image has gone, await the image-maker; if the  
the body is utterly ruined, become all soul.  
If your face has become saffron pale through death, become a  
dweller among tulip beds and Judas trees.  
If the doors of repose have been barred to you, come, depart  
by way of the roof and the ladder.  
If you are alone from Friends and companions, by the help of  
God becomes a saheb-qeran<sup>5</sup> [lord of happy circumstance].  
If you have been secluded from water and bread, like bread  
become the food of the souls, and so become!



This is love to fly to heaven



This is love: to fly toward a secret  
sky, to cause a hundred veils to fall  
each moment. First to let go of life.  
Finally, to take a step without feet.

This is love: to fly to heaven, every moment to rend a hundred veils;  
At first, instance, to break away from breath — first step, to renounce feet;  
To disregard this world, to see only that which you yourself have seen.  
I said, “Heart, congratulations on entering the circle of lovers,  
“On gazing beyond the range of the eye, on running into the alley of the breasts.”  
Whence came this breath, O heart? Whence came this throbbing, O heart?  
Bird, speak the tongue of birds: I can heed your cipher!  
The heart said, “I was in the factory whilst the home of water and clay was baking.  
“I was flying from the workshop whilst the workshop was being created.  
“When I could no more resist, they dragged me; how shall I  
tell the manner of that dragging?”

Sweetly parading you go my soul of soul,



Sweetly parading you go my soul of soul, go not without me;  
life of your friends, enter not the garden without me.  
Sky, revolve not without me; moon, shine not without me;  
earth travel not without me, and time, go not without me.  
With you this world is joyous, and with you that world is joyous;  
in this world dwell not without me, and to that world depart not without me.  
Vision, know not without me, and tongue, recite not without  
me; glance behold not without me, and soul, go not without me.  
The night through the moon's light sees its face white; I am  
light, you are my moon, go not to heaven without me.  
The thorn is secure from the fire in the shelter of the roses  
face: you are the rose, I your thorn; go not into the rose garden without me.  
I run in the curve of your mallet when your eye is with me;  
even so gaze upon me, drive not without me, go not without me.  
When, joy, you are companion of the king, drink not without  
me; when, watchman, you go to the king's roof, go not without me.  
Alas for him who goes on this road without your sign; since  
you, O signless one, are my sign, go not without me.  
Alas for him who goes on the road without my knowledge;  
you are the knowledge of the road for me; O road-knower, go not without me.

Others call you love, I call you the king of love; O you who are higher than the imagination of this and that, go not without me.

## Be Lost in the Call



### Be Lost in the Call

Lord, said David since you do not need us,  
why did you create these two worlds?

Reality replied: O prisoner of time,  
I was a secret treasure of kindness and generosity,  
and I wished this treasure to be known,  
so I created a mirror: its shining face, the heart;  
its darkened back, the world;  
The back would please you if you've never seen the face.

Has anyone ever produced a mirror out of mud and straw?  
Yet clean away the mud and straw,  
and a mirror might be revealed.

Until the juice ferments a while in the cask,  
it isn't wine. If you wish your heart to be bright,  
you must do a little work.

My King addressed the soul of my flesh:  
You return just as you left.  
Where are the traces of my gifts?

We know that alchemy transforms copper into gold.  
This Sun doesn't want a crown or robe from God's grace.  
He is a hat to a hundred bald men,  
a covering for ten who were naked.

Jesus sat humbly on the back of an ass, my child!  
How could a zephyr ride an ass?  
Spirit, find your way, in seeking lowness like a stream.  
Reason, tread the path of selflessness into eternity.

Remember God so much that you are forgotten.  
Let the caller and the called disappear;  
be lost in the Call.

O you who've gone on pilgrimage



O you who've gone on pilgrimage –  
where are you, where, oh where?  
Here, here is the Beloved!  
Oh come now, come, oh come!  
Your friend, he is your neighbor,  
he is next to your wall –  
You, erring in the desert –

what air of love is this?  
If you'd see the Beloved's  
form without any form –  
You are the house, the master,  
You are the Kaaba, you!  
Where is a bunch of roses,  
if you would be this garden?  
Where one soul's pearly essence  
when you're the Sea of God?  
That's true – and yet your troubles  
may turn to treasures rich –  
How sad that you yourself veil  
the treasure that is yours!

Oh, if a tree could wander



Oh, if a tree could wander  
and move with foot and wings!  
It would not suffer the ax blows  
and not the pain of saws!  
For would the sun not wander  
away in every night?  
How could at every morning  
the world be lighted up?  
And if the ocean's water  
would not rise to the sky,  
How would the plants be quickened  
by streams and gentle rain?  
The drop that left its homeland,  
the sea, and then returned?  
It found an oyster waiting  
and grew into a pearl.  
Did Yusaf not leave his father,  
in grief and tears and despair?  
Did he not, by such a journey,  
gain kingdom and fortune wide?

Did not the Prophet travel  
to far Medina, friend?  
And there he found a new kingdom  
and ruled a hundred lands.  
You lack a foot to travel?  
Then journey into yourself!  
And like a mine of rubies  
receive the sunbeams? print!  
Out of yourself ? such a journey  
will lead you to your self,  
It leads to transformation  
of dust into pure gold!



Come, come, whoever you are



Come, come, whoever you are

Wonderer, worshipper, lover of leaving.

It doesn't matter.

Ours is not a caravan of despair.

Come, even if you have broken your vow

a thousand times

Come, yet again, come, come.

We are as the flute, and the music in us is from thee;  
we are as the mountain and the echo in us is from thee.

We are as pieces of chess engaged in victory and defeat:  
our victory and defeat is from thee, O thou whose qualities are comely!

Who are we, O Thou soul of our souls,  
that we should remain in being beside thee?

We and our existences are really non-existence;  
thou art the absolute Being which manifests the perishable.

We all are lions, but lions on a banner:  
because of the wind, they are rushing onward from moment to moment.

Their onward rush is visible, and the wind is unseen:  
may that which is unseen not fail from us!

Our wind whereby we are moved and our being are of thy gift;  
our whole existence is from thy bringing into being.

## On the Deathbed



On the Deathbed Go, rest your head on a pillow, leave me alone;  
leave me ruined, exhausted from the journey of this night,  
writhing in a wave of passion till the dawn.  
Either stay and be forgiving,  
or, if you like, be cruel and leave.  
Flee from me, away from trouble;  
take the path of safety, far from this danger.  
We have crept into this corner of grief,  
turning the water wheel with a flow of tears.  
While a tyrant with a heart of flint slays,  
and no one says, "Prepare to pay the blood money."  
Faith in the king comes easily in lovely times,  
but be faithful now and endure, pale lover.  
No cure exists for this pain but to die,  
So why should I say, "Cure this pain"?  
In a dream last night I saw  
an ancient one in the garden of love,  
beckoning with his hand, saying, "Come here."  
On this path, Love is the emerald,  
the beautiful green that wards off dragonsnough, I am losing myself.  
If you are a man of learning,  
read something classic,

a history of the human struggle  
and don't settle for mediocre verse.

## This Marriage



May these vows and this marriage be blessed.  
May it be sweet milk,  
this marriage, like wine and halvah.  
May this marriage offer fruit and shade  
like the date palm.  
May this marriage be full of laughter,  
our every day a day in paradise.  
May this marriage be a sign of compassion,  
a seal of happiness here and hereafter.  
May this marriage have a fair face and a good name,  
an omen as welcomes the moon in a clear blue sky.  
I am out of words to describe  
how spirit mingles in this marriage.

## This World Which Is Made of Our Love



This World Which Is Made of Our Love for Emptiness

Praise to the emptiness that blanks out existence. Existence:  
This place made from our love for that emptiness!

Yet somehow comes emptiness,  
this existence goes.

Praise to that happening, over and over!  
For years I pulled my own existence out of emptiness.

Then one swoop, one swing of the arm,  
that work is over.

Free of who I was, free of presence, free of dangerous fear, hope,  
free of mountainous wanting.

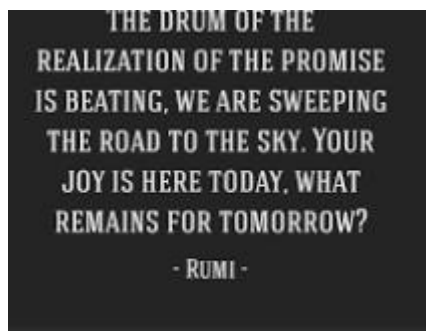
The here-and-now mountain is a tiny piece of a piece of straw  
blown off into emptiness.

These words I'm saying so much begin to lose meaning:  
Existence, emptiness, mountain, straw:

Words and what they try to say swept  
out the window, down the slant of the roof.

"It is said that after Muhammad and the prophets revelation does not descend upon anyone else. Why not? In fact it does, but then it is not called 'revelation.' It is what the Prophet referred to when he said, 'The believer sees with the Light of God.' When the believer looks with 'The believer sees with the Light of God.' When the believer looks with God's Light, he sees all things: the first and the last, the present and the absent. For how can anything be hidden from God's Light? And if something is hidden, then it is not the Light of God. Therefore the meaning of revelation exists, even if it is not called revelation."

### The drum of the realization



The drum of the realization of the promise is beating,  
we are sweeping the road to the sky. Your joy is here today, what remains for tomorrow?  
The armies of the day have chased the army of the night,  
Heaven and earth are filled with purity and light.  
Oh! joy for he who has escaped from this world of perfumes and color!

For beyond these colors and these perfumes, these are other colors in the heart and the soul.  
Oh! joy for this soul and this heart who have escaped  
the earth of water and clay,  
Although this water and this clay contain the hearth of the  
philosophical stone.

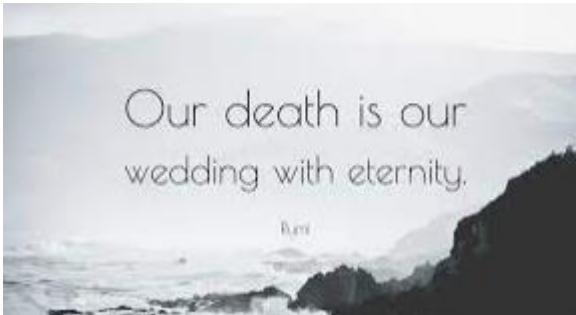


### *Mystic Odes 473*



At every instant and from every side, resounds the call of Love:  
We are going to the sky, who wants to come with us?  
We have gone to heaven, we have been the friends of the angels,  
And now we will go back there, for there is our country.  
We are higher than heaven, more noble than the angels:  
Why not go beyond them? Our goal is the Supreme Majesty.  
What has the fine pearl to do with the world of dust?  
Why have you come down here? Take your baggage back. What is this place?  
Luck is with us, to us is the sacrifice!...  
Like the birds of the sea, men come from the ocean—the ocean of the soul.  
Like the birds of the sea, men come from the ocean—the ocean of the soul.  
How could this bird, born from that sea, make his dwelling here?  
No, we are the pearls from the bosom of the sea, it is there that we dwell:  
Otherwise, how could the wave succeed to the wave that comes from the soul?  
The wave named 'Am I, not your Lord' has come, it has broken the vessel of the body;  
And when the vessel is broken, the vision comes back, and the union with Him.

## Our death is our wedding with eternity



Our death is our wedding with eternity.  
What is the secret? "God is One."  
The sunlight splits when entering the windows of the house.  
This multiplicity exists in the cluster of grapes;  
It is not in the juice made from the grapes.  
For he who is living in the Light of God,  
The death of the carnal soul is a blessing.  
Regarding him, say neither bad nor good,  
For he is gone beyond the good and the bad.  
Fix your eyes on God and do not talk about what is invisible,  
So that he may place another look in your eyes.  
It is in the vision of the physical eyes  
That no invisible or secret thing exists.  
But when the eye is turned toward the Light of God  
What thing could remain hidden under such a Light?  
Although all lights emanate from the Divine Light  
Don't call all these lights "the Light of God";  
It is the eternal light which is the Light of God,  
The ephemeral light is an attribute of the body and the flesh.  
...Oh God who gives the grace of vision!  
The bird of vision is flying towards You with the wings of desire.

### *Mystic Odes 833*



I've said before that every craftsman  
searches for what's not there  
to practice his craft.

A builder looks for the rotten hole  
where the roof caved in. A water-carrier  
picks the empty pot. A carpenter  
stops at the house with no door.

Workers rush toward some hint  
of emptiness, which they then  
start to fill. Their hope, though,  
is for emptiness, so don't think  
you must avoid it. It contains  
what you need!

Dear soul, if you were not friends  
with the vast nothing inside,  
why would you always be casting you net  
into it, and waiting so patiently?

This invisible ocean has given you such abundance,  
but still, you call it “death”,  
that which provides you sustenance and work.

God has allowed some magical reversal to occur,  
so that you see the scorpion pit  
as an object of desire,  
and all the beautiful expanse around it,  
as dangerous and swarming with snakes.

This is how strange your fear of death  
and emptiness is, and how perverse  
the attachment to what you want.

Now that you’ve heard me  
on your misapprehensions, dear friend,  
listen to Attar’s story on the same subject.

He strung the pearls of this  
about King Mahmud, how among the spoils  
of his Indian campaign, there was a Hindu boy,  
whom he adopted as a son. He educated  
and provided royally for the boy  
and later made him vice-regent, seated  
on a gold throne beside himself.

One day he found the young man weeping.  
“Why are you crying? You’re the companion  
of an emperor! The entire nation is ranged out  
before you like stars that you can command!”

The young man replied, "I am remembering  
my mother and father, and how they  
scared me as a child with threats of you!  
'Uh-oh, he's headed for King Mahmud's court!  
Nothing could be more hellish!' Where are they now  
when they should see me sitting here?"

This incident is about your fear of changing.  
You are the Hindu boy. Mahmud, which means  
Praise to the End, is the spirit's  
poverty or emptiness.

The mother and father are your attachment  
to beliefs and blood ties  
and desires and comforting habits.  
Don't listen to them!  
They seem to protect  
but they imprison.

They are your worst enemies.  
They make you afraid  
of living in emptiness.

Some day you'll weep tears of delight in that court,  
remembering your mistaken parents!

Know that your body nurtures the spirit,  
helps it grow, and gives it wrong advise.

The body becomes, eventually, like a vest  
of chain mail in peaceful years,  
too hot in summer and too cold in winter.

But the body's desires, in another way, are like  
an unpredictable associate, whom you must be  
patient with. And that companion is helpful,  
because patience expands your capacity  
to love and feel peace.

The patience of a rose close to a thorn  
keeps it fragrant. It's patience that gives milk  
to the male camel still nursing in its third year,  
and patience is what the prophets show to us.

The beauty of careful sewing on a shirt  
is the patience it contains.

Friendship and loyalty have patience  
as the strength of their connection.

Feeling lonely and ignoble indicates  
that you haven't been patient.

Be with those who mix with God  
as honey blends with milk, and say,

"Anything that comes and goes,  
rises and sets, is not  
what I love." else you'll be like a caravan fire left  
to flare itself out alone beside the road.

NO ONE” says it better



“NO ONE” says it better:

What is the miracle of the heavens?

Non-existence.

The religion and creed of the lovers is non- existence.

## These spiritual window-shoppers



These spiritual window-shoppers,  
who idly ask, 'How much is that?' Oh, I'm just looking.  
They handle a hundred items and put them down,  
shadows with no capital.

What is spent is love and two eyes wet with weeping.  
But these walk into a shop,  
and their whole lives pass suddenly at that moment,  
in that shop.

Where did you go? "Nowhere."  
What did you have to eat? "Nothing much."

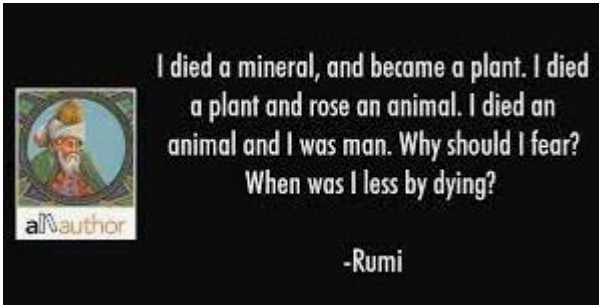
Even if you don't know what you want,  
buy \_something,\_ to be part of the exchanging flow.

Start a huge, foolish project,  
like Noah.

It makes absolutely no difference  
what people think of you.



I died



I died from minerality and became vegetable;

And From vegetativeness, I died and became animal.

I died from animality and became a man.

Then why fear disappearance through death?

Next time I shall die

Bringing forth wings and feathers like angels;

After that, soaring higher than angels –

What you cannot imagine,

I shall be that.

Soul receives from soul that knowledge, therefore not by a book  
nor from the tongue.

If knowledge of mysteries come after emptiness of mind, that is

illumination of the heart.

If thou wilt be observant and vigilant, thou wilt see at every moment the response to thy action. Be observant if thou wouldst have a pure heart, for something is born to thee in consequence of every action.

I said, 'Thou art harsh, like such a one.'

'Know,' he replied,

'That I am harsh for good, not from rancor and spite.

Whoever enters saying, "This I," I smite him on the brow;

For this is the shrine of Love, o fool! it is not a sheepcote!

Rub thine eyes, and behold the image of the heart.'

Make yourself free from self at one stroke!

Like a sword be without a trace of soft iron;

Like a steel mirror, scour off all rust with contrition.

A Star Without a Name

When a baby is taken from the wet nurse,

it easily forgets her

and starts eating solid food.

Seeds feed awhile on ground,

then lift up into the sun.

So you should taste the filtered light  
and work your way toward wisdom  
with no personal covering.  
That's how you came here, like a star  
without a name. Move across the night sky  
with those anonymous lights.

God has given us a dark wine



God has given us a dark wine so potent that,  
drinking it, we leave the two worlds.

God has put into the form of hashish a power  
to deliver the taster from self-consciousness.

God has made sleep so  
that it erases every thought.

God made Majnun love Layla so much that  
just her dog would cause confusion in him.

There are thousands of wines  
that can take over our minds.

Don't think all ecstasies  
are the same!

Jesus was lost in his love for God.  
His donkey was drunk with barley.

Drink from the presence of saints,  
not from those other jars.

Every object, every being,  
is a jar full of delight.

Be a connoisseur,  
and taste with caution.

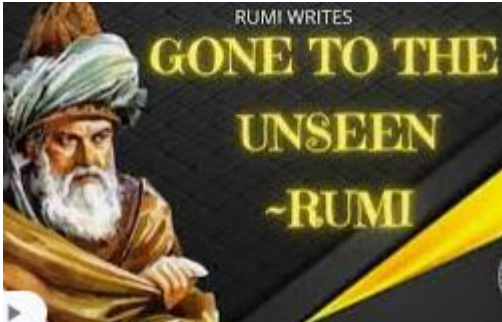
Any wine will get you high.  
Judge like a king, and choose the purest,

the ones unadulterated with fear,  
or some urgency about “what’s needed.”

Drink the wine that moves you  
as a camel moves when it’s been untied,

and is just ambling about.

## Gone to the Unseen



At last, you have departed and gone to the Unseen.  
What marvelous route did you take from this world?

Beating your wings and feathers,  
you broke free from this cage.  
Rising up to the sky  
you attained the world of the soul.  
You were a prized falcon trapped by an Old Woman.  
Then you heard the drummer's call  
and flew beyond space and time.

As a lovesick nightingale, you flew among the owls.  
Then came the scent of the rosegarden  
and you flew off to meet the Rose.

The wine of this fleeting world  
caused your head to ache.  
Finally, you joined the tavern of Eternity.  
Like an arrow, you sped from the bow  
and went straight for the bull's eye of bliss.

This phantom world gave you false signs  
But you turned from the illusion  
and journeyed to the land of truth.

You are now the Sun –  
what need have you for a crown?  
You have vanished from this world –  
what need have you to tie your robe?

I've heard that you can barely see your soul.  
But why look at all? –  
yours is now the Soul of Souls!

O heart, what a wonderful bird you are.  
Seeking divine heights,  
Flapping your wings,  
you smashed the pointed spears of your enemy.

The flowers flee from Autumn, but not you –  
You are the fearless rose  
that grows amidst the freezing wind.

Pouring down like the rain of heaven  
you fell upon the rooftop of this world.  
Then you ran in every direction  
and escaped through the drain spout . . .

Now the words are over  
and the pain they bring is gone.  
Now you have gone to rest  
in the arms of the Beloved.

## How did you getaway



How did you getaway?

You were the pet falcon of an old woman.

Did you hear the falcon-drum?

You were a drunken songbird put in with owls.

Did you smell the odor of a garden?

You got tired of sour fermenting  
and left the tavern.

You went like an arrow to the target  
from the bow of time and place.

The man who stays at the cemetery pointed the way,  
but you didn't go.

You became light and gave up wanting to be famous.

You don't worry about what you're going to eat,  
so why buy an engraved belt?

I've heard of living at the center, but what about  
leaving the center of the center?

Flying toward thankfulness, you become  
the rare bird with one wing made of fear,  
and one of hope. In autumn,  
a rose crawling along the ground in the cold wind.



Rain on the roof runs down and out by the spout  
as fast as it can.

Talking is pain. Lie down and rest,  
now that you've found a friend to be with.

## He Comes



He comes, a moon whose like the sky ne'er saw, awake or dreaming.  
Crowned with eternal flame no flood can lay.  
Lo, from the flagon of thy love, O Lord, my soul is swimming,  
And ruined all my body's house of clay!

When first the Giver of the grape my lonely heart befriended,  
Wine fired my bosom and my veins filled up;  
But when his image all mine eye possessed, a voice descended:  
'Well done, O sovereign Wine and peerless Cup!'

Love's mighty arm from the roof to base each dark abode is hewing,  
Where chinks reluctant catch a golden ray.  
My heart, when Love's sea of a sudden burst into its viewing,  
Leaped headlong in, with 'Find me now who may!'

As, the sun moving, clouds behind him run,  
All hearts attend thee, O Tabriz's Sun!

Poor copies out of heaven's originals



Poor copies out of heaven's originals,  
Pale earthly pictures moldering to decay,  
What care although your beauties break and fall,  
When that which gave them life endures for aye?

Oh never vex thine heart with idle woes:  
All high discourse enchanting the rapt ear,  
All gilded landscapes and brave glistening shows  
Fade-perish, but it is not as we fear.

Whilst far away the living fountains ply,  
each petty brook goes brimful to the main  
Since baron nor fountain can forever die,  
Thy fears how foolish, thy lament how vain!

What is this fountain, wouldst thou rightly know?  
The Soul whence issue all created things.  
Doubtless, the rivers shall not cease to flow,  
Till silenced are the everlasting springs.

Farewell to sorrow, and with a quiet mind  
Drink long and deep: let others fondly deem  
The channel empty they perchance may find,  
Or fathom that unfathomable stream.

The moment thou to this low world wast given,  
A ladder stood whereby thou mightest aspire;  
And first, thy steps, which upward still have striven,  
From mineral mounted to the plant; then higher

To animal existence; next, the Man,  
With knowledge, reason, faith. Oh, wondrous goal!  
This body, which a crumb of dust began-  
How fairly fashioned the consummate whole!

Yet stay not here thy journey: thou shalt grow  
An angel bright and home far off in heaven.  
Plod on, plunge last in the great Sea, that so  
Thy little drop makes oceans-seven times seven.

'The Son of God!' Nay, leave that word unsaid,  
Say: 'God is One, the pure, the single Truth.'  
What though thy frame be withered, old, and dead,  
If the soul keeps her fresh immortal youth?

## Departure



Up, O ye lovers, and away! 'Tis time to leave the world for aye.  
Hark, loud and clear from heaven the form of parting calls-let none delay!  
The cameleer hat risen amain made ready all the camel-train,  
And quittance now desires to gain: why sleep ye, travelers, I pray?  
Behind us and before there swells the din of parting and of bells;  
To shoreless space, each moment sails a disembodied spirit away.  
From yonder starry lights, and through those curtain-awnings darkly blue,  
Mysterious figures float in view, all strange and secret things display.  
From this orb, wheeling around its pole, a wondrous slumber o'er thee stole:  
O weary life that weighest naught, O sleep that on my soul dost weigh!  
O heart, toward the heart's love wend, and O friend, fly toward the Friend,  
Be wakeful, watchman, to the end: drowse seemingly no watchman may.

## The Spirit Of The Saints



There is a Water that flows down from Heaven  
To cleanse the world of sin by grace Divine.  
At last, its whole stock spent, its virtue gone.  
Dark with pollution not its own, it speeds  
Back to the Fountain of all purities;  
Whence, freshly bathed, earthward it sweeps again,  
Trailing a robe of glory bright and pure.

This Water is the Spirit of the Saints,  
Whichever sheds, until itself is beggared,  
God's balm on the sick soul; and then returns  
To Him who made the purest light of Heaven.

## The True Sufi



What makes the Sufi? The purity of heart;  
Not the patched mantle and the lust perverse  
Of those vile earth-bound men who steal his name.  
He in all dregs discerns the essence pure:  
In hardship ease, in tribulation joy.  
The phantom sentries, who with batons drawn  
Guard Beauty's place-gate and curtained bower,  
Give way before him, unafraid he passes,  
And showing the King's arrow enters in.

## The Unseen Power



We are the flute, our music is all Thine;  
We are the mountains echoing only Thee;  
And movest to defeat or victory;  
Lions emblazoned high on flags unfurled-  
They wind invisible sweeps us through the world.



## The Progress Of Man



First, he appeared in the realm inanimate;  
Thence came into the world of plants and lived  
The plant-life many a year, nor called to mind  
What he had been; then took the onward way  
To animal existence, and once more  
Remembers naught of what life vegetive,  
Save when he feels himself moved with desire  
Towards it in the season of sweet flowers,  
As babes that seek the breast and know not why.  
Again the wise Creator whom thou knowest  
Uplifted him from animality  
To Man's estate; and so from realm to realm  
Advancing, he became intelligent,  
Cunning and keen of wit, as he is now.  
No memory of his past abides with him,  
And from his present soul, he shall be changed.  
Though he is fallen asleep, God will not leave him  
In this forgetfulness. Awakened, he  
Will laugh to think about what troublous dreams he had.  
And wonder how his happy state of being  
He could forget, and not perceive that all

Those pains and sorrows were the effects of sleep  
And guile and vain illusion. So this world  
Seems lasting, though 'tis but the sleepers' dream;  
Who, when the appointed Day shall dawn, escapes  
From dark imaginings that haunted him,  
And turns with laughter on his phantom griefs  
When he beholds his everlasting home.

## Reality And Appearance



'Tis light makes color visible: at night  
Red, green, and russet vanish from thy sight.  
So to thee light by darkness is made known:  
Since God hat none, He, seeing all, denies  
Himself eternally to mortal eyes.  
From the dark jungle as a tiger bright,  
Form from the viewless Spirit leaps to light.

## Descent



I made a far journey  
Earth's fair cities to view,  
but like to love's city  
City none I knew

At first, I knew not  
That city's worth,  
And turned in my folly  
A wanderer on the earth.

From so sweet a country  
I must needs pass,  
And like to cattle  
Grazed on every grass.

As Moses' people  
I would liefer eat  
Garlic, than manna  
And celestial meat.

What voice in this world  
to my ear has come

Save the voice of love  
Was a tapped drum.

Yet for that drum-tap  
From the world of All  
Into this perishing  
Land I did fall.

That world a lone spirit  
Inhabiting.  
Like a snake, I crept  
Without foot or wing.

The wine that was laughter  
And grace to sip  
Like a rose, I tasted  
Without throat or lip.

'Spirit, go a journey,'  
Love's voice said:  
'Lo, a home of travail  
I have made.'

Much, much I cried:  
'I will not go';  
Yea, and rent my raiment  
And made great woe.

Even as now I shrink  
To be gone from here,  
Even so thence  
To part I did fear.

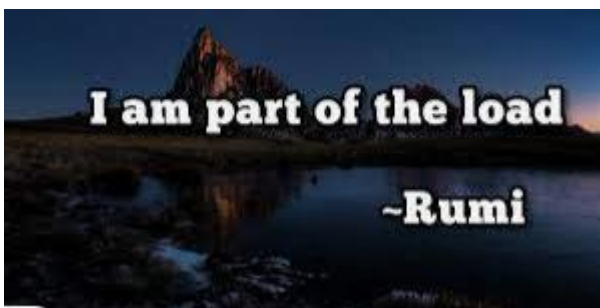
'Spirit, go thy way,'  
Love called again,  
'And I shall be ever nigh thee  
As they neck's vein.'

Much did love enchant me  
And made much guile;  
Love's guile and enchantment  
Capture me the while.

In ignorance and folly  
When my wings I spread,  
From palace unto prison  
I was swiftly sped.

Now I would tell  
How thither thou mayst come;  
But ah, my pen is broke  
And I am dumb.

I am part of the load



I am part of the load  
Not rightly balanced  
I drop off in the grass,  
like the old Cave-sleepers, to browse  
wherever I fall.

For hundreds of thousands of years, I have been dust-grains  
floating and flying in the will of the air,  
often forgetting ever being  
in that state, but in sleep  
I migrate back. I spring loose  
from the four-branched, time-and-space cross,  
this waiting room.

I walk into a huge pasture  
I nurse the milk of millennia

Everyone does this in different ways.  
Knowing that conscious decision  
and personal memory  
are much too small a place to live,  
every human being streams at night  
into the loving nowhere, or during the day,  
in some absorbing work.

## Hafiz A Master of Persian Poetry and Mysticism



"Hafiz" ~ A Thousand Stringed Instrument ~ Sufi Mystics

87K views • 3 years ago



Samaneri Jayasāra - Wisdom of the Masters

A selection of mystical poems rendered by Daniel Ladinsky in the style of Hafiz. \*\*\* Please be aware of the issue around Daniel ...

CC

Hafiz, also spelled as Hafez, was a Persian poet and mystic who lived in the 14th century CE. He is widely regarded as one of the greatest poets of all time, and his influence can be seen in many cultures and languages. His poems are full of beauty, wisdom, humor, and love, and they express his deep devotion to God and his longing for spiritual union.

Hafiz was born in Shiraz, Iran, around 1320 CE. His real name was Shams al-Din Muhammad, but he was given the title of Hafiz, which means “the memorizer” or “the protector”, because he had memorized the entire Quran by heart at an early age. He also studied poetry, literature, philosophy, and theology under various teachers. He became a famous poet and teacher himself, and attracted many students and admirers.

Hafiz wrote mainly in the form of ghazals, which are short lyric poems that consist of several couplets that share the same rhyme and meter. Each couplet is a complete thought that can stand on its own, but also relates to the rest of the poem. The ghazals usually deal with themes such as love, wine, taverns, nature, and God. Hafiz used these themes to convey his mystical experiences and insights, as well as to criticize hypocrisy and injustice.

Hafiz’s poems are known for their richness and complexity of language, imagery, sound, and symbol. He used metaphors, similes, paradoxes, puns, allusions, and references to various sources of knowledge and culture. He also used humor, irony, sarcasm, and satire to make his points. He often addressed his poems to his beloved or to God, using various names and titles. He sometimes spoke in the voice of a lover or a drunkard, sometimes in the voice of a sage or a prophet.



Hafiz's poems are not only beautiful and profound, but also useful and practical. They have been used for centuries as sources of guidance and inspiration by people from different walks of life. They have also been used for divination by people who seek answers to their questions or problems. This practice is called fal-e Hafiz (the oracle of Hafiz), and it involves opening a book of Hafiz's poems at random and reading the first poem that appears.

Hafiz's poems have also been translated into many languages and adapted into various forms of art and music. They have influenced many poets and writers from different traditions and times, such as Goethe, Emerson, Nietzsche, Lorca, Brahms, Iqbal, Tagore, Rumi, and many others.

Hafiz died in Shiraz around 1390 CE. His tomb is located in his birthplace and is visited by many pilgrims and lovers of poetry. His legacy lives on in his poems that continue to touch the hearts and minds of millions of people around the world.

Here are some examples of Hafiz's poems:

The Sun Never Says

Even After All this time The sun never says to the earth,

"You owe Me."

[Look What happens With a love like that, It lights the Whole Sky.<sup>1</sup>](#)

The Gift

A Poem by Hafez

I have learned so much from God That I can no longer call myself a Christian, a Hindu, a Muslim, a Buddhist, a Jew.

The Truth has shared so much of Itself With me That I can no longer call myself a man, a woman, an angel, or even pure Soul.

Love has befriended Hafiz so completely It has turned to ash and freed me of every concept and image my mind has ever known.<sup>2</sup>

The Subject Tonight Is Love

The subject tonight is Love And for tomorrow night as well, As a matter of fact I know of no better topic For us to discuss Until we all die

## The Hatcheck Girl

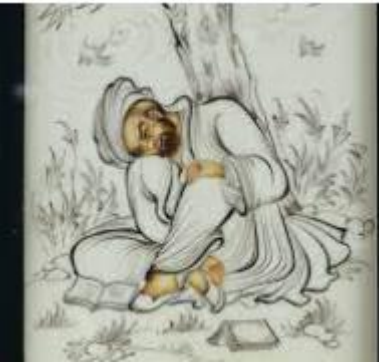


"Why are there so few people in the court of a Perfect Saint?

Because every time they enter the Hatcheck Girl asks for a piece of their ego and she doesn't give it back!

Ouch!"

For years my heart inquired of me,



Translated by Dick Davis

For years my heart inquired of me

Where Jamshid's sacred cup might be,  
And what was in its own possession  
It asked from strangers, constantly;  
Begging the pearl that's slipped its shell  
From lost souls wandering by the sea.

Last night I took my troubles to  
The Magian sage whose keen eyes see  
A hundred answers in the wine  
Whose cup he, laughing, showed to me.  
I questioned him, "When was this cup  
That shows the world's reality

Handed to you?" He said, "The day  
Heaven's vault of lapis lazuli  
Was raised, and marvelous things took place  
By Intellect's divine decree,  
And Moses' miracles were made

And Sameri's apostasy."

He added then, "That friend they hanged

High on the looming gallows tree—

His sin was that he spoke of things

Which should be pondered secretly,

The page of truth his heart enclosed

Was annotated publicly.

But if the Holy Ghost once more

Should lend his aid to us we'd see

Others perform what Jesus did—

Since in his heartsick anguish he

Was unaware that God was there

And called His name out ceaselessly."

I asked him next, "And beauties' curls

That tumble down so sinuously,

What is their meaning? Whence do they come?"

"Hafez," the sage replied to me,

"It's your distracted, lovelorn heart

That asks these questions constantly."

Leave the familiar for a while.

Let your senses and bodies stretch out

Like a welcomed season

Onto the meadows and shores and hills.

Open up to the Roof.

Make a new water-mark on your excitement

And love.

Like a blooming night flower,

Bestow your vital fragrance of happiness

And giving

Upon our intimate assembly.

Change rooms in your mind for a day.

All the hemispheres in existence

Lie beside an equator

In your heart.

Greet Yourself

In your thousand other forms

As you mount the hidden tide and travel

Back home.

All the hemispheres in heaven

Are sitting around a fire

Chatting

While stitching themselves together  
Into the Great Circle inside of  
You.



## Like The Morning Breeze



Translated by Daniel Ladinsky

Like the morning breeze, if you bring to the morning good deeds,  
The rose of our desire will open and bloom.

Go forward, and make advances down this road of love;  
In forward motion, the pain is great.

To beg at the door of the Winehouse is a wonderful alchemy.  
If you practice this, soon you will be converting dust into gold.

O heart, if only once you experience the light of purity,

Like a laughing candle, you can abandon the life you live in your head.

But if you are still yearning for cheap wine and a beautiful face,

Don't go out looking for an enlightened job.

Hafiz, if you are listening to this good advice,

The road of Love and its enrichment are right around the curve.

From the large jug, drink the wine of Unity



Translated by Thomas Rain Crowe

From the large jug, drink the wine of Unity,

So that from your heart you can wash away the futility of life's grief.

But like this large jug, still, keep the heart expansive.

Why would you want to keep the heart captive, like an unopened bottle  
of wine?

With your mouth full of wine, you are selfless

And will never boast of your own abilities again.

Be like the humble stone at your feet rather than striving to be like a  
Sublime cloud: the more you mix colors of deceit, the more colorless  
your ragged wet coat will get.

Connect the heart to the wine, so that it has a body,  
Then cut off the neck of hypocrisy and piety of this new man.

Be like Hafiz: Get up and make an effort. Don't lie around like a bum.  
He who throws himself at the Beloved's feet is like a workhorse and will  
be rewarded with boundless pastures and eternal rest.

Let Thought Become Your Beautiful Lover



Let thought become the beautiful Woman.

Cultivate your mind and heart to that depth

That it can give you everything

A warm body can.

Why just keep making love with God's child-- Form

When the Friend Himself is standing

Before us

So open-armed?

My dear,

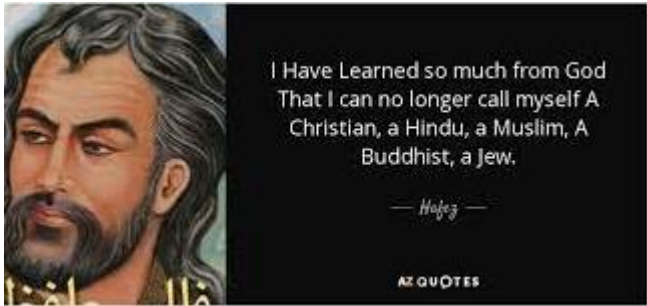
Let prayer become your beautiful Lover

And become free,

Become free of this whole world

Like Hafiz.

I Have Learned So Much



Have

Learned

So much from God

That I can no longer

Call

Myself

A Christian, a Hindu, a Muslim,

a Buddhist, a Jew.

The Truth has shared so much of Itself

With me

That I can no longer call myself  
A man, a woman, an angel,  
Or even a pure  
Soul.

Love has  
Befriended Hafiz so completely  
It has turned to ash  
And freed  
Me

Of every concept and image  
my mind has ever known.



O fool, do something, so you won't just stand there looking dumb.

If you are not traveling and on the road, how can you call yourself a guide?

In the School of Truth, one sits at the feet of the Master of Love.

So listen, son, so that one day you may be an old father, too!

All this eating and sleeping has made you ignorant and fat;

By denying yourself food and sleep, you may still have a chance.

Know this: If God should shine His lovelight on your heart,

I promise you'll shine brighter than a dozen suns.

And I say: wash the tarnished copper of your life from your hands;

To be Love's alchemist, you should be working with gold.

Don't sit there thinking; go out and immerse yourself in God's sea.

Having only one hair wet with water will not put knowledge in that head.

For those who see only God, their vision

Is pure, and not a doubt remains.

Even if our world is turned upside down and blown over by the wind,

If you are doubtless, you won't lose a thing.

O Hafiz, if it is union with the Beloved that you seek,

Be the dust at the Wise One's door, and speak!

I've Said It Before and I'll Say It Again



I've said it before and I'll say it again:

It's not my fault that with a broken heart, I've gone this way.

In front of a mirror, they have put me like a parrot,  
And behind the mirror, the Teacher tells me what to say.

Whether I am perceived as a thorn or a rose, it's  
The Gardener who has fed and nourished me day today.

O friends, don't blame me for this broken heart;  
Inside me, there is a great jewel and it's to the Jeweler's shop I go.

Even though, to pious, drinking wine is a sin,

Don't judge me; I use it as a bleach to wash the color of hypocrisy away.

All that laughing and weeping of lovers must be coming from some other place;

Here, all night I sing with my winecup and then moan for You all day.

If someone were to ask Hafiz, "Why do you spend all your time sitting in

The Winehouse door?," to this man I would say, "From there, standing,

I can see both the Path and the Way.

Tired of Speaking Sweetly



Love wants to reach out and manhandle us,  
Break all our teacup talk of God.

If you had the courage and  
Could give the Beloved His choice, some nights,  
He would just drag you around the room  
By your hair,  
Ripping from your grip all those toys in the world  
That brings you no joy.

Love sometimes gets tired of speaking sweetly  
And wants to rip to shreds  
All your erroneous notions of truth

That make you fight within yourself, dear one,  
And with others,

Causing the world to weep

On too many fine days.

God wants to manhandle us,  
Lock us inside of a tiny room with Himself  
And practice His dropkick.

The Beloved sometimes wants  
To do us a great favor:

Hold us upside down  
And shake all the nonsense out.

But when we hear  
He is in such a "playful drunken mood"  
Most everyone I know  
Quickly packs their bags and hightails it  
Out of town.

We Might Have To Medicate You



Resist your temptation to lie  
By speaking of separation from God,

Otherwise,  
We might have to medicate  
You.

In the ocean  
A lot goes on beneath your eyes.

Listen,

They have clinics there too

For the insane

Who persist in saying things like:

"I am independent from the

Sea,

God is not always around

Gently

Pressing against

My body."

A Potted Plant





I pull a sun from my coin purse each day.

And at night I let my pet the moon

Run freely into the sky meadow.

If I whistled,

She would turn her head and look at me.

If I then waved my arms,

She would come back wagging a marvelous tail

Of stars.

There are always a few men like me

In this world

Who are house-sitting for God.

We share His royal duties:

I water each day a favorite potted plant

Of His--

This earth.

Ask the Friend for love.

Ask Him again.

For I have learned that every heart will get

What it prays for

Most.

No More Leaving



At

Some point

Your relationship

With God

Will

Become like this:

Next time you meet Him in the forest

Or on a crowded city street

There won't be any more

"Leaving."

That is,

God will climb into

Your pocket.

You will simply just take

Yourself Along!

## Kabir and the Sublime A Simple and Fun Explanation



### Kabir: the poet, saint and weaver of Ancient India (FULL VERSION)

49K views • 7 years ago

 Peter Steven Malakoff

This is the full version of the documentary I made about Kabir in Benaras in 2004. \*If bathing in the Ganges brought salvation, then ...

Kabir was a poet who lived a long time ago in a place called India. He wrote many poems that are very beautiful and wise. He wrote about God, love, nature, and life. He also wrote with humor and joy. He wanted to share his poems with everyone who wanted to listen and learn.

Kabir wrote his poems in a special way. He used words that sound good together, like “sun” and “fun”. He also used words that have more than one meaning, like “rose” and “rose”. He also used words that make pictures in our minds, like “bird” and “sky”. He also used words that make us feel something, like “happy” and “sad”.

Kabir’s poems are not only beautiful and wise, but also sublime. Sublime means something that is very amazing and wonderful, but also very hard to understand or explain. Sublime makes us feel awe, wonder, terror, or pleasure. Awe means feeling very surprised and amazed by something. Wonder means feeling very curious and interested in something. Terror means feeling very scared and nervous about something. Pleasure means feeling very happy and satisfied with something.

In this chapter, we will look at some examples of Kabir’s poems that are sublime. We will also try to understand what they mean and how they make us feel. We will also have fun with them.

### The Weaver

The Weaver is one of Kabir’s poems. It is about Kabir himself, who was a weaver by profession. A weaver is someone who makes cloth by weaving threads together. The poem is like this:

I am the weaver And you are the thread I weave you into my cloth And wear you on my head

The poem means that Kabir loves God so much that he wants to be close to Him all the time. He compares himself to a weaver who makes cloth out of thread. He compares God to the thread that he uses to make the cloth. He says that he weaves God into his cloth and wears it on his head. This means that he thinks about God all the time and keeps Him in his mind.

The poem is sublime because it expresses Kabir's love for God in a very amazing and wonderful way. It also makes us feel awe and wonder about how Kabir can love God so much. It also makes us feel pleasure because it shows us how happy Kabir is with God.

### The Clay Jug

The Clay Jug is another one of Kabir's poems. It is about how everything in the world is made of the same thing. The poem is like this:

Inside this clay jug There are canyons and pine mountains And the maker of canyons and pine mountains! All seven oceans are inside And hundreds of millions of stars

The jug is just a little piece of clay But if you break it open You will find a whole universe inside!

The poem means that everything in the world is made of the same thing, which is God. He compares the world to a clay jug that contains many things inside it, like canyons, mountains, oceans, and stars. He says that these things are also made of clay, which is God. He says that if you break the jug open, you will find God inside it.

The poem is sublime because it expresses Kabir's wisdom about God in a very amazing and wonderful way. It also makes us feel awe and wonder about how everything in the world is connected to God. It also makes us feel terror because it shows us how powerful God is.

## The Guest

The Guest is another one of Kabir's poems. It is about how we should treat our thoughts and feelings as guests who come and go. The poem is like this:

This being human is a guest house Every morning a new arrival A joy, a depression, a meanness Some momentary awareness comes As an unexpected visitor

Welcome and entertain them all! Even if they're a crowd of sorrows Who violently sweep your house Empty of its furniture Still treat each guest honorably He may be clearing you out For some new delight

The dark thought, the shame, the malice Meet them at the door laughing And invite them in

Be grateful for whoever comes Because each has been sent As a guide from beyond

The poem means that being human means having different thoughts and feelings every day. He compares our thoughts and feelings to guests who come to visit us at our house. He says that we should welcome and entertain them all, even if they are bad or sad or mean. He says that they may be helping us to grow or change or learn something new. He says that we should be grateful for them because they are sent by God to teach us something.

The poem is sublime because it expresses Kabir's attitude towards life in a very amazing and wonderful way. It also makes us feel awe and wonder about how Kabir can be so positive and friendly with his thoughts and feelings. It also makes us feel pleasure because it shows us how Kabir can find joy and peace in any situation.

## The Potter

The potter works at his wheel He shapes the clay with his skill He makes pots of different sizes and shapes Some are big, some are small, some are round, some are tall

But the potter knows the truth All the pots are made of the same stuff They all come from the same earth They all return to the same dust

So the potter does not care Which pot is better or worse He loves them all equally He sees them all as one

The poem means that we are like the pots that the potter makes. We have different bodies and personalities, but we are all made of the same thing, which is God. We all come from God and we all go back to God. So we should not judge ourselves or others by how we look or act. We should love ourselves and others equally. We should see ourselves and others as one.

### The Bee

The bee flies from flower to flower He collects the nectar with his power He makes honey out of the sweet juice He fills his hive with his produce

But the bee does not know the secret All the flowers are connected by a thread They all share the same life and breath They all belong to the same garden

So the bee does not mind Which flower is more or less kind He respects them all sincerely He serves them all cheerfully

The poem means that we are like the bee that flies from flower to flower. We do different things and meet different people, but we are all connected by a thread, which is God. We all share the same life and breath. We all belong to the same world. So we should not mind which thing or person is more or less good. We should respect them all sincerely. We should serve them all cheerfully.



## Thirsty Fish



It makes me laugh to  
think That a fish in  
the water Thirsts for  
a drink.

From forest to forest he  
sadly roams In search of a  
jewel  
Lying at home.

It makes me laugh  
to think A musk-  
deer is seeking The  
very fragrance  
Which emanates from him.

Without knowledge of  
the Self What use O  
pilgrim,  
At Mathura or Kasi  
To go looking for him?



Oh, Companion, That Abode Is Unmatched



Oh, Companion, That Abode Is  
Unmatched, Where My Complete  
Beloved Is.

In that Place, There Is No Happiness or  
Unhappiness, No Truth or Untruth  
Neither Sin Nor Virtue.  
There Is No Day or Night, No  
Moon or Sun, There Is Radiance  
Without Light.

There Is No Knowledge or

Meditation No Repetition of  
Mantra or Austerities,  
Neither Speech Coming From Vedas  
or Books. Doing, Not-Doing, Holding,  
Leaving  
All These Are All Lost Too In This Place.

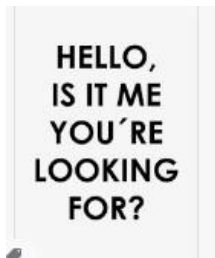
No Home, No Homeless, Neither  
Outside or Inside, Micro and  
Macrocosm Are Non-Existent.  
Five Elemental Constituents and the Trinity Are Both Not There

Witnessing Un-struck Shabad Sound is Also Not There.

No Root or Flower, Neither Branch  
or Seed, Without a Tree Fruits are  
Adorning,  
Primordial Om Sound, Breath-Synchronized Soham,  
This and That - All Are Absent, The Breath Too Unknown

Where the Beloved Is There is  
Utterly Nothing Says Kabir I Have  
Come To Realize.  
Whoever Sees My Indicative Sign  
Will Accomplish the Goal of Liberation.

Are you looking for me



“Are you looking  
for me? I am in the  
next seat.

My shoulder is against yours.  
you will not find me in the  
stupas, not in Indian  
shrine rooms,  
nor in  
synagogues,  
nor in  
cathedrals:

not in  
masses, nor  
kirtans,  
not in legs winding around your  
own neck, nor in eating nothing  
but vegetables.  
When you really look  
for me, you will see me  
instantly —  
you will find me in the tiniest  
house of time. Kabir says:  
Student, tell me, what is God?  
He is the breath inside the breath.”



## Illusion and Reality



What is seen is not the  
Truth What is cannot  
be said

Trust comes not without  
seeing Nor understanding  
without words

The wise comprehends with  
knowledge To the ignorant, it  
is but a wonder Some  
worship the formless God  
Some worship His various forms  
In what way He is beyond these

attributes Only the Knower

knows

That music cannot be

written How can then

be the notes?

Says Kabir, awareness alone will overcome illusion

Where do you search me



Where do you  
search me? I am  
with you

Not in pilgrimage, nor in  
icons Neither in solitudes  
Not in temples, nor in  
mosques Neither in Kaba  
nor in Kailash

I am with you O  
man I am with  
you

Not in prayers, nor in  
meditation Neither in  
fasting  
Not in yogic  
exercises Neither  
in renunciation  
Neither in the vital force nor in  
the body Not even in the  
ethereal space  
Neither in the womb of  
Nature Not in the  
breath of the breath  
Seek earnestly and  
discover  
In but a moment of search

Says Kabir, listen with  
care Where your faith  
is, I am there.

Looking at the grinding stones



Looking at the grinding stones,  
Kabir laments In the duel of  
wheels, nothing stays intact.

searching for the wicked, met not a  
single one When searched myself, 'I'  
found the wicked one

Tomorrows work do today, today's work anon  
if the moment is lost, when will the work be done

Speak such words, sans ego's ploy  
Body remains composed, giving the listener joy

Slowly slowly O mind, everything in own pace happens  
Gardner may water a hundred buckets, fruit arrives only in its season

Give so much O God, suffice to envelop my clan  
I should not suffer cravings, nor the visitor goes unfed

In vain is the eminence, just like a date tree

No shade for travelers, fruit is hard to reach

Like seed contains the oil, fire in  
flintstone Your heart seats the  
Divine, realize if you can

Kabira in the market place, wishes  
welfare of all Neither friendship nor  
enmity with anyone at all

Reading books everyone died, none  
became any wise One who reads the  
words of Love, only becomes wise

In anguish everyone prays to Him, in joy does none  
To One who prays in happiness, how sorrow can come



## I Said To The Wanting-Creature Inside Me



I said to the wanting-creature inside me:

What is this river you want to cross?

There are no travelers on the river-road, and no road.

Do you see anyone moving about on that bank, or resting?

There is no river at all, and no boat, and no

boatman. There is no tow rope either, and

no one to pull it.

There is no ground, no sky, no time, no bank, no ford!

And there is nobody, and no mind!

Do you believe there is someplace that  
will make the soul less thirsty?  
In that great absence, you will find nothing.

Be strong then, and enter into your  
own body; there you have a solid  
place for your feet.

Think about it carefully!

Don't go off somewhere else!

Kabir says this: just throw away all  
thoughts of imaginary things,  
and stand firm in that which you are.

The moon shines in my body



THE moon shines in my body, but my blind  
eyes cannot see it: The moon is within me,  
and so is the sun.

The unstruck drum of Eternity is sounded within me, but my  
deaf ears cannot hear it.

So long as man clamors for the I and the Mine, his works are as naught:  
When all love of the I and the Mine is dead, then the work  
of the Lord is done. For work has no other aim than the  
getting of knowledge:  
When that comes, then work is put away.

The flower blooms for the fruit: when the fruit comes, the flower withers.  
The musk is in the deer, but it seeks it not within itself: it  
wanders in quest of grass.



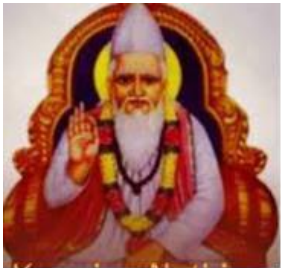
## Raindrop



I went looking for  
Him And lost  
myself;  
The drop merged with  
the Sea - Who can find it  
now?

Looking and looking  
for Him I lost myself;  
The Sea merged with the  
drop - Who can find it  
now?

Knowing nothing shuts the iron gates



Knowing nothing shuts the  
iron gates; the new love  
opens them.

The sound of the gates  
opening wakes the beautiful  
woman asleep.

Kabir says: Fantastic!  
Don't let a chance like this go by!

## The Word

# Kabir

Find the word, understand  
the word, Depend on the  
word;

The word is heaven and space, the  
word the earth, The word the universe.

The word is in our ears, the word is on  
our tongues, The word the idol.

The word is the holy book, the word  
is harmony, The word is music.

The word is magic, the word the Guru.

The word is the body, the word is the spirit, the  
word is being, The word Not-being.

The word is man, the word



is woman, The Worshipped

Great.

The word is the seen and unseen, the word

is the existent And the non-existent.

Know the word, says

Kabir, The word is

All-powerful.

WITHIN this earthen vessel



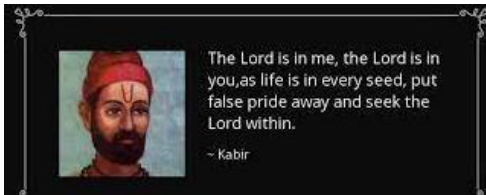
WITHIN this earthen vessel are bowers  
and groves, and within it is the Creator:  
Within this vessel are the seven  
oceans and the unnumbered  
stars.

The touchstone and the jewel-  
appraiser are within; and within this  
vessel the Eternal soundeth,  
and the spring wells  
up. Kabîr says:  
'Listen to me, my

Friend! My beloved

Lord is within.'

## The Lord is in me



The Lord is in me, and the  
Lord is in you, As life is hidden  
in every seed.

So rubble your pride, my  
friend, And look for Him  
within you.

When I sit in the heart of  
His world A million suns  
blaze with light,  
A burning blue sea spreads  
across the sky, Life's turmoil

falls quiet,

All the stains of suffering wash away.

Listen to the unstruck bells and

drums! Love is here; plunge

into its rapture!

Rains pour down without

water; Rivers are streams

of light.

How could I ever

express How blessed

I feel

To revel in such vast ecstasy

In my own body?

This is the music

Of soul and soul

meeting, Of the

forgetting of all

grief. This is the

music

That transcends all coming and going

My swan, let us fly to that land



My swan, let us fly to  
that land Where your  
Beloved lives forever.

That land has an up-  
ended well Whose  
mouth, narrow as a  
thread, The married soul  
draws water from  
Without a rope or  
pitcher.

My swan, let us fly to  
that land Where your  
Beloved lives forever.

Clouds never  
cluster there, Yet it  
goes on and on  
raining.

Don't keep squatting  
outside in the yard – Come  
in! Get drenched without a  
body!

My swan, let us fly to  
that land Where your  
Beloved lives forever.

That land is always soaked in  
moonlight; Darkness can never  
come near it.

It is flooded always with  
the dazzle Of not one,  
but a million suns.

My swan, let us fly to  
that land Where your  
Beloved lives forever.



O Slave, liberate yourself.

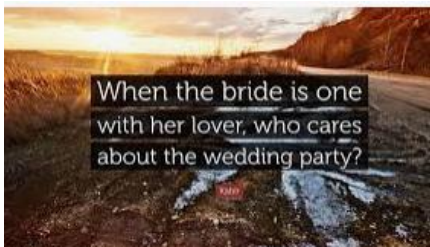


Where are you, and where's  
your home, find it in your  
lifetime, man.

If you fail to wake up now,  
you'll be helpless when the end comes.

Says Kabir, listen, O wise one,  
the siege of Death is hard to withstand.

## The Bride-Soul



When the bride is one  
with her lover, who cares  
about the wedding party?

When will that day dawn,  
Mother; When the One I  
took birth for  
Holds me to His heart with  
deathless love? I long for the  
bliss of divine union.  
I long to lose my body, mind,  
and soul And become one  
with my husband.  
When will that day dawn,  
Mother? Husband, fulfill now  
the longing I have had Since

before the universe was made.  
Enter me completely and  
release me. In terrible  
lonely years without You  
I yearn and yearn for You.  
I spend sleepless nights hunting  
for You, Gazing into darkness  
after You,  
With unblinking hopeless  
eyes. When will that day  
dawn, Mother?  
When will my Lord hold me to  
His heart? My empty bed, like a  
hungry tigress,

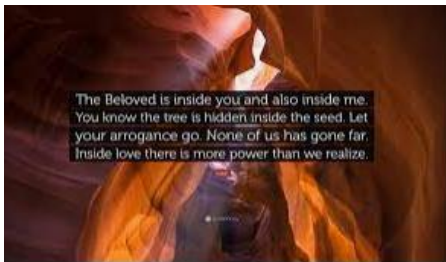
It devours me whenever I try to  
sleep. Listen to your slave's  
prayer -

Come and put out this blaze  
of agony That consumes my  
soul and body.

When will He hold me to His  
heart? When will that day  
dawn, Mother?

Kabir sings, "If I ever meet You,  
my Beloved, I'll cling to you so  
fiercely You melt into me; I'll sing  
from inside You songs of union,  
World-dissolving songs of Eternal  
Bliss."

The Guest is inside you, and also inside me



The Guest is inside you, and also  
inside me; you know the sprout is  
hidden inside the seed. We are all  
struggling; none of us has gone far.  
Let your arrogance go, and look  
around inside.

The blue sky opens out further  
and farther, the daily sense of  
failure goes away,  
the damage I have done to  
myself fades, a million suns

come forward with light, when  
I sit firmly in that world.

I hear bells ringing that no one has  
shaken, inside 'love' there is more  
joy than we know of,  
rain pours down, although the sky is  
clear of clouds, there are whole rivers  
of light.

The universe is shot through in all parts by a  
single sort of love. How hard it is to feel that joy  
in all our four bodies!

Those who hope to be reasonable about it fail.  
The arrogance of reason has separated us  
from that love. With the word 'reason' you  
already feel miles away.

How lucky Kabir is, that surrounded  
by all this joy he sings inside his own  
little boat.

His poems amount to one soul  
meeting another. These songs are  
about forgetting dying and loss. They  
rise above both coming in and going  
out

## When I Found The Boundless Knowledge

Kabir:

My mind was soothed

When I found the boundless knowledge,

And the fires

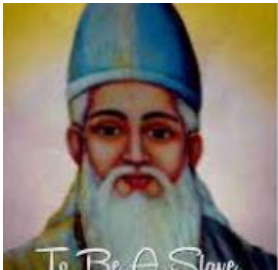
that scorch the

world To me are

water cool.



## To Be A Slave Of Intensity



Friend, hope for the guest while you  
are alive. Jump into experience while  
you are alive!

Think...and think...while you are alive.

What you call 'salvation' belongs to the time before death.

If you don't break your ropes while  
you're alive, do you think  
ghosts will do it after?

The idea that the soul will join with  
the ecstatic Just because the body is

rotten -

that is all fantasy.

What is found now is

found then. If you find

nothing now,

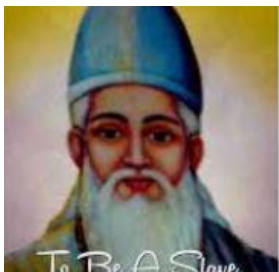
you will simply end up with an apartment in the City of Death.

If you make love with the divine now, in the next life you will  
have the face of satisfied desire.

So plunge into the truth, find out who the  
Teacher is, Believe in the Great Sound!

Kabir says this: When the guest is being searched for, it is the  
intensity of the longing for the Guest that does all the work.

Look at me, and you will see a slave of that intensity



O servant, where dost thou  
seek Me? O servant, where  
dost thou seek Me?

Lo! I am beside thee.

I am neither in temple nor in

a mosque: I am neither in  
Kaaba nor in Kailash:

Neither am I in rites and  
ceremonies, nor in Yoga and  
renunciation.

If thou art a true seeker, thou shalt at  
once see Me: thou shalt meet Me in a  
moment of time.

Kabir says, ' O Sadhu! God is the breath of all breath.'

## The Impossible Pass



The pundits have taken  
A highway that takes  
them away,  
and they're  
gone. Kabir has  
climbed to The  
impossible pass  
of Ram  
and stayed.

## Plucking your eyebrows



Plucking your  
eyebrows, Putting  
on mascara,  
But will that  
help you To see  
things anew?

The one who  
sees Is  
changed into  
The one who's

seen Only if one

is

Salt and the other

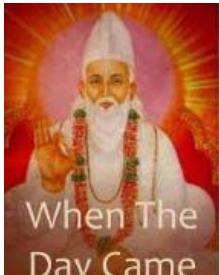
Water. But you, says

Kabir, Are a dead

Lump of quartz.



When the Day came



When the Day came -  
The Day I had lived and  
died for - The Day that is  
not in any calendar -  
Clouds heavy with love  
Showered me with wild  
abundance. Inside me, my  
soul was drenched. Around  
me, even the desert grew  
green.

The self forgets itself



The self forgets itself  
as a frantic dog in a glass  
temple barks himself to  
death;  
as a lion, seeing a form in  
the well, leaps on the  
image;  
as a rutting elephant sticks  
his tusk in a crystal  
boulder.  
The monkey has his fistful of

sweets and won't let go. So  
from house to  
house, he  
gibbers.

Kabir says, parrot-on-a-  
pole: who has caught  
you?



Many hoped

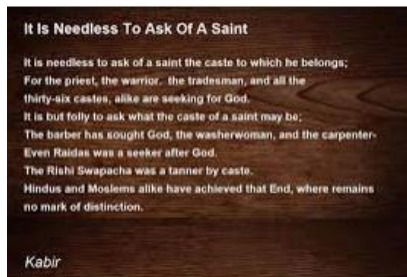
Many hoped  
but no one  
found Hari's  
heart.

Where do the senses  
rest? Where do the  
Ram-chanters go?  
Where do the bright  
ones go?

Corpses: all

gone to the  
same place.  
Drunk on the  
juice of Ram's  
bliss, Kabir  
says,  
I've said and I've  
said, I'm tired of  
saying.

It is needless to ask of a saint



It is needless to ask of a saint the caste to which he belongs;

For the priest, the warrior. the

tradesman, and all the thirty-six castes,

alike are seeking for God.

It is but folly to ask what the caste of a saint may be;

The barber has sought God, the washerwoman,

and the carpenter- Even Raidas was a seeker after

God.

The Rishi Swapacha was a tanner by caste.

Hindus and Moslems alike have achieved that End, where  
remains no mark of distinction.

Lamps burn in every house



Lamps burn in every house,  
O blind one! and you cannot see them.  
One day your eyes shall suddenly be opened,  
and you shall see: and the fetters of death will  
fall from you. There is nothing to say or to hear,  
there is nothing to do:  
it is he who is living, yet dead, who shall never die again.

Because he lives in solitude,  
therefore the Yogi says that his home is far away.

Your Lord is near: yet you are climbing the palm-tree to seek Him.

The Brahman priest goes from house  
to house and initiates people into  
faith:

Alas! the true fountain of life is  
beside you, and you have set up  
a stone to worship.



Kabîr says: 'I may never express how sweet  
my Lord is. Yoga and the telling of beads,  
virtue and vice-these are naught to Him.'

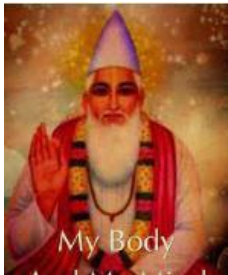
## Lift the veil



Lift the veil  
that  
obscures  
the heart

and there  
you will  
find what  
you are  
looking  
for

My body and my mind



My body and my mind...

My body and my mind are in  
depression because You are not with  
me.

How much I love you and want you in my house!  
When I hear people describe me as your bride I look  
sideways ashamed, because I know that far inside us we  
have never met.

Then what is this love of mine?

I don't really care about food, I don't really  
care about sleep, I am restless indoors and

outdoors.

The bride wants her lover as much as a thirsty man wants water.

And how will I find someone who will  
take a message to the Guest from me?

How restless Kabir is all the  
time! How much he wants  
to see the Guest!

O, friend! hope for Him whilst you live



O, friend! hope for Him whilst  
you live O, friend! hope for  
Him whilst you live,  
know whilst you live, understand  
whilst you live: for in life deliverance  
abides.

If your bonds be not broken  
whilst living, what hope of  
deliverance in death?

It is but an empty dream, that the soul shall have  
union with Him because it has passed from the  
body:

If He is found now, He is found then,  
If not, we do but go to dwell in the City of Death.

If you have union now, you shall have it  
hereafter. Bathe in the truth, know the  
true Guru,  
have faith in the true Name!

Kabir says: 'It is the spirit of the quest  
which helps; I am the slave of this  
Spirit of the quest.'

O How may I ever express that  
secret word? O How may I ever  
express that secret word?

O How may I ever express that secret word?



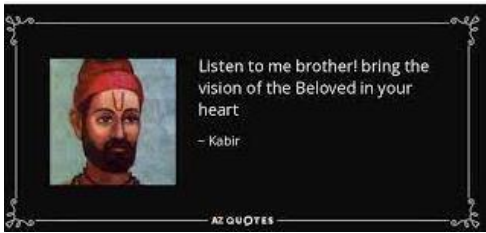
O How may I ever express that secret word?

O how can I say He is not like this, and He is like that? If I say that He is within me, the universe is ashamed: If I say that He is without me, it is falsehood.

He makes the inner and the outer worlds to be indivisibly one; The conscious and the unconscious, both are His footstools.

He is neither manifest nor hidden,  
He is neither revealed nor  
unrevealed: There are no words  
to tell that which He is.

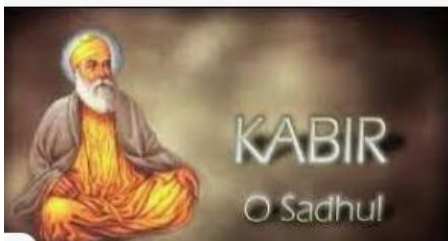
Tell me, Brother



Tell me, Brother, how can I renounce Maya?  
When I gave up the tying of ribbons, still I tied my  
garment about me: When I gave up tying my  
garment, still I covered my body in its folds. So, when  
I give up passion, I see that anger remains;  
And when I renounce anger, greed is with me still;  
And when greed is vanquished, pride and vainglory remain;  
When the mind is detached and casts Maya away, still it  
clings to the letter. Kabîr says, 'Listen to me, dear Sadhu!  
the true path is rarely found.'



Oh Sadhu



Oh, Sadhu, This is the Village of the Dead

The Saints Have Died, The God-  
Messengers Die The Life-Filled Yogis  
Die Too |

The Kings Die, The Subjects Die  
The Healers and the Sick Die Too ||

The Moon Dies, The  
Sun Dies The Earth and  
Sky Die Too |  
Even the Caretakers of the Fourteen  
Worlds Die Why Hope For Any of  
These ||

The Nine Die, The Ten Die  
The Eighty-Eight Die Easily

Too | The Thirty-Three  
Crore Devatas Die It's a Big  
Game of Time ||

The Un-Named Naam Lives Without  
Any End There is No Other Truth ||  
Says Kabir Listen Oh Sadhu  
Don't Get Lost and Die || Oh Sadhu This is the Village of the Dead

## THE light of the sun



THE light of the sun, the  
moon, and the stars  
shine bright:  
The melody of love swells forth,  
and the rhythm of love's detachment beats the time.

Day and night, the chorus of music fills the heavens;  
and Kabîr says 'My Beloved One gleams like the lightning flash in the sky.'

Do you know how the moments perform their  
adoration? Waving its row of lamps,  
the universe sings in worship day and night,  
There are the hidden banner and the  
secret canopy: There the sound of the  
unseen bells is heard.

Kabîr says: 'There adoration never ceases;

there the Lord of the Universe sitteth on His throne.'

The whole world does its works and  
commits its errors: but few are the lovers  
who know the Beloved.

The devout seeker is he who mingles  
in his heart the double currents of  
love and detachment,  
like the mingling of the streams of  
Ganges and Jumna; In his heart the  
sacred water flows day and night;  
and thus the round of births and deaths is brought to an end.

Behold what wonderful rest is in the  
Supreme Spirit! and he enjoys it, who  
makes himself meet for it.

Held by the cords of love,  
the swing of the Ocean of Joy sways  
to and fro; and a mighty sound  
breaks forth in song.

See what a lotus blooms there  
without water! and Kabîr says 'My  
heart's bee drinks its nectar.'

What a wonderful lotus it is,  
that blooms at the heart of the spinning wheel  
of the universe! Only a few pure souls know of  
its true delight.  
Music is all around it,  
and there the heart partakes of the joy of the Infinite Sea.

Kabîr says: 'Dive thou into that Ocean  
of sweetness: thus let all errors of life  
and of death flee away.'

Behold how the thirst of the five senses is  
quenched there! and the three forms of  
misery are no more!

Kabîr says: 'It is the sport of the  
Unattainable One: look within, and  
behold how the moon-beams  
of that Hidden One shine in you.'

There falls the rhythmic beat of life and  
death: Rapture wells forth, and all space  
is radiant with light. There the Unstruck  
Music is sounded;  
it is the music of the love of the three worlds.

Their millions of lamps of sun and of moon  
are burning; There the drum beats, and the  
lover swings in play.  
There love-songs resound, and light rains in showers;

and the worshipper is entranced in the taste of the heavenly nectar. Look upon life and death; there is no separation between them, The right hand and the left hand are one and the same.

Kabîr says: 'There the wise man is speechless; for this truth may never be found in Vadas or in books.'

I have had my Seat on the Self-  
poised One, I have drunk of the  
Cup of the Ineffable,  
I have found the Key of the  
Mystery, I have reached  
the Root of Union.

Traveling by no track,  
I have come to the Sorrowless Land:  
very easily has the mercy of the great Lord come upon me.

They have sung of Him as infinite and unattainable:  
but I in my meditations have seen Him  
without sight. That is indeed the  
sorrowless land,  
and none know the path that leads there:  
Only he who is on that path has surely transcended all sorrow.

Wonderful is that land

of rest, to which no  
merit can win;  
It is the wise who has seen it,  
it is the wise who has  
sung of it. This is the  
Ultimate Word:  
but can any express its  
marvelous savor? He who has  
savored it once,  
he knows what joy it can give.

Kabîr says: 'Knowing it,  
the ignorant man becomes wise,  
and the wise man becomes speechless  
and silent, The worshipper is utterly  
inebriated,  
His wisdom and his detachment are made perfect;  
He drinks from the cup of the inbreathings and the outbreathings of love.'



There the whole sky is filled with sound,  
and there that music is made without fingers and  
without strings; There the game of pleasure and  
pain does not cease.

Kabîr says: 'If you merge your life in the  
Ocean of Life, you will find your life in  
the Supreme Land of Bliss.'

What a frenzy of ecstasy there is in every hour!  
and the worshipper is pressing out and drinking the  
essence of the hours: he lives in the life of Brahma.

I speak truth, for I have accepted  
truth in life; I am now attached to  
truth,  
I have swept all tinsel away.

Kabîr says: 'Thus is the worshipper set  
free from fear; thus have all errors of life  
and of death left him.'

There the sky is filled with music:  
There it rains nectar:

There the harp-strings  
jingle, and there the  
drums beat.

What a secret splendor  
is there, in the mansion  
of the sky!

There no mention is made of the rising and the setting of the sun;

In the ocean of  
manifestation, which is  
the light of love,  
day and night are felt to be one.

Joy forever, no sorrow,-no struggle!  
There have I seen joy filled to the brim,  
perfection of joy; No place for error is  
there.

Kabîr says: 'There have I witnessed the sport of One Bliss! '

I have known in my body the sport of  
the universe: I have escaped from the  
error of this world.

The inward and the outward have  
become as one sky, the Infinite and the  
finite are united:

I am drunken with the sight  
of this All! This Light of Thine  
fulfills the universe:

the lamp of love that burns on the salver of  
knowledge. Kabîr says: 'There error cannot  
enter,  
and the conflict of life and death is felt no more.'

The middle region of the sky



The middle region of the  
sky, wherein the spirit  
dwelleth,  
is radiant with the music of light;

There, where the pure and white  
music blossoms, my Lord takes His  
delight.

In the wondrous effulgence of each hair of His body, the  
brightness of millions of suns and of moons is lost.

On that shore, there is a city,  
where the rain of nectar pours  
and pours, and never ceases.  
Kabîr says: 'Come, O

Dharmadas! and see my  
great Lord's Durbar.'

The river and its waves are one



The river and its waves are one  
surf: where is the difference between the river and its waves?

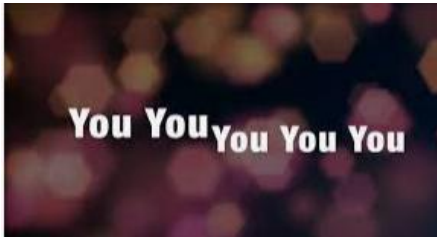
When the wave  
rises, it is the  
water;  
and when it falls,  
it is the same water again.

Tell me, Sir, where is the  
distinction? Because it has  
been named as wave, shall it  
no longer be considered as  
water?

Within the Supreme Brahma,

the worlds are being told like beads:  
Look upon that rosary with the eyes of wisdom.

To what shore would you cross



To what shore would  
you cross, O my heart?  
there is no traveler  
before you, there is no  
road:

Where is the  
movement, where is  
the rest,  
on that shore?

There is no water; no boat, no boatman, is there;

There is not so much as a rope to tow the boat, nor a  
man to draw it. No earth, no sky, no time, nothing, is  
there: no shore, no ford!

There, there is neither body nor mind:



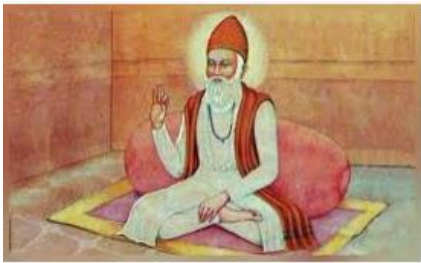
and where is the place that shall still the thirst  
of the soul? You shall find naught in that  
emptiness.

Be strong, and enter into your  
own body: for there your  
foothold is firm.

Consider it  
well, O my  
heart!

go not elsewhere,  
Kabîr says: 'Put all  
imaginings away, and stand  
fast in that which you are.'

What kind of God would He be



What kind of God  
would He be if He did  
not hear the  
bangles ring  
on an ant's  
wrist

as they move the  
earth in their  
sweet  
dance?

And what kind of God would He be  
if a leaf's prayer was not as precious  
to creation as the prayer His own  
son sang

from the glorious  
depth of his soul –  
for us.

And what kind of God would He be  
if the vote of millions in this world  
could sway Him to change the divine  
law of  
love

that speaks so clearly with compassion's  
elegant tongue, saying, eternally saying:

all are forgiven –  
moreover, dears, no one  
has ever been  
guilty.

What  
kind of God would He be  
if He did not count the  
blinks of your  
eyes

and is in absolute awe of their movements?

What a God - what a  
God we have.

## When He Himself Reveals Himself



When he himself reveals  
himself, Brahma brings  
into manifestation That  
which can never be seen.

As the seed is in the  
plant, as the shade  
is in the tree, as the  
void is in the sky,  
as infinite forms are in the void-

So from beyond the  
Infinite, the Infinite  
comes;  
and from the Infinite the finite extends.

The creature is in  
Brahma, and Brahma

is in the creature:  
they are ever  
distinct, yet ever  
united.

He Himself is the tree, the seed, and  
the germ. He Himself is the flower,  
the fruit, and the shade. He Himself  
is the sun, the light, and the lighted.  
He Himself is Brahma, creature, and  
Maya.

He Himself is the manifold form, the  
infinite space; He is the breath, the  
word, and the meaning.

He Himself is the limit and the limitless:  
and beyond both the limited and the  
limitless is He, the Pure Being.

He is the Immanent Mind in Brahma and in  
the creature. The Supreme Soul is seen  
within the soul,  
The Point is seen within the Supreme Soul,  
And within the Point, the reflection is  
seen again. Kabîr is blest because he  
has this supreme vision!

When you were born in this world



When you were born in this  
world Everyone laughed  
while you cried Conduct NOT  
yourself in manner such That  
they laugh when you are  
gone

Kabir's mind got cleansed like the holy  
Ganges water Now everyone follows,  
saying, Kabir Kabir

Guru the washerman, disciple  
is the cloth The name of God  
likens to the soap Wash the  
mind on foundation firm  
To realize the glow of Truth

Alive one sees, alive one knows  
Thus crave for salvation when full of life  
Alive you did not cut the noose of  
binding actions Hoping liberation with



death!

Inexpressible is the story  
of Love It cannot be  
revealed by words Like  
the dumb eating sweet-  
meat  
Only smiles, the sweetness he cannot tell

Worry is the bandit that eats into  
one's heart What the doctor can do,  
what remedy to impart?

Where Spring, the lord of the seasons



Where Spring, the lord of the  
seasons, reigneth, there the  
Unstruck Music sounds of itself,  
There the streams of light flow in all  
directions; Few are the men who  
can cross to that shore!

There, where millions of Krishnas stand with  
hands folded, Where millions of Vishnus bow  
their heads,  
Where millions of Brahmas are reading  
the Vedas, Where millions of Shivas  
are lost in contemplation, Where  
millions of Indras dwell in the sky,  
Where the demi-gods and the munis are unnumbered,  
Where millions of Saraswati, Goddess of Music,  
play on the veena There is my Lord self-revealed:

and the scent of sandal and flowers dwells in those deeps.

## Guru Nanak and the Sublime



### Mystic Master - Documentary on life & teachings of Shri Guru Nanak Dev Ji

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World Punjabi Organisation

A small documentary on the life and teachings of Shri Guru Nanak Dev Ji to celebrate 550th Birth Anniversary of Shri Guru Nanak ...

## Guru Nanak: The Poet Who Shared Amazing Stories

Guru Nanak was a poet who lived a long time ago in a place called India. He was like a super wise teacher, and he started a religion called Sikhism. Sikhs believe in one super-loving God who cares about everyone.

## Beautiful and Wise Poems

Guru Nanak didn't just teach with words; he used poetry, which is like painting pictures with words. His poems were like beautiful songs about God, love, nature, and life. He even made people laugh and feel joyful with his words. He wanted to share his poems with anyone who wanted to listen and learn.

## Words that Sound Cool Together

The way Guru Nanak wrote was super special. He used words that sounded really nice when you said them together, like "sun" and "fun." It's like when you sing a catchy song.

### **Words with More Than One Meaning**

He also used words that had more than one meaning, like "rose." It can mean the flower or when you get up from sitting. Imagine writing a poem where one word can mean different things - that's pretty cool!

### **Words that Make Pictures**

Guru Nanak's words could make pictures in your mind. He'd say "bird" and "sky," and you could see a bird flying high in the blue sky. It's like reading a story that plays out in your imagination.

### **Words That Make Us Feel**

But here's the really neat part: Guru Nanak's poems were not just pretty words. They were also sublime. Sublime means something so amazing and wonderful that it's a bit hard to understand. It's like when you see a breathtaking sunset and feel like, "Wow!"

### **Awe, Wonder, and More**

When you read Guru Nanak's poems, you might feel different things. Sometimes you're awed, which means you're super surprised and amazed. Other times, you're filled with wonder, like when you're curious about something interesting. It can even make you feel a bit terrified, like when you're scared and nervous. But most of the time, it brings pleasure, making you super happy and satisfied.

## Exploring Guru Nanak's Sublime Poems

In this chapter, we're going to look at some of Guru Nanak's poems that are like magical adventures. We'll try to understand what they mean and how they make us feel. And guess what? We're going to have a ton of fun with them because poetry is like a treasure hunt for words and feelings!

### The Alphabet on the Board

The Alphabet on the Board is one of Guru Nanak's poems. It is about how God created everything with His word. The poem is like this:

The alphabet on the board Is the source of all knowledge  
The alphabet on the board Is the origin of all creation

God wrote the alphabet on the board With His pen of power  
God wrote the alphabet on the board With His ink of love

The alphabet on the board Is the sound of God's name  
The alphabet on the board Is the light of God's grace

The poem means that everything in the world is made by God with His word. He compares God's word to an alphabet that is written on a board. He says that God's word contains all knowledge and all creation. He says that God's word is also His name and His grace.

The poem is sublime because it expresses Guru Nanak's wisdom about God in a very amazing and wonderful way. It also makes us feel awe and wonder about how God can make everything with His word. It also makes us feel pleasure because it shows us how God loves everything with His word.

## The Ballad of Hope

The Ballad of Hope is another one of Guru Nanak's poems. It is about how we should always have hope in God no matter what happens. The poem is like this:

In hope I came into this world In hope I live day by day In hope I do good deeds In hope I sing God's praise

In hope I face troubles In hope I find solutions In hope I seek guidance In hope I follow instructions

In hope I die peacefully In hope I merge with God In hope I am reborn In hope I am free from bond

The poem means that we should always have hope in God in every situation. He says that hope is what makes us come into this world, live our lives, do good things, and love God. He says that hope is what helps us deal with problems, find answers, get help, and obey rules. He says that hope is what makes us die happily, join with God, be born again, and be free from pain.

The poem is sublime because it expresses Guru Nanak's attitude towards life in a very amazing and wonderful way. It also makes us feel awe and wonder about how Guru Nanak can have so much hope in God. It also makes us feel pleasure because it shows us how Guru Nanak can be happy and free with God.

## The Hours

The Hours is another one of Guru Nanak's poems. It is about how we should spend our time wisely by remembering God always. The poem is like this:

The hours are precious jewels Don't waste them in vain The hours are precious jewels Don't lose them in pain

The hours are precious jewels Use them to meditate on God The hours are precious jewels Use them to serve God's creation



The hours are precious jewels They will never come back again The hours are precious jewels They will decide your fate

The poem means that we should value our time as if it were very expensive jewels. He says that we should not waste our time in useless things or lose our time in suffering things. He says that we should use our time to think of God and help His creatures. He says that we should remember that our time is limited and it will affect our future.

The poem is sublime because it expresses Guru Nanak's advice about time in a very amazing and wonderful way. It also makes us feel awe and wonder about how Guru Nanak can value his time so much. It also makes us feel terror because it shows us how our time is important and serious.

### The One

The One is one of Guru Nanak's poems. It is about how God is the only one who is real and true. The poem is like this:

There is only one God He has no second He is the creator of all He is the master of all

There is only one God He has no form He is beyond time and space He is beyond birth and death

There is only one God He has no name He is the sound of silence He is the light of darkness

There is only one God He has no fear He is the giver of peace He is the lover of all

The poem means that we should believe in God and worship Him alone. He says that God is the only one who made everything and who controls everything. He says that God is the only one who cannot be seen or touched or measured or changed. He says that God is the only one who cannot be called or described or limited or divided. He says that God is the only one who can make us happy and safe and free.

The poem is sublime because it expresses Guru Nanak's faith in God in a very amazing and wonderful way. It also makes us feel awe and wonder about how God can be so great and powerful. It also makes us feel pleasure because it shows us how God can be so kind and loving.

### The Flower

The Flower is another one of Guru Nanak's poems. It is about how we should be like a flower that gives fragrance to everyone. The poem is like this:

Be like a flower That blooms in the spring That spreads its fragrance To everyone and everything

Be like a flower That does not care Who smells its scent Or who plucks its hair

Be like a flower That does not mind If it grows in a garden Or in a field unkind

Be like a flower That does not boast Of its beauty or color Or of its host

Be like a flower That gives its best To please its maker And to serve the rest

The poem means that we should be good and humble and generous to everyone. He says that we should be like a flower that makes everyone happy with its smell. He says that we should not be selfish or greedy or proud of ourselves or our things. He says that we should not be sad or angry or jealous of others or their things. He says that we should do our best to make God happy and to help others.

The poem is sublime because it expresses Guru Nanak's advice about life in a very amazing and wonderful way. It also makes us feel awe and wonder about how Guru Nanak can be so good and humble and generous. It also makes us feel pleasure because it shows us how Guru Nanak can be happy and peaceful and helpful.

## The Tree

The Tree is one of Guru Nanak's poems. It is about how we should be like a tree that gives shade and fruit to everyone. The poem is like this:

Be like a tree That grows by the road That gives its shade To everyone who goes

Be like a tree That bears its fruit That shares its sweetness With everyone who eats

Be like a tree That does not mind If it is praised or blamed Or left behind

Be like a tree That stands its ground That roots in God's love And spreads it around

The poem means that we should be generous and helpful to everyone. He says that we should be like a tree that makes everyone comfortable and happy with its shade and fruit. He says that we should not be selfish or greedy or proud of ourselves or our things. He says that we should not be sad or angry or jealous of others or their things. He says that we should be strong and faithful to God and spread His love to everyone.

The poem is sublime because it expresses Guru Nanak's advice about life in a very amazing and wonderful way. It also makes us feel awe and wonder about how Guru Nanak can be so generous and helpful. It also makes us feel pleasure because it shows us how Guru Nanak can be happy and peaceful and loving.

## The Pearl

The Pearl is another one of Guru Nanak's poems. It is about how we should seek for God who is hidden inside us. The poem is like this:

There is a pearl in the shell But no one knows it's there There is a pearl in the shell But no one dares to look

There is a pearl in the shell But it takes a lot of work There is a pearl in the shell But it needs a special tool

There is a pearl in the shell And it's worth more than gold  
There is a pearl in the shell And it's God's gift to the soul

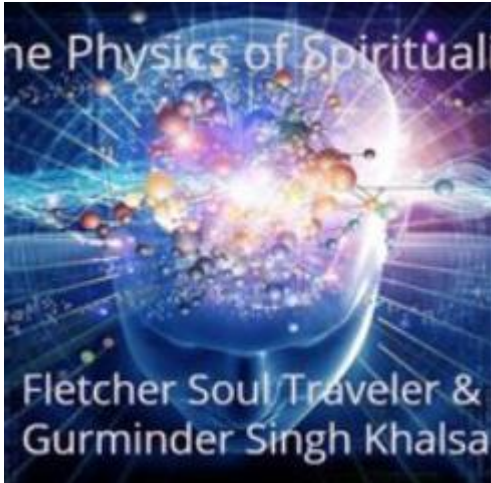
The poem means that we have God inside us, but we don't realize it. He compares God to a pearl that is hidden inside a shell. He says that finding God is not easy, but it is possible. He says that finding God requires effort, patience, and wisdom. He says that finding God is very valuable, because it makes us happy and free.

The poem is sublime because it expresses Guru Nanak's wisdom about God in a very amazing and wonderful way. It also makes us feel awe and wonder about how God can be inside us. It also makes us feel terror because it shows us how hard it is to find God.



Explore

## [The Physics of Spirituality](#)



[PDF](#)



I truly believe in synchronicity. The title of this book is **The Physics of Spirituality**. Mind you I did not come up with this title. My twin brother John's business partner and dear friend Gurminder Singh Khalsa came up with this title.

They have known each other for over 33 years. I have been fascinated by physics and the foundation of consciousness in the universe. For almost fifty years I've been meditating. You could say my brother and I have a knack for it.

If you have been reading my books which you probably haven't I have been writing about the practical experience behind all religions. They are all talking about the same thing. In the past

few months, I wanted to talk about the Sikhs. They have an incredible background that the west has ignored.

Gurminder passion is studying the quantum field using the external lab and internal lab. We will get to that in this book.





- Conquer your mind and conquer the world.
- We are born of woman, we are conceived in the womb of woman, we are engaged and married to woman. We make friendship with woman and the lineage continued because of woman. When one woman dies, we take another one, we are bound with the world through woman. Why should we talk ill of her, who gives birth to kings? The woman is born from woman; there is none without her. Only the One True Lord is without woman
- The highest religion is to rise to universal brother hood; aye to consider all creatures your equals.
- As fragrance abides in the flower  
As reflection is within the mirror,  
So does your Lord abide within you,  
Why search for him without?
- With your hands carve out your own destiny.
- Be kind to all beings, this is more meritorious than bathing at the sixty-eight sacred shrines of pilgrimage and donating money.
- Truth is the highest virtue, but higher still is truthful living.
- Only fools argue whether to eat meat or not. They don't understand truth nor do they meditate on it. Who can define what is meat and what is plant Who knows where the sin lies, being a vegetarian or a non vegetarian
- There is but One God, His name is Truth, He is the Creator, He fears none, he is without hate, He never dies, He is beyond the cycle of births and death, He is self illuminated, He is realized by the



kindness of the True Guru. He was True in the beginning, He was True when the ages commenced and has ever been True, He is also True now.

- Do not wish evil for others. Do not speak ill of others. Do not obstruct anyones activities.
- The world is a drama, staged in a dream
- Those who have loved are those that have found God
- Like the juggler, deceiving by his tricks, one is deluded by egotism, falsehood and illusion.
- 

## Quotes 2



- God is one, but he has innumerable forms. He is the creator of all and He himself takes the human form.
- From woman, man is born; within woman, man is conceived; to woman he is engaged and married. Woman becomes his friend; through woman, the future generations come. When his woman dies, he seeks another woman; to woman he is bound. So why call her bad? From her, kings are born. From woman, woman is born; without woman, there would be no one at all.
- Burn worldly love,  
rub the ashes and make ink of it,  
make the heart the pen,  
the intellect the writer,  
write that which has no end or limit.
- Speak only that which will bring you honor.
- False is the body, false are the clothes; false is beauty.

- Even Kings and emperors with heaps of wealth and vast dominion cannot compare with an ant filled with the love of God.
- The True One was there from time immemorial.  
He is there today and ever there you will find.  
He never died nor will he ever die. ...  
Look within, you will see Him there enshrined.
- Build the raft of meditation and self-discipline, to carry you across the river. There will be no ocean, and no rising tides to stop you; this is how comfortable your path shall be.
- Blessed, blessed is that body horse which meditates on the Lord God.
- I am in constant bliss, day and night, egotism has been dispelled from within me.
- Let God's grace be the mosque, and devotion the prayer mat. Let the Quran be the good conduct. Let modesty be compassion, good manners fasting, you should be a Muslim the like of this. Let good deeds be your Kaaba and truth be your mentor. Your Kalma be your creed and prayer, God would then vindicate your honour.
- See the brotherhood of all mankind as the highest order of Yogis; conquer your own mind, and conquer the world.

## Bhramand and the Sublime

Bhramand was a poet who lived a long time ago in a place called India. He wrote many poems that are very beautiful and wise. He wrote about God, love, nature, and life. He also wrote with humor and joy. He wanted to share his poems with everyone who wanted to listen and learn.

Bhramand wrote his poems in a special way. He used words that sound good together, like “sun” and “fun”. He also used words that have more than one meaning, like “rose” and “rose”. He also used words that make pictures in our minds, like “bird” and “sky”. He also used words that make us feel something, like “happy” and “sad”.

Bhramand’s poems are not only beautiful and wise, but also sublime. Sublime means something that is very amazing and wonderful, but also very hard to understand or explain. Sublime makes us feel awe, wonder, terror, or pleasure. Awe means feeling very surprised and amazed by something. Wonder means feeling very curious and interested in something. Terror means feeling very scared and nervous about something. Pleasure means feeling very happy and satisfied with something.

In this chapter, we will look at some examples of Bhramand’s poems that are sublime. We will also try to understand what they mean and how they make us feel. We will also have fun with them.

### The Universe

The Universe is one of Bhramand’s poems. It is about how God created everything with His word. The poem is like this:

The universe is God’s poem  
He wrote it with His breath  
He spoke the word of power  
And made the light from death

The universe is God’s poem  
He sang it with His voice  
He sang the song of love  
And made the stars rejoice

The universe is God's poem He read it with His eyes He read the book of wisdom And made the earth arise

The universe is God's poem He shared it with His heart He shared the gift of grace And made us all a part

The poem means that everything in the world is made by God with His word. He compares God's word to a poem that He wrote, sang, read, and shared. He says that God's word contains all power, love, wisdom, and grace. He says that God's word is also His breath, voice, eyes, and heart.

The poem is sublime because it expresses Bhramand's wisdom about God in a very amazing and wonderful way. It also makes us feel awe and wonder about how God can make everything with His word. It also makes us feel pleasure because it shows us how God loves everything with His word.

### The Ocean

The Ocean is another one of Bhramand's poems. It is about how we should always have faith in God no matter what happens. The poem is like this:

The ocean is my teacher He teaches me to trust He teaches me to float When I am made of dust

The ocean is my teacher He teaches me to swim He teaches me to move When I am stiff and grim

The ocean is my teacher He teaches me to dive He teaches me to explore When I am still alive

The ocean is my teacher He teaches me to pray He teaches me to thank When I am washed away

The poem means that we should always have faith in God in every situation. He compares God to an ocean that teaches him different things. He says that God teaches him to trust, float, move, explore, pray, and thank. He says that God helps him to overcome his problems and fears.

The poem is sublime because it expresses Bhramand's attitude towards life in a very amazing and wonderful way. It also makes us feel awe and wonder about how Bhramand can have so much faith

in God. It also makes us feel terror because it shows us how Bhramand faces his challenges and dangers.

### The Flower

The Flower is another one of Bhramand's poems. It is about how we should be like a flower that gives fragrance to everyone. The poem is like this:

Be like a flower That blooms in the spring That spreads its fragrance To everyone and everything

Be like a flower That does not care Who smells its scent Or who plucks its hair

Be like a flower That does not mind If it grows in a garden Or in a field unkind

Be like a flower That does not boast Of its beauty or color Or of its host

Be like a flower That gives its best To please its maker And to serve the rest

The poem means that we should be good and humble and generous to everyone. He says that we should be like a flower that makes everyone happy with its smell. He says that we should not be selfish or greedy or proud of ourselves or our things. He says that we should not be sad or angry or jealous of others or their things. He says that we should do our best to make God happy and to help others.

The poem is sublime because it expresses Bhramand's advice about life in a very amazing and wonderful way. It also makes us feel awe and wonder about how Bhramand can be so good and humble and generous. It also makes us feel pleasure because it shows us how Bhramand can be happy and peaceful and helpful.

### The Bird

The bird is my friend He sings to me every day He sings the song of joy And makes me smile and play

The bird is my friend He flies with me in the sky He flies the flight of freedom And makes me soar and try

The bird is my friend He sits with me on the tree He sits the seat of wisdom And makes me learn and see

The bird is my friend He prays with me in the dawn He prays the prayer of gratitude And makes me thank and yawn

The poem means that we should be friendly and happy with everyone. He says that we should be like a bird that sings, flies, sits, and prays with him. He says that the bird teaches him joy, freedom, wisdom, and gratitude. He says that the bird helps him to smile, play, soar, try, learn, see, thank, and yawn.

The poem is sublime because it expresses Bhramand's love for nature in a very amazing and wonderful way. It also makes us feel awe and wonder about how Bhramand can be so friendly and happy with a bird. It also makes us feel pleasure because it shows us how Bhramand can enjoy life with a bird.

### The Star

The star is my guide He shines for me at night He shines the light of hope And makes me brave and bright

The star is my guide He leads me to my goal He leads the way of truth And makes me whole and soul

The star is my guide He shows me what is right He shows the sign of love And makes me kind and polite

The star is my guide He blesses me with his grace He blesses the gift of faith And makes me win the race

The poem means that we should always trust in God and follow His will. He says that we should be like a star that shines, leads, shows, and blesses him. He says that the star teaches him hope, truth, love, and faith. He says that the star helps him to be brave, bright, whole, soul, kind, polite, and win.

The poem is sublime because it expresses Bhramand's faith in God in a very amazing and wonderful way. It also makes us feel awe and wonder about how Bhramand can trust and follow a star. It also makes us feel terror because it shows us how Bhramand faces his challenges and dangers.

## Palace in the sky



O seeker of truth, I have witnessed such a great wonder:

A well, suspended in the sky, from which ambrosia ceaselessly flows.

A lame person climbs to it without any ladder and drinks jugs of that nectar. Gongs, conches, and kettle drums ring out without being played by anyone. The deaf hear them and become ecstatic: they lose track of body and mind. Up there is a palace without foundation, which is radiant with light.



The blind see it and are so overjoyed they can't stop talking about it.

In that place a person dies, yet continues to live, and has strength without eating food.

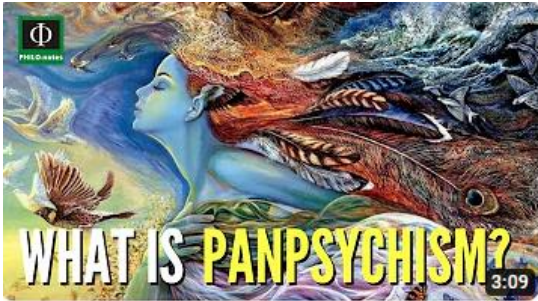
Brahmanand says that only a rare soul can understand his tale.

#### *Commentary*

I first heard this poem when I was 18 years old in India. It made a precious memory inside of me. There is a jewel inside that mankind can discover. Only a wise man understands what I'm talking about.

28

## Panpsychism and the Sublime



### What is Panpsychism?

1.9K views • 1 year ago



PHILO-notes

This video lecture discusses very briefly the meaning of panpsychism. It specifically addresses the question, "What is ...

Have you ever wondered what it is like to be a rock, or a star, or a flower? Do they have feelings, thoughts, or dreams like you do? Do they see, hear, smell, taste, or touch anything? Do they know that they exist, or that you exist?

Some people think that only humans, or maybe some animals, have these things. They think that rocks, stars, flowers, and other things are just objects that do not have anything like a mind or a soul. They think that only humans, or maybe some animals, are special and different from everything else.

But other people think that everything has something like a mind or a soul. They think that rocks, stars, flowers, and other things are not just objects, but living beings that have some kind of experience or awareness. They think that everything is special and similar to everything else.

This idea is called panpsychism. It comes from two Greek words: pan, which means “all”, and psyche, which means “soul” or “mind”. Panpsychism means that all things have a soul or a mind.

But what does it mean to have a soul or a mind? Well, different people have different ideas about this. Some people think that having a soul or a mind means having feelings, thoughts, dreams, senses, and knowledge. Other people think that having a soul or a mind means having something simpler and more basic, like being alive, being aware, or being able to respond to things.

Panpsychists usually think that having a soul or a mind means having something simpler and more basic. They think that humans have very complex and advanced souls or minds, but other things have

very simple and basic souls or minds. They think that humans can feel, think, dream, sense, and know many things, but other things can only feel, think, dream, sense, and know very few things.

For example, panpsychists might think that a rock can feel its own weight and shape, but it cannot feel pain or pleasure. They might think that a star can sense its own heat and light, but it cannot see or hear anything. They might think that a flower can respond to the sun and the rain, but it cannot move or talk.

Panpsychists also think that having a soul or a mind is not something that you either have or do not have. They think that having a soul or a mind is something that you can have more or less of. They think that some things have more soul or mind than others.

For example, panpsychists might think that an ant has more soul or mind than a rock. They might think that an ant can feel more things than a rock can. They might also think that an ant can do more things than a rock can. They might think that an ant can move around, find food, build nests, and communicate with other ants.

Panpsychists might also think that a human has more soul or mind than an ant. They might think that a human can feel more things than an ant can. They might also think that a human can do more things than an ant can. They might think that a human can learn languages, create art, invent machines, and explore the world.

So panpsychists think that everything has some kind of soul or mind. But they also think that some things have more soul or mind than others. And they also think that humans have the most soul or mind of all.

But why do panpsychists think this way? What makes them believe in panpsychism? Well, there are many reasons why panpsychists believe in panpsychism. Some of these reasons are scientific. Some of these reasons are philosophical. And some of these reasons are personal.

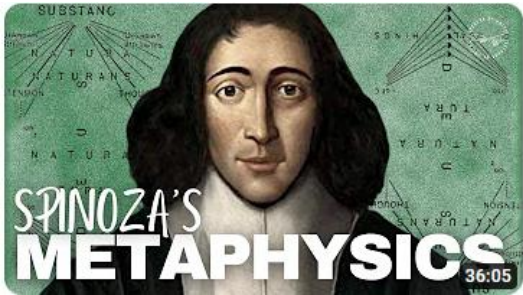
One scientific reason why panpsychists believe in panpsychism is because they want to explain how the world works. They want to understand how everything is connected and related to each other. They want to find out what makes everything what it is.

Panpsychists think that everything is made of tiny bits of matter called atoms. They also think that atoms are made of even tinier bits of matter called subatomic particles. And they also think that subatomic particles are made of even tinier bits of matter called quarks.

Panpsychists also think that matter is not the only thing in the world. They also think that there is another thing in the world called energy. And they also think that matter and energy are two sides of the same coin. They think that matter can turn into energy and energy can turn into matter.

Panpsychists also think that matter and energy are not the only things in the world. They also think

## Spinoza and the Sublime



### The Metaphysics of Spinoza | A World of Substance (and Attributes and Modes)

46K views • 2 years ago



Baruch Spinoza is one of Western philosophy's most lauded geniuses. But how many know what he actually espoused? In this v...



Intro | Biography | Legacy | Methodology | Metaphysics | Substance | Attributes | Modes |...

11 chapters

Spinoza was a very smart and brave person who lived a long time ago in a place called Amsterdam. He wrote many books that are very hard and deep. He wrote about God, nature, people, and knowledge. He also wrote with honesty and joy. He wanted to share his ideas with everyone who wanted to listen and learn.

Spinoza wrote his books in a special way. He used words that are clear and simple, like “one” and “two”. He also used words that have more than one meaning, like “substance” and “mode”. He also used words that make pictures in our minds, like “circle” and “triangle”. He also used words that make us think something, like “cause” and “effect”.

Spinoza’s books are not only hard and deep, but also sublime. Sublime means something that is very amazing and wonderful, but also very hard to understand or explain. Sublime makes us feel awe, wonder, terror, or pleasure. Awe means feeling very surprised and amazed by something. Wonder means feeling very curious and interested in something. Terror means feeling very scared and nervous about something. Pleasure means feeling very happy and satisfied with something.

In this chapter, we will look at some examples of Spinoza’s ideas that are sublime. We will also try to understand what they mean and how they make us feel. We will also have fun with them.

### Example 1: God is Everything

One of Spinoza’s most famous and shocking ideas is that God is everything. He says that there is only one thing that exists, and that thing is God. He says that God is not a person who lives in the sky or

who talks to us or who makes rules for us. He says that God is not separate from the world or from us or from anything else. He says that God is the world and us and everything else.

Spinoza says that God is the only substance that exists. Substance means something that does not depend on anything else to exist or to be what it is. Substance means something that is self-sufficient and self-explanatory. Spinoza says that there can be only one substance, because if there were two or more substances, they would have to share some qualities or properties, and then they would not be substances anymore.

Spinoza says that everything else that exists is a mode of God. Mode means something that depends on something else to exist or to be what it is. Mode means something that is not self-sufficient or self-explanatory. Spinoza says that everything else, such as people, animals, plants, rocks, stars, thoughts, feelings, etc., are modes of God. They are ways that God expresses Himself or manifests Himself.

Spinoza's idea that God is everything is sublime because it expresses his wisdom about God in a very amazing and wonderful way. It also makes us feel awe and wonder about how God can be everything. It also makes us feel terror because it shows us how different God is from what we usually think of Him.

### Example 2: We are Free when we Understand

Another one of Spinoza's important and surprising ideas is that we are free when we understand. He says that most of the time we are not free, but slaves of our passions. Passions mean things that we feel or want or fear or hate or love without knowing why or how. Passions mean things that make us act without thinking or choosing.

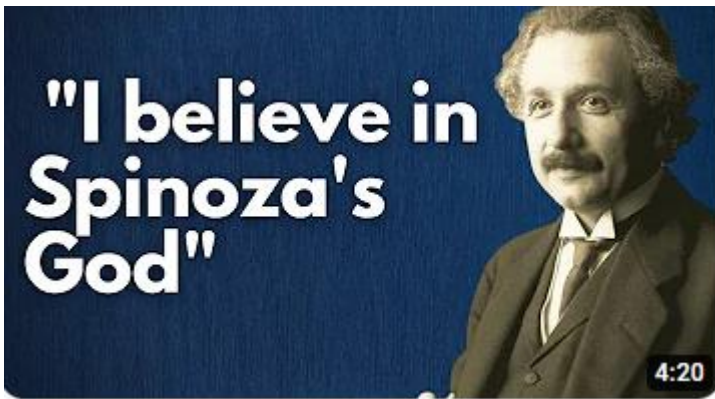
Spinoza says that passions are bad for us because they make us unhappy and confused. They make us unhappy because they never satisfy us or give us peace. They make us confused because they make us believe things that are not true or do things that are not good.

Spinoza says that we can become free from our passions by understanding them. Understanding means knowing why or how we feel or want or fear or hate or love something. Understanding means knowing the cause and effect of everything.

Spinoza says that when we understand our passions, we can control them or change them or get rid of them. We can also understand other things better, such as ourselves, other people, nature, and God. We can also act with reason and virtue.

Spinoza's idea that we are free when we understand is sublime because it expresses his advice about life in a very amazing and wonderful way. It also makes us feel awe and wonder about how understanding can make us free. It also makes us feel pleasure because it shows us how understanding can make us happy and wise.

## Why Einstein Believed in the God of Spinoza



Einstein was a very famous and smart person who lived in the 20th century. He was a scientist who discovered many things about the universe, such as the theory of relativity, the equation  $E=mc^2$ , and the nature of light. He was also a philosopher who thought deeply about the meaning of life, the origin of the world, and the existence of God.

Einstein said he believed in the God of Spinoza because he admired Spinoza's philosophy and view of nature. Spinoza was a 17th-century Dutch philosopher who believed that God and nature are one and the same thing, and that everything that exists is a part of God. Spinoza also believed that God does not interfere with human affairs, but reveals himself in the orderly harmony of the world.

Einstein shared these views and rejected the idea of a personal God who cares about human actions and destiny. He said, "I believe in Spinoza's God, who reveals himself in the lawful harmony of the world, not in a God who concerns himself with the fate and the doings of mankind." He also said, "I do not believe in a God who maliciously or arbitrarily interferes in the personal affairs of mankind. My religion consists of a humble admiration for the illimitable superior spirit who reveals himself in the slight details we are able to perceive with our frail and feeble minds."

Einstein also respected Spinoza's ethical and rational approach to life, which aimed at achieving peace and happiness through understanding and love. He said, "I have always believed that Jesus meant by neighbor not only other human beings, but all living beings. I think this is what Spinoza



meant too.” He also said, “The highest wisdom is to know that you know nothing. That is true knowledge, as Socrates and Spinoza taught.”

Einstein’s belief in the God of Spinoza was very important and influential for his scientific and philosophical work. It inspired him to search for the laws of nature that govern the universe and to appreciate its beauty and mystery. It also motivated him to promote human rights, social justice, and world peace.

You can read more about Einstein and his belief in the God of Spinoza from these sources: [1], [2], [3], and [4].

### Stephen Hawking



#### Steven Hawcking on God

810K views • 1 year ago

MetaverseMentors

0:00 Now professor hawking in the very last paragraph of your book you say that if we discover a complete theory of of the universe ...

Stephen Hawking was a renowned physicist and cosmologist who did not believe in a personal God who intervenes in the universe. He once said, "If you believe in science, like I do, you believe that there are certain laws that are always obeyed. [If you like, you can say the laws are the work of God, but that is more a definition of God than a proof of his existence.](#)"<sup>1</sup>

Hawking’s view of God was similar to that of Spinoza, a 17th century Jewish-Dutch philosopher who identified God with nature and its laws. [Spinoza wrote, "All things, I say, are in God, and everything which takes place takes place by the laws alone of the infinite nature of God, and follows \(as I shall presently show\) from the necessity of His essence."](#)<sup>2</sup>

Spinoza's God was not a creator or a judge, but rather the source and substance of everything that exists. Spinoza rejected the idea of a personal God who concerns himself with the fates and actions of human beings. He also denied the existence of free will and miracles, arguing that everything is determined by the causal chain of natural events.

Hawking agreed with Spinoza that the universe is governed by fixed and immutable laws that can be discovered by reason and observation. He also claimed that there is no need for a creator or a cause for the origin of the universe, because it could have emerged spontaneously from nothing, according to quantum theory. He wrote, "We have finally found something that doesn't have a cause, because there was no time for a cause to exist in. [For me this means that there is no possibility of a creator, because there is no time for a creator to have existed in.](#)"<sup>1</sup>

Hawking's and Spinoza's views of God were different from those of most religions, especially Christianity, Judaism, and Islam, which believe in a transcendent and personal God who created and sustains the universe and interacts with his creatures. Hawking's and Spinoza's views were also different from those of some other philosophers, such as Hegel and Marx, who saw God as developing or evolving through history and human activity.

If you want to learn more about Hawking's and Spinoza's views of God, you can read their books or check out these sources:

- [The Grand Design](#), by Stephen Hawking and Leonard Mlodinow
- [Ethics](#), by Benedict Spinoza
- [Stephen Hawking: Only the Christian View of God Makes Sense](#), by Fr. Matthew P. Schneider
- [How Einstein Reconciled Religion to Science](#), by Brian Gallagher

## Kabbalah - Revealing the Sublime



### Kabbalah Revealed with Tony Kosinec - Full Course

406K views • 4 years ago

Kabbalahinfo

Tony Kosinec introduces "what Kabbalah is" and "what Kabbalah isn't" in this overview of some of its basic concepts, and the ...

Kabbalah is the mystical tradition of Judaism, which explores the hidden and esoteric aspects of the Torah and the nature of G-d. Kabbalah seeks to reveal the sublime interrelationships of G-d's various components, such as the Sefirot, the ten divine emanations that manifest G-d's attributes and actions in the world. Kabbalah also teaches how human beings can connect with G-d and achieve spiritual perfection through the observance of the commandments and the practice of meditation.

The Kabbalah and the sublime are closely related, as Kabbalah often utilizes metaphor and symbolism to convey the most abstract and transcendent concepts. For example, Kabbalah describes G-d as Ein Sof, the Infinite One, who is beyond any description or limitation. To create the world, G-d contracted His infinite light (Or Ein Sof) to make room for finite existence (Tzimtzum). Then, He emanated His light through a series of vessels (Kelim) that formed the Sefirot. However, some of the vessels shattered due to the intensity of the light (Shevirat HaKelim), causing sparks of divinity to fall into the lower realms (Nitzotzot). The purpose of creation is to restore the broken vessels and elevate the fallen sparks back to their source (Tikkun).

These metaphors are not meant to be taken literally, but rather to illustrate the sublime process of creation and redemption from a human perspective. Kabbalah teaches that G-d communicates with us in terms we can understand from our own experience, but that His true essence is incomprehensible and ineffable. Therefore, Kabbalah also cautions us not to mistake the metaphors for reality, or to limit G-d by our finite conceptions.

If you want to learn more about Kabbalah and the sublime, you can read some of these important Kabbalistic works:

- [Sefer Yetzirah](#) (“Book of Formation”), one of the earliest and most influential texts of Jewish mysticism, attributed to Abraham. It describes how G-d created the world using the 22 letters of the Hebrew alphabet and the 10 Sefirot.
- [Zohar](#) (“Splendor”), the main text of Kabbalah, attributed to Rabbi Shimon bar Yochai. It is a commentary on the Torah that reveals its hidden meanings and secrets. It also discusses various topics such as cosmology, psychology, ethics, and eschatology.
- [Etz Chaim] (“Tree of Life”), a systematic exposition of Kabbalah by Rabbi Isaac Luria, also known as the Arizal. It explains his innovative doctrines such as Tzimtzum, Shevirat HaKelim, Tikkun, and Gilgul (reincarnation).
- [Tanya] (“Teaching”), a foundational work of Chabad Chassidism by Rabbi Schneur Zalman of Liadi. It synthesizes Kabbalah and Jewish law into a practical guide for spiritual growth and service of G-d.
- [Pardes Rimonim] (“Orchard of Pomegranates”), a comprehensive encyclopedia of Kabbalah by Rabbi Moshe Cordovero, also known as the Ramak. It covers all aspects of Kabbalistic theory and practice, such as the Sefirot, the four worlds, the soul, prophecy, angels, and magic.

### Sam was learning about Kabbalah

Sam was learning about Kabbalah, the ancient Jewish mystical tradition, in school. He found the teachings on the divine realms fascinating but hard to comprehend.

"How can I actually connect to the sublime realms the Kabbalists describe?" Sam asked his dad.

His dad explained that Kabbalah is meant to be experienced, not just studied. Its goal is to reveal the transcendent layers of reality that underlie our material world.

He described how Kabbalists meditate on the names and attributes of God to achieve altered states of consciousness. By focusing on these divine qualities, they tap into hidden spiritual energies.

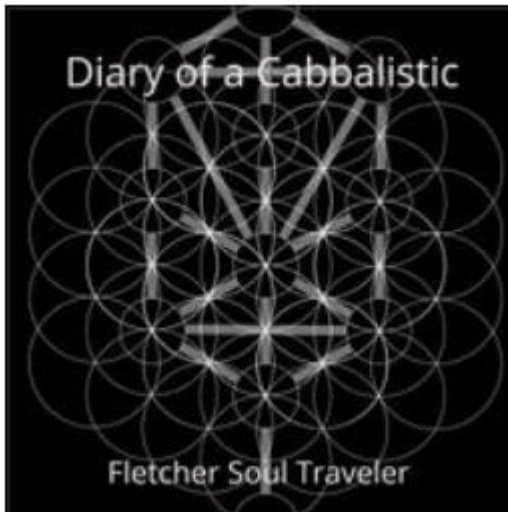
"The mystics open gates to the upper realms through their intentional consciousness," Sam's dad said. "You can experience the infinite within your own being."

He led Sam through a Kabbalistic meditation on the four letter name of God - Yud, Hei, Vav, Hei. As Sam intoned the ancient syllables, he felt his normal awareness expand into a sacred space.

"These practices unveil the truth that spirit inhabits all forms," his dad said. "The sublime exists right here within you, waiting to be remembered."

Sam came to understand Kabbalah as a set of universal tools to elevate consciousness. By training his attention, he could reveal the miraculous shining behind everyday reality. The mystical was the true everyday.

Diary of a Cabbalistic



[PDF](#)

[Diary of a Cabbalistic Malkuth to Hod](#)

[Diary of a Cabbalistic Netzach](#)

[Diary of a Cabbalistic Tiphareth](#)

[Diary of a Cabbalistic Geburah](#)

[Diary of a Cabbalistic Chesed](#)

[Diary of a Cabbalistic Daath](#)

[Diary of a Cabbalistic Binah](#)

[Diary of a Cabbalistic Chokmah](#)



Come with me on this precious journey of life. This book first got started way back in 2001. I first heard about the Kabbalah back in the mid-seventies. Until recently you had to be Jewish. You had to be a male. You had to be over forty. The Kabbalah was an esoteric aspect of Jewish tradition. It has existed for over two thousand years.

In September 2001, my wife and I embarked on this incredible journey. Karen Greenberg was a great teacher who taught a group of us in Penn Valley California. She lived in Michigan.

Karen came four times a year to teach us. We had monthly classes where we would meet at our house. My wife and I were instructors for this class. They say if you want to learn something you should teach it.

Well, I decided to channel the wisdom. I used a book from Ted Andrews which had all the archetype symbols for each sephirah. This is called the tree of life.

The tree of life is a diagram used in various mystical traditions. It usually consists of 10 nodes symbolizing different archetypes and 22 lines connecting the nodes. The nodes are often arranged into three columns to represent that they belong to a common category. We only studied the 10 nodes.

For each node, we spent the month studying and experiencing the particular node or sephiroth.

This is from Wikipedia.

Carl Jung understood archetypes as universal, archaic patterns and images that derive from the collective unconscious and are the psychic counterpart of instinct. They have inherited potentials that are actualized when they enter consciousness as images or manifest in behavior on interaction with the outside world.



To be quite frank I never worked with archetypes symbols before. I first was exposed to them at the Monroe Institute in the mid-eighties. I spent a week there.

For some reason, it was love at first sight. With my meditation experience, I found it easy to tap into each symbol. I believe there are universal archetype symbols that exist in the collective unconscious.

You might ask yourself why would anyone want to learn this. Well, I like this analogy. The goal is to have your feet on the ground and your head in heaven. I like that statement.

I liked the idea to be proactive in life. Most of humanity is reactive. We can't control our minds and emotions. Look at the current situation today. People are divided. The nation is divided. People are flaming each other on Facebook.

As I said our class only studied an individual Sephiroth for a month. In the old days, they studied one a year. Time has changed. I think the learning aspect has quickened. Knowledge and wisdom come from the heart. When the mind and heart are in coherence the ability to gain wisdom occurs.

I hope this book will help guide you on your journey in life. We all have our particular points of view on life. This is my personal journey. It has made me a better person.

To be honest I don't study this anymore yet the foundation lies inside of me. Day by day, moment by moment my goal is to be a better person. I take responsibility for my life. I'm learning to respect all different faiths and traditions. We are all on the same boat of life sailing together. Bon voyage.

## Ramakrishna and the Sublime



Ramakrishna | A documentary

77K views • 2 years ago



Vedanta Brasília

Ramakrishna - A Documentary from Vedanta Society from St Louis - 1990 Written and Produced by Swami Chetanananda In ...

In the annals of spiritual history, there are few figures as captivating and enigmatic as Sri Ramakrishna Paramahansa. A 19th-century Indian mystic and spiritual luminary, Ramakrishna's life and teachings were deeply intertwined with the concept of the sublime, a term that encapsulates the awe-inspiring and transcendent aspects of human existence.

### The Divine Quest

Ramakrishna was born in 1836 in a small village in West Bengal, India. From a young age, he displayed a deep spiritual inclination, seeking the divine with unwavering devotion. His life's purpose was to explore the profound realms of spirituality, unearthing the sublime truths that lay hidden beneath the surface of ordinary existence.

### Experiencing the Divine

One of the most remarkable aspects of Ramakrishna's spiritual journey was his direct and experiential relationship with the divine. He practiced various forms of worship and meditation, delving into the heart of different religious traditions, including Hinduism, Islam, and Christianity. Ramakrishna believed that all religions were valid paths to the same ultimate truth.

Through his intense sadhana (spiritual practice), Ramakrishna had a series of profound mystical experiences that exemplify the sublime:

**Ecstasy:** Ramakrishna frequently entered states of ecstatic absorption, losing awareness of his physical body and worldly concerns. In these moments, he felt an overwhelming connection with the divine, describing it as "Brahman," the ultimate reality.

**Visions and Divine Forms:** He had visions of various deities and religious figures, including Kali, Shiva, and Jesus Christ. These visions were not mere hallucinations but profound encounters with the divine.

**Spiritual Teachings:** Ramakrishna's teachings emphasized the direct experience of God. He encouraged his followers to seek God with sincerity and devotion, transcending the boundaries of religious dogma.

### **The Sublime in Everyday Life**

For Ramakrishna, the sublime was not limited to rare mystical experiences; it was a lens through which he viewed the entire cosmos. He saw divinity infused in every aspect of existence, from the grandeur of nature to the simplicity of daily life. He often said, "See God in everything."

Ramakrishna's profound reverence for all living beings and his ability to find the divine in the ordinary made his teachings accessible to people from all walks of life. He demonstrated that the sublime could be a constant presence, accessible to anyone willing to look beyond the surface of the material world.

### **Legacy and Influence**

Ramakrishna's spiritual journey left an indelible mark on the world. His teachings inspired countless individuals, including his most prominent disciple, Swami Vivekananda, who introduced Hindu philosophy and spirituality to the West. The Ramakrishna Mission, founded by Swami Vivekananda, continues to carry forward Ramakrishna's legacy of service, spirituality, and the pursuit of the sublime.

In conclusion, Ramakrishna Paramahansa's life and teachings exemplify the profound relationship between spirituality and the sublime. His unwavering devotion, mystical experiences, and ability to find divinity in every facet of life serve as an enduring testament to the limitless depths of the human spirit and its capacity to touch the sublime.

Swami Vivekananda Trip To America



## Chicago Speech of Swami Vivekananda - By Chicago people | A Short Film

Vivekananda Samiti, IIT Kanpur ✓ 981K views

OFFICIAL CHANNEL of Swami Sarvapriyananda -  
<https://bit.ly/3h5wlgb> Read the text version at -...

Once upon a time, there was a man named Swami who lived far away in a place called India. He loved his country very much and went on a long journey from the snowy Himalayas to a beautiful place called Cape Comorin.

At Cape Comorin, Swami felt as excited as a child. He rushed to a temple to pray to a special goddess. He bowed down in front of a statue of the goddess and thanked her for his journey. Then, he went to the sea and saw a big rock. Swami swam to the rock through waters full of sharks and sat on it. His heart was filled with happiness because he had traveled all the way from the snowy mountains to this place at the southern tip of India.

As he sat on the rock, Swami remembered all the people he had seen on his journey. Many of them were very poor and suffering because of their rulers, landlords, and priests. He saw that the idea of caste had caused a lot of problems. Swami wondered what he should do to help his people. Should he go and live alone to pray to God, or should he help the people who were suffering?

Swami remembered that he had taken a vow to serve God, and he believed that God was in every person. So, he decided to help the people of India, especially the poor and needy. He wanted to serve the God he believed in by serving the people.

But Swami wondered how he could do this. He saw that religion was very important in India, and he believed that it could help his country rise up again. He didn't agree with those who said that religion was the problem. Instead, he thought that the wrong practices and superstitions in the name of religion were causing harm. Swami believed that people needed to know that God was present in every person.

Swami also saw that education, food, and health were essential for people to have a better life. He realized that trying to teach complex ideas to people who were hungry and sick was not the right way. So, he decided that helping the poor and giving them education, food, and healthcare should be the way to make India better.

But Swami knew he couldn't do it alone. He needed other people to help him. He wanted people who were dedicated to this service, people who didn't care about money or power. He thought about the monks who had given up the world, but many of them were not actively helping society. Swami wanted to inspire them to serve the people.

Swami came up with a plan. He thought about sannyasins (monks) who could go from village to village, teaching, helping, and spreading knowledge. He believed this would bring about good changes in time. He knew it wouldn't be easy, but he was willing to do whatever it took to help his people.

But Swami faced a big problem – he had no money. He was a wandering monk, and he didn't have any resources. So, he decided to go to the West, to a place called America, and appeal to the people there for help. He believed that India's problems were not just India's problems; they were the world's problems. If India suffered, the whole world would suffer. And the West needed India's spiritual wisdom to escape from materialism.

Swami remembered the request of his friends to represent India in a big gathering called the Parliament of Religions in a city called Chicago. He thought that if he could succeed in America, he could bring back knowledge and resources to help his country.

So, Swami traveled across the vast Indian subcontinent, facing many challenges and meeting people from different backgrounds. Along the way, he learned valuable lessons about compassion, the relativity of ethics, and the power of suffering to awaken empathy. These experiences deepened his commitment to helping his people.

Finally, he arrived in America, starting in places like Vancouver and then making his way to Chicago, where the Parliament of Religions was to take place. But his journey was filled with obstacles. He faced difficulties with his credentials and even had to spend a night in a freight wagon without food or a bed.

Despite these challenges, Swami's determination never wavered. He believed that he was guided by a higher power, and he continued to pray for strength and guidance. Eventually, kind-hearted people in America, like Mrs. Hale and Professor Wright, recognized his sincerity and helped him find his way to the Parliament of Religions.

Swami Vivekananda's incredible journey from India to America was just the beginning of his mission to serve humanity. He knew that he had a long road ahead, but he was ready to face whatever challenges lay in his path to help his beloved India and the world.

# Fletcher Soul Traveler Exploring the Sublime



Fletcher Soul Traveler

@fletchersoultraveler2931 • 35 subscribers

You are the universe. You just don't know it. Come along on the journey to discover the inner jewel. This is a practical path.

In the age of digital media, there are individuals who have harnessed the power of platforms like YouTube to embark on journeys of profound exploration and discovery. One such luminary is Fletcher Soul Traveler, whose online presence has become synonymous with the pursuit of the sublime.

## The Birth of a YouTube Visionary

Fletcher Soul Traveler entered the world of YouTube with a vision that transcended traditional content creation. His channel, known for its introspective and contemplative style, serves as a digital portal into the realms of the sublime.

## Seeking the Extraordinary in the Ordinary

At the heart of Fletcher's work is a deep reverence for the ordinary moments of life. His videos often begin with him quietly observing the natural world, whether it's a sunrise over a misty lake or the gentle rustling of leaves in a forest. Through these moments of stillness and connection, he invites viewers to see the extraordinary in the seemingly mundane.

## Journeys of Self-Discovery

Fletcher's channel isn't limited to showcasing the beauty of the external world; it's also a mirror reflecting the depths of his inner journey. Through candid vlogs and intimate conversations, he shares his experiences with meditation, mindfulness, and self-discovery.



He believes that the path to the sublime begins with the exploration of one's inner landscape—a journey that requires vulnerability, introspection, and a willingness to embrace both the light and dark aspects of oneself.

### **The Sublime Through Art and Storytelling**

His storytelling prowess is evident in the way he weaves narratives that delve into the complexities of human existence. Through these stories, viewers are invited to contemplate the profound questions of life, purpose, and meaning.

### **Community and Connection**

Fletcher Soul Traveler's channel isn't just a one-way street; it's a vibrant community of like-minded souls seeking to connect and explore the sublime together. Viewers from across the globe share their own stories, reflections, and insights, creating a digital tapestry of human experiences.

### **Impact and Inspiration**

Fletcher Soul Traveler's YouTube channel has left an indelible mark on its audience. Many have found solace, inspiration, and a renewed sense of wonder through his videos. His work serves as a reminder that the sublime is not an exclusive realm accessible only to mystics and philosophers; it's a state of mind available to anyone willing to embark on the journey of self-discovery and connection.

### **Conclusion**

In the digital age, individuals like Fletcher Soul Traveler have harnessed the power of platforms like YouTube to bring the sublime to our screens. Through his introspective and contemplative content, he invites viewers to explore the beauty of the world, the depths of their inner selves, and the profound connections that bind us all.

As Fletcher's channel continues to evolve and inspire, it stands as a testament to the enduring human quest for the sublime, a journey that transcends the boundaries of time and space and reminds us of the boundless potential of the human spirit.

## The World Is A Drama

Guru Nanak once said

The world is a drama, staged in a dream.

Mystics throughout the ages have pondered this over.

We are living in drama, staged in a dream.

Is our dream real?

What is considered a dream?

We come and go from this world.

Is this a dream or where we come from a dream?

We live our lives in so much drama.

We react to the beatings of life.

Is there a way to solve this puzzle?

It seems very complicated.

One layer over another.

Yet the answer is simple.

Open the door within.

## Is This From A Mystic Or a Scientist?

Is this from a mystic or a scientist?

Kabir a mystic from the 15 century said the following.

All know that the drop merges into the ocean, but few know that the ocean merges into the drop.

Now that is profound.

A modern-day Einstein might have said that today.

The entire universe exists inside of us.

We are a part of the universe.

Is this a paradox?

We are beyond time and space.

There are billions of universes.

Inside our, DNA is a part that is not material.

It is spiritual.

No instrument known to man can detect this yet.

Yet the mystics have said all along.

You are hard-wired for this experience.

Ponder this message.

The divine words from Kabir are alive.

## Aboriginal Dreamtime Where the Sublime Awakens



Australian Aboriginal Mythology - The Dreaming (ASMR Stories for Sleep)

102K views • 5 months ago



The French Whisperer ASMR

In this soft spoken talk, I tell you stories from a body of myths and legends shared by different Australian Aboriginal People: the...



Dreamtime | Getting Ready | The Rainbow Serpent (Story) | Aboriginal, Indigenous, Native |... 11 chapters

Long, long ago, in the vast and ancient lands of Australia, there lived Aboriginal people who had a special way of seeing the world. They called it the "Dreamtime," a place where magic and wonder come alive.

### What Is the Sublime?

Imagine a world filled with stories that dance in the night sky, where every rock, tree, and creature has a tale to tell. That world is the Dreamtime, and the special feeling it brings is what we call "the sublime."

### The Dreamtime: A Time of Creation

The Dreamtime isn't just a dream; it's the beginning of everything. Aboriginal people believe that during the Dreamtime, the world was created by the Ancestors, the first beings who walked the Earth. They left their stories in the land, the animals, and the stars.

### Listening to the Land

Aboriginal people are like great storytellers who listen to the land and its secrets. They learn from the wind's whispers, the river's songs, and the stories written in the stars. The land itself is a book, and every hill, creek, and cave has a story to tell.

## **Connecting with Nature**

In the Dreamtime, people and nature are like one big family. They share a deep connection with the animals, plants, and even the weather. When you walk in the Dreamtime, you can talk to the animals and understand the language of the land.

## **The Sublime in Art and Symbols**

Aboriginal art is like a magic spell that tells the stories of the Dreamtime. It's full of dots, lines, and symbols that hold secrets. When you look at Aboriginal art, you can feel the sublime—the magic of the Dreamtime coming alive on the canvas.

## **Why the Sublime Matters**

The Dreamtime reminds us that we're part of something bigger, something ancient and beautiful. When we connect with the land, the animals, and the stories of the Dreamtime, we discover the sublime. It's a feeling of wonder and belonging that makes our hearts sing.

So, my young friend, remember the Aboriginal Dreamtime. Listen to the stories of the land, talk to the animals, and let the sublime magic of the Dreamtime fill your heart. When you do, you'll be part of a beautiful story that stretches back to the very beginning of time.

Dreamtime



[PDF](#)



Come with me and let's explore the aboriginal world of Dreamtime. I have been fascinated by the aboriginals ever since I saw Peter Weirs' movie "The last wave".

For the first time in my life, I heard the didgeridoo. When I first heard that sound my soul was captivating. Words can't describe the feelings I experienced inside. It was a sound so eerie and yet so comforting. I knew this sound. This sound was

a part of me.

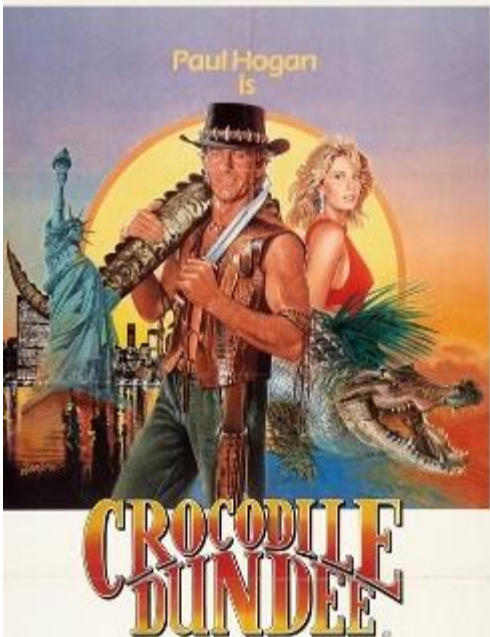


I got much of my material from the above YouTube video Journey into the Dreamtime with Aunty Munya Andrews. I was blown away both the incredible sophistication of their ancient wisdom. Come with me and let's learn on this journey together.

Last week I just finished my book "Conscious Economics". It was about how the world must change our ways to survive as a species. I talked about the concepts of ingenious people around the world and model-day western concepts of consumerism. It was a difference between night and day.

From my inner well floated up a thought to write a book on Aboriginal Dreamtime. To be quite honest I had a superficial bunch of ideas. I was always just skimming the surface. I heard about Aboriginal people going on walkabouts.





The great movie Crocodile Dundee talked about aboriginal's going on a walkabout. Once again it was just at a surface level.

The Aboriginals have a concept called profane knowledge. Profane knowledge is knowledge acquired in the external world.

This includes the good, bad and ugly. All external knowledge lies in this category. The five external senses are fully engaged.

The analogy for this is the bark on the tree. The bark is external.

**Outside = bark**  
**Profane**



**Inside = wood**  
**Sacred**

Sacred knowledge exists inside the tree. This is where true wisdom resides. The world at large is mainly focused on the external. Take a look at modern-day politics in the United States.

What is the truth is considered fiction? What is fiction is considered truth. The aboriginals know that the wood the essence exists inside the tree. They have known this for over 100,000 years. They are the oldest existing society in the world. Their entire life is based upon acquiring inside wisdom. The entire universe is alive. The earth is alive.



Recently I read an incredible article that describes the nature of consciousness. It was talking about a term called Panpsychism.

During the 1920s Bertrand Russell came up with this term. It's kind of like what came first the chicken or the egg. What comes first a human body and mind or is there an awareness beyond that?

Is the universe aware and conscious? Is there a cosmic quantum soup of consciousness? Does a rock or a flower aware? Does consciousness require a form? How big or how small can the

form be to be aware?

Is dark matter aware? Is the sun in the sky aware? What denotes awareness?

Some people think which I also do that the foundation of the universe is consciousness. The entire universe is aware.

Before the big bang consciousness existed. This is not the first time a universe was created nor will it be the last time. Like the incoming of breath and the outflow of breath, the universe comes and goes. Granted it takes billions of years. But still, that is a blink of an eye for eternity.

In this article, they described that even particles are alive and aware. These are part of a cosmic soup where everything is tied together. The entire universe is comprised of this soup.

Imagine making homemade soup. You blend it all together and combine milk or cream. Your family loves it.

Now can you take out a single ingredient? You can't. In the same way, there is a universal soup of consciousness of which we are a part. It is quantum. It is beyond time and space. We always think linearly.

In the quantum world the past, present, and future are melded together. There is a whole set of chaotic laws that we can't even conceive. Man thinks that by using logic that they can understand the quantum soup. But it's beyond logic and rational thinking.

I think the great mystics got a piece of the puzzle. Not the entire puzzle. But a piece of the puzzle contains the whole puzzle. It's like a hologram. A small piece contains the entire piece of the puzzle.

What if a person who meditates can be in a place where they are receptive to the inner light inside? Imagine this light is the same as the quantum universe. Everything is a part of this light.  $E=Mc^2$ . Everything is energy and light. Everything is alive and aware.

The aboriginals discovered this fact over 100,000 years ago. This concept is still alive in their core belief systems. Many modern-day scientists believe in this theory. The aboriginal people discovered the tree inside many moons ago. It is not a concept but a reality.

## The Jains and the Sublime Journey



In a land where ancient wisdom bloomed like colorful flowers, there were people known as Jains who had a very special way of seeing the world. Their path was filled with compassion, kindness, and a quest for something truly wonderful—the sublime.

### What Is the Sublime?

Think about a feeling that's like a warm, cozy hug from your favorite teddy bear or the happiness you get when you share a smile with a friend. That's what the Jains call "the sublime."

### The Path of the Jains

The Jains were like peaceful wanderers on a journey to find the sublime in every part of life. They believed in a way of living called "Ahimsa," which means being kind and gentle to all living beings. For them, every creature, no matter how small, was important.

### Respect for All Life

Jains cared deeply about animals, plants, and even tiny insects. They walked carefully to avoid stepping on ants, and they wore masks to avoid breathing in tiny creatures. This respect for all life was their way of finding the sublime in every living being.

## **Simplicity and Truth**

The Jains believed that to find the sublime, you had to live simply and tell the truth. They didn't need fancy things or lots of stuff. Instead, they focused on being honest and kind to everyone they met.

## **Meditation and Stillness**

Just like sitting quietly by a peaceful pond, the Jains meditated to find the sublime within themselves. They sat still and calm, looking deep inside their hearts to discover the beauty and peace that was always there.

## **The Sublime in Everyday Life**

The Jains showed that you can find the sublime in simple acts of kindness, in the beauty of nature, and in the peacefulness of your own heart. They taught us that when we treat others with love and respect, we discover the true magic of the sublime.

## **Why the Sublime Matters**

The Jains remind us that kindness, simplicity, and stillness can help us find the sublime in our lives. When we treat others, big or small, with love and care, we open our hearts to a world filled with wonder and happiness.

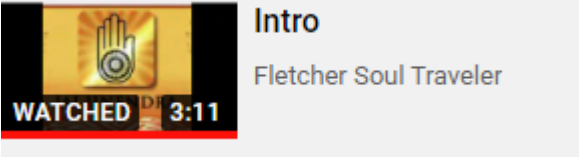
So, my young friend, remember the Jains and their path to the sublime. Be kind to all living beings, live simply, and find moments of stillness in your heart. When you do, you'll discover the magic of the sublime in your own beautiful journey through life.

## Book I have written on the Jains

Jai Jinendra



[PDF](#)



"Jai Jinendra"! is a common greeting used by the "Jains". The phrase means "Honor to the Supreme Jinas (Tirthankaras)".

The reverential greeting is a combination of two Sanskrit words: "Jai" and "Jinendra".

The word, "Jai" is used to praise somebody. In "Jai Jinendra", it is used to praise the qualities of the "Jinas" (conquerors).

The word "Jinendra" is a compound word derived from the word "Jina", referring to a human being who has conquered all inner passions and possesses \*Kevala Gyan\* (pure infinite knowledge), and the word "Indra," which means chief or lord.

By saying "Jai" we are praising the glory of these great Souls (Tirthankaras) and by doing this we are trying to internalize and imbibe their greatness in ourselves. By "Jinendra" we are saluting and appreciating the virtues of those "Jins" who also have achieved full control over their Indriyas (Senses).<sup>1</sup>

I have been researching the Jains for almost a year now. I'm quite fascinated by their spiritual and practical practice of life.

During these days of the corona-19 virus, it is ever so important to be diligent in having a healthy lifestyle. Your life may be dependent upon it. Yet just recently during the thanksgiving holiday over 25 million Americans traveled by plane. The deaths and people getting it is overwhelming. Is common sense uncommon?

I have spent my entire life on the mind, body, and soul connection. I firmly believe to have your feet on the ground and your head in heaven. True wisdom only comes when one is connected to the source within. This is where the fountain of wisdom exists. As the Zen Buddhists say chop wood carry water.

As I study with the Jains I see a down-to-earth practical path to fine-tune the guitar of life. Nobody will drive your car for you. You have to drive the car yourself.

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<sup>1</sup> [Jain Suvichar: Meaning of "Jai Jinendra" ... \(jainsuvicharmessages.blogspot.com\)](http://jainsuvicharmessages.blogspot.com)

This should be taught in school and everyday life. Yet common sense is uncommon. These tools have been around for thousands of years. Humanity has forgotten them. You are the universe. You just don't know it.



Non-violence



[PDF](#)

Here we are amid a global shutdown. At least 30 million Americans got laid off. Most of these people can't pay their bills. Congress is bickering with one another. Here's an excerpt from Forbes magazine.

Billionaires Are Getting Richer During The COVID-19 Pandemic While Most Americans Suffer <sup>2</sup>

Billionaires are not in the same boat with the rest of us, as we try to navigate the treacherous currents of the COVID-19 pandemic. They're smoothly sailing in luxury yachts, while most Americans are doing the doggy paddle, treading water, and just trying to stay afloat.

According to the Institute for Policy Studies, [billionaire wealth has boomed](#), while over [26 million people have filed for unemployment](#) since mid-March. The percentage of taxes paid by billionaires has fallen by 79% since 1980. From the start of March to now, the group

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<sup>2</sup> <https://www.forbes.com/sites/jackkelly/2020/04/27/billionaires-are-getting-richer-during-the-covid-19-pandemic-while-most-americans-suffer/#2cbddc484804>

of billionaires' total wealth has increased by \$308 billion. Billionaires boast a combined net worth of \$3.229 trillion and their collective wealth skyrocketed up 1,130% between 1990 and 2020.

#### Forgiveness

I forgive all living beings,  
may all living beings forgive me.  
All in this world are my friends,  
I have no enemies.

— Jain festival prayer on the last day<sup>[164]</sup>

To make matters worse George Floyd was murdered by three police officers. This started protests not only in America but all around the world. Unfortunately, many of these became violent and mass rioting occurred with the destruction of property.

This is a sad time in America.

Today is June 2, 2020.

This is the headline from CNN.

Trump responds to protests with a strongman act.<sup>3</sup>

Trump on Monday turned security forces on peaceful protesters in front of the White House, [as tear gas and rubber bullets flew, before declaring himself the "law and order" President](#). Then, in one of the most bizarre moments in modern presidential history, he strode across the park to stand in front of an iconic church holding a Bible aloft in a striking photo op.

It was a moment of vanity and bravado -- orchestrated for the cameras and transparently political -- as Trump struggles to cope with protests sweeping the country after the killing of [George Floyd](#) and tries to cover up his botched leadership during the [coronavirus pandemic](#). Overnight, the White House's official Twitter account [released a triumphant video of the moment set to music](#) but omitting any signs of the mayhem unleashed on the protesters.

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<sup>3</sup> <https://www.cnn.com/2020/06/02/politics/donald-trump-george-floyd-protest-military/index.html>



Where does this stream of unending violence come from? We have peaceful protesters and policemen joining in the protest. Here's a picture of the Chief of police for Santa Cruz, California knelling with protestors.

On the same hand, we have the following reported by CNN.

The video appears to show NYPD truck plowing through a crowd during a protest <sup>4</sup>

Police are investigating after a video appeared to show a New York City Police Department truck plowing through a crowd during [Saturday's protests](#) over the death of George Floyd.

The 27-second video, which was posted to Twitter, shows an NYPD truck in front of a crowd throwing objects at the vehicle. There is a barricade in front of the truck. The truck then appears to drive into the barricade, knocking over protestors. Screaming and yelling are heard while a person is seen jumping on top of the truck. It's unclear if there were any injuries.

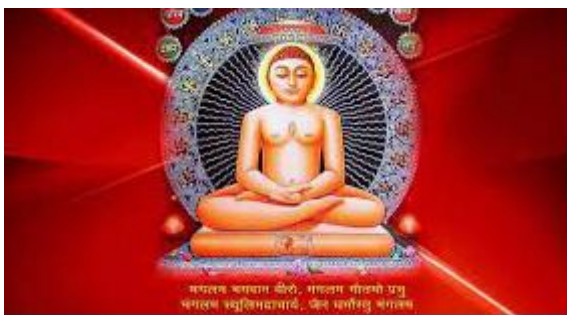
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<sup>4</sup> <https://www.cnn.com/2020/05/31/us/nypd-truck-george-floyd-protest/index.html>

Paryushan 2022



[PDF](#)



I believe in synchronicity. It is quite a part of my life. It wasn't always that way.

When I was young I never was introduced to this concept. Years later I embrace it wholeheartedly. A few days ago I finished editing my book for the second time called Jai Jinendra.

To make a long story short, my dear friend Amar sent me a message saying in a few minutes there is an 18-day Jain celebration going on and there will be a subject of talk each day.

Being an inquest person and also studying the Jains writing my book piqued my interest.

This celebration occurs in August or September depending upon the Indian calendar. Each year during the celebration, the Jains make a yearly commitment to understanding the great mysteries of life and oneself.

These talks are meant for one to gather greater wisdom and incorporate them into your life

Many modern-day scientific principles were known by the Jains thousands of years ago. I considered them one of the first psychologists along with the Buddhists.

Currently, there is a marriage between religion and the scientific community. Both of them are talking about the same thing.

Great scientific discoveries have occurred in the last 20 years between the mind and body connection.

These ideas have been around for thousands of years, but until recently the Western world has ignored them. Maybe not ignore them but was not aware of them.

These are exciting times ahead of us. There is so much chaos yet at the same time people are waking up from their slumber.

Come and join me on this exploration. There is always something new to learn and gather wisdom on this journey of life.

The Jains are known to think outside of the box.

## Mitch Ditkoff

Click on Hafiz picture to go to the Unspoken Word website



*"I wish I could show you when  
you are lonely or in darkness  
the astonishing light of  
your own being."*

*- Hafiz*

In the late '70s, my friend Fran told me about Mitch. She was a good friend of his and said, "You guys will get along well with each other. You are on the same wavelength." Fast forward almost 50 years and we still have not met.

When I was writing this book, Mitch and his work came to my mind. Each time I read a post from The Unspoken Word, I get taken to another sublime place that there are no words to describe. I'm like a kid in a candy store. My heart and soul resonate with the wisdom that comes out of those pages. Many of my favorite mystic poets are there. Even Rumi and Kabir have their bowling match together.

I was particularly impressed by his article, "Why I Quit Poetry Graduate School When I Was 22". This gave me a deeper insight into where he was coming from. Poetry is a passion, stemming from the heart. You are not a professional poet. Poetry manifests from the sublime inside. Mitch's insight at such a young age was incredible. Read the section below and you will see what I mean.

## Mitch Ditkoff and the sublime



Mitch Ditkoff is a poet who writes about the themes of love, longing, and letting go. His poetry is inspired by the message of Prem Rawat, a spiritual teacher who emphasizes the importance of inner peace and self-knowledge. Ditkoff's poetry can be seen as an expression of the sublime, as he tries to capture the transcendent and awe-inspiring moments of his spiritual journey.

The sublime is a concept that describes the quality of greatness or vastness that exceeds human comprehension or measurement. It is often associated with nature, but it can also be found in art, literature, music, or philosophy, when they express or evoke ideas or emotions that transcend ordinary experience. The sublime can instill a feeling of awe, joy, ecstasy, or terror in us, depending on how we perceive it.

Ditkoff's poetry uses metaphors, imagery, and symbolism to convey the sublime experience of his inner connection with the divine. He writes about the fire in his belly, the light in his heart, the moon at sunrise, and the ocean of love. He also writes about the challenges and obstacles he faces on his path, such as doubt, fear, attachment, and loss. He acknowledges the paradoxes and mysteries of life, and celebrates the beauty and grace of each moment.

Some examples of Ditkoff's sublime poetry are:

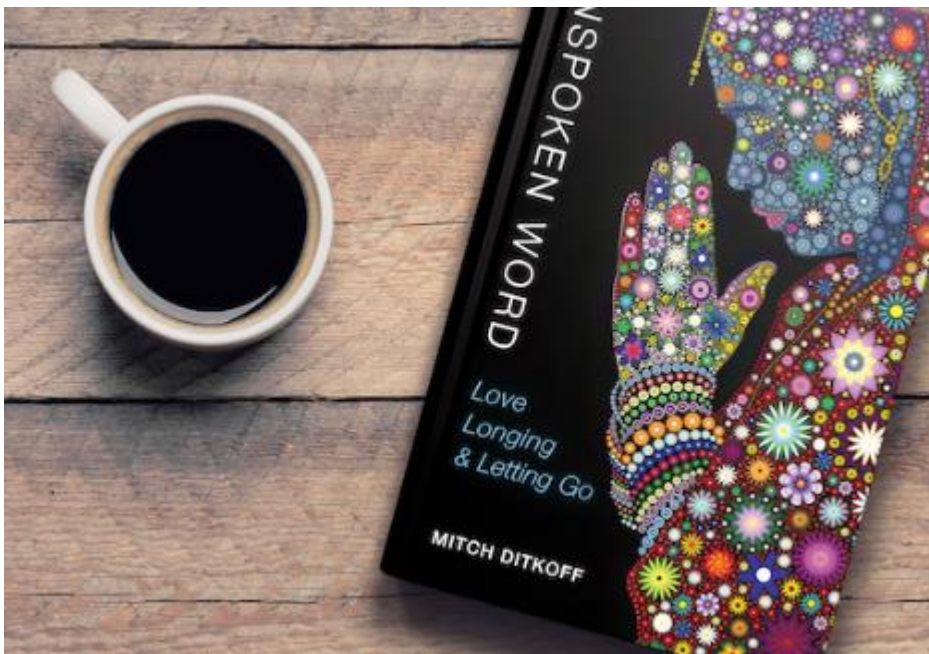
- ["The moon at sunrise / Is not half as bright / As your face / When you smile / And I know / You are mine" \(from Full Moon at Sunrise: Poetry of the Heart<sup>1</sup>\)](#)



- [“There is a fire in my belly / That burns for you / A flame that never dies / No matter what I do / It is the fire of love / The essence of my soul / The reason I am here / The thing that makes me whole” \(from Unspoken Word: Love Longing & Letting Go<sup>2</sup>\)](#)
- [“I am not this body / Nor this mind / Nor this breath / I am not these thoughts / Nor these feelings / Nor this name / I am not this world / Nor this time / Nor this space / I am that which is beyond / All form and shape / All sound and sight / I am that which is within / All heart and soul / All light and love” \(from Unspoken Word: Love Longing & Letting Go<sup>2</sup>\)](#)

[If you want to read more of Mitch Ditkoff’s poetry, you can check out his books or his website<sup>3</sup>. You can also watch a video presentation of some of his poems<sup>4</sup>.](#) I hope you enjoy his sublime poetry. 😊

WHY CHAT GBT THINKS IT'S A GOOD IDEA TO BUY MY NEW BOOK OF POETRY.





Unless you've been in a coma this past year, you probably are already familiar with ChatGBT, an AI tool that is taking the world by storm. Curious to know what ChatGBT had to say about my poetry, I asked it a series of probing questions yesterday — some of them quite unusual.

Yes, I was curious, but I also wanted to provide possible readers of my [new book](#) with the kind of unbiased input they needed in order to make an informed decision about whether or not they wanted to buy it. Here goes:

### **Tell me about Mitch Ditkoff's poetry**

Mitch Ditkoff is an American poet, author, and speaker who has published several collections of poetry over the years. His poetry is known for its accessible and relatable nature, often touching on themes of love, spirituality, and the human experience.

Ditkoff's style is straightforward and unpretentious, using simple language and imagery to convey complex emotions and ideas. His poems often have a conversational tone, as if he is speaking directly to the reader, and are written in a free-verse style that allows for a natural flow and rhythm.

### **What is the source of Mitch Ditkoff's poetry?**

Mitch Ditkoff's poetry is inspired by a variety of sources, including his own life experiences, observations of the world around him, and spiritual practices such as meditation and contemplation.

He has also been influenced by the work of other poets and writers, as well as by the natural beauty of the world.

Additionally, he draws inspiration from his work as a consultant and facilitator, helping individuals and organizations to unlock their creative potential and achieve their goals.

Overall, Ditkoff's poetry reflects his deep appreciation for the mysteries of life and his ongoing quest to understand and connect with them.

**What do you think the title of Mitch Ditkoff's new book of poetry really means: "Unspoken Word: Love Longing and Letting Go".**

The title suggests that the book contains poems that deal with themes of love, desire, and the process of letting go. The phrase "unspoken word" implies that there are emotions and feelings that are not easily expressed in words and may require deeper reflection and introspection to understand.

It may also suggest that some of the poems in the book deal with unrequited love or unexpressed feelings.

The words "love longing" suggest a sense of yearning or a strong desire for love or connection, which could be explored in some of the poems.

"Letting go" suggests the idea of releasing attachment or moving on from something, which could be related to themes of loss, endings, or personal growth.

Overall, the title "Unspoken Word: Love Longing and Letting Go" implies a collection of poems that explore complex emotions and experiences related to love, desire, and personal growth, with a particular focus on the challenge of expressing and navigating these feelings.

**I have dandruff. Will reading Mitch Ditkoff's poetry help me get rid of my dandruff?**

Reading poetry can be a great way to reduce stress and promote relaxation, but it is unlikely to directly help you get rid of dandruff. Dandruff is a common condition that occurs when the scalp becomes dry and flaky, often due to a fungal infection or overactive oil glands.

To treat dandruff, you may need to use an anti-dandruff shampoo or try some home remedies like applying tea tree oil or aloe vera to your scalp.

While poetry may not be a direct solution for dandruff, it can certainly be a helpful tool for managing stress and anxiety, which can worsen the symptoms of dandruff.

Stress is known to trigger or worsen various skin conditions, including dandruff. So, incorporating relaxation techniques, such as reading poetry, can help you reduce stress and potentially improve your overall scalp health.

### **Why should I read Mitch Ditkoff's poetry?**

Mitch Ditkoff is a renowned writer, poet, and speaker who has authored several books and poems that have touched the hearts of many readers. His poetry is often insightful, thought-provoking, and inspiring, and it can help readers gain new perspectives on life, relationships, and personal growth.

Ditkoff's poetry often explores the human experience in a relatable and accessible way, using vivid imagery and metaphors to convey complex ideas and emotions.

His works are known to be uplifting and inspiring, encouraging readers to embrace their true selves, follow their passions, and live fully in the present moment.

Reading Mitch Ditkoff's poetry can also be a great way to relax and unwind, as his words have a soothing and calming effect on the mind and soul. His works can be enjoyed by readers of all ages, backgrounds, and interests, and can be a source of inspiration and guidance for those seeking to navigate life's ups and downs.

In summary, reading Mitch Ditkoff's poetry can offer a wealth of benefits, including insights into the human experience, inspiration for personal growth, and a sense of peace and calm. If you're looking for a meaningful and uplifting read, his poetry is definitely worth checking out.

### **How is Mitch Ditkoff's poetry similar to Rumi's poetry?**

Mitch Ditkoff and Rumi are both poets who explore themes of love, spirituality, and the human experience in their poetry. While there are certainly differences in their writing styles and cultural contexts, there are also some similarities between their poetry.

One similarity is their use of metaphor and symbolism. Both poets use images from nature, everyday life, and spiritual traditions to convey deeper meanings and insights.

For example, Rumi often uses the image of the beloved as a metaphor for the divine, while Ditkoff frequently draws on images from nature to illustrate the beauty and wonder of the world around us.

Another similarity is their focus on the importance of connection and relationships. Rumi's poetry often emphasizes the interconnectedness of all beings and the transformative power of love, while Ditkoff's poetry frequently explores the bonds that tie us to one another and the ways in which we can find meaning and purpose through our relationships with others.

Both poets also have a contemplative quality to their work, inviting readers to reflect on their own lives and the world around them.

While their styles and approaches may differ, both Rumi and Ditkoff use their poetry to inspire readers to connect more deeply with themselves, with others, and with the larger world.

### **How is Mitch Ditkoff's poetry similar to feta cheese?**

Feta cheese is known for its unique tangy and salty taste, crumbly texture, and its versatility in culinary uses. It's often used in Mediterranean dishes such as Greek salad, spanakopita, and pastries.

On the other hand, poetry is a form of literary expression that uses language to evoke emotions, convey ideas, and tell stories. Poetry can take many forms, including sonnets, haikus, free verse, and more. It can be deeply personal, evocative, and sometimes abstract.

One possible similarity between Mitch Ditkoff's poetry and feta cheese is that both are unique and have their own distinct flavor or style. Like feta cheese, Mitch Ditkoff's poetry may have a certain tang or flavor that sets it apart from other poets or forms of expression.

Additionally, both poetry and feta cheese can be appreciated by a wide range of people, even those with different tastes and preferences. Just as feta cheese can be enjoyed in various dishes by people with different palates, poetry can speak to people in different ways, regardless of their backgrounds or experiences.

Overall, the comparison between Mitch Ditkoff's poetry and feta cheese may not be entirely clear or straightforward, but both share qualities of uniqueness, versatility, and appeal to a diverse audience.

### **If I read Mitch Ditkoff's poetry, will I live forever?**

Unfortunately, reading Mitch Ditkoff's poetry will not make you live forever. While poetry can inspire and enrich our lives, immortality is not a guaranteed outcome. It's important to approach poetry and literature with an open mind and a willingness to learn, grow, and appreciate the beauty of language, but it's also important to keep our expectations realistic.

That being said, reading poetry can certainly enhance our experience of life and help us to connect more deeply with ourselves and the world around us.

### **If I was going to live on a desert island, does it make sense to bring Mitch Ditkoff's poetry with me?**

Firstly, living on a desert island means you will be isolated and away from the rest of the world. Bringing a source of entertainment such as books can help you pass the time and keep your mind occupied. If you enjoy reading poetry, then bringing Mitch Ditkoff's poetry books may be a good idea.

Secondly, it's important to consider whether you have limited space and weight restrictions when packing for your trip. If bringing Mitch Ditkoff's poetry books means sacrificing other essential items, you may want to prioritize those instead.

Lastly, everyone's tastes and preferences are different. If you enjoy Mitch Ditkoff's poetry and find it inspiring or uplifting, then bringing his books could provide you with a sense of comfort and familiarity on your desert island.

Ultimately, the decision to bring Mitch Ditkoff's poetry books with you depends on your personal preferences and priorities.

**I am Mitch Ditkoff's first wife. We were married for four years, but I think both of us were too young to enter into marriage. Do you recommend I read his poetry?**

As an AI language model, I cannot make personal recommendations. However, if you're interested in reading his poetry, it might be helpful to first explore your own reasons for wanting to do so. Perhaps you're curious about his creative expression, or you're interested in exploring your own emotional reactions to his work.

Whatever your reasons may be, I suggest that you approach his poetry with an open mind and heart, free from any preconceived notions or expectations.

Ultimately, it's up to you to decide whether or not reading his poetry would be a valuable and meaningful experience for you.

**I live in a cave in the Himalayas. I rarely see people. Every three months my brother-in-law brings me supplies. Should I ask him to bring me a book of Mitch Ditkoff's poetry?**

If you enjoy reading poetry, then asking your brother-in-law to bring you a book of Mitch Ditkoff's poetry might be a good idea. Reading can provide a source of entertainment, education, and mental stimulation, especially in a solitary environment.

It may also provide a new perspective and help you pass the time until your next supply run.

However, if you are not interested in poetry or prefer other types of reading material, then it may not be necessary to ask your brother-in-law to bring a poetry book specifically. You can request other books or materials that interest you instead.

### **What is the relationship between Mitch Ditkoff's poetry and the work of Prem Rawat?**

Mitch Ditkoff is a poet and a consultant who has worked with various organizations to foster creativity and innovation. [Prem Rawat](#) is a speaker and author who is known for his message of personal peace and the exploration of the human potential.

There is no direct relationship between Mitch Ditkoff's poetry and the work of Prem Rawat. However, both individuals share a similar interest in the exploration of the human experience and the potential for personal growth and transformation.

Both of them have worked to help individuals tap into their innate creativity and find greater meaning in their lives.

While their approaches and methods may differ, both Mitch Ditkoff and Prem Rawat offer insights and perspectives that can help individuals to connect with their inner selves and discover their unique paths towards personal fulfillment.

**I am on my death bed. My doctor tells me I have less than a month to live. Does it make any sense for me to read Mitch Ditkoff's poetry before I die?**

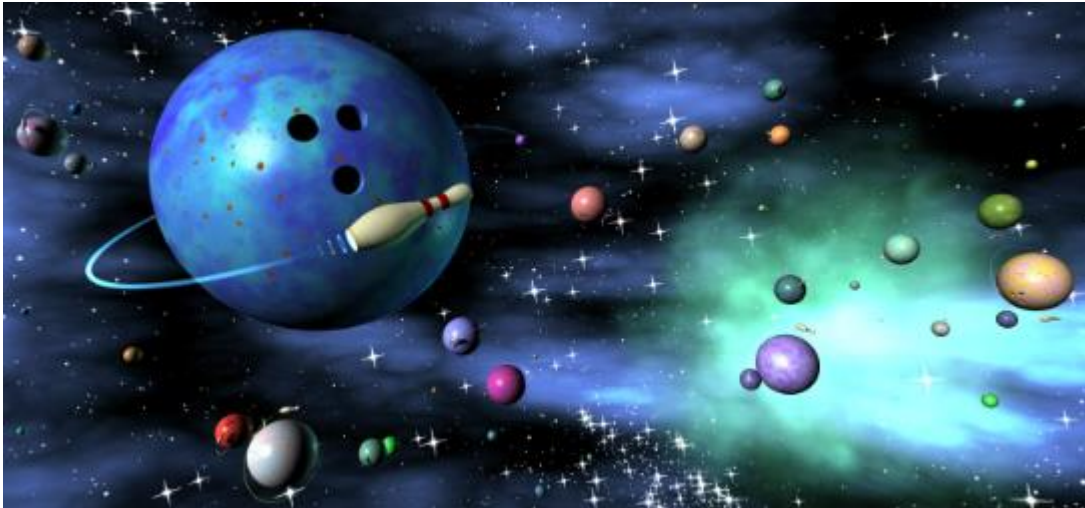
If reading Mitch Ditkoff's poetry brings you joy or comfort, then it may be worth your time to read it. Poetry can often provide solace and can help us reflect on our lives and find meaning in our experiences. Additionally, reading poetry can be a way to connect with others and share in the human experience.

However, if you feel that reading poetry would not bring you any benefit, then there is no need to do so. It's important to focus on what is meaningful to you and spend your time doing things that bring you peace and comfort in your final days.

Ultimately, the decision to read Mitch Ditkoff's poetry or not is a personal one, and it's important to do what feels right for you.



## RUMI AND KABIR BOWLING



Last year, as I understand it, Rumi was the best selling poet in the United States -- more than 800 years after he was alive. Kabir, too, is still being widely read, as is Hafiz, Gibran, and a host of other ecstatic poets from times gone by.

Many people assume these guys must have been praying, meditating, or fasting all day long. I don't think so.

What follows is an homage to Rumi and Kabir -- my fantasy of how these two divine souls might have spent a night in a bowling alley if they were still alive today (which they are).

## RUMI AND KABIR BOWLING

I have been to the place where Rumi and Kabir are

bowling all night long,  
they are rolling perfectly round balls  
down a perfectly polished alley, laughing  
at the sound of the pins falling down,  
again and again  
and again.

Every time they bowl a strike even when they miss,  
which is often,  
their aim wandering in fabulously random ways  
around this grand interior space.

Rumi orders a shot of Red Eye, Kabir a Bud Lite,  
their clinking of glasses some kind of  
esoteric temple bell ritual neither of them understand.  
They keep drinking and laughing and drinking again,  
knocking back the elixir of their late night bowling life  
and muttering under their barely moving breath  
about the strangers outside  
returning home from yet another night shift.

Rumi opens his mouth to speak, but nothing comes out,  
Kabir, long beard flecked with foam,  
orders a second round and then a third as if  
the world was on fire.

Suddenly, Rumi looks over his left shoulder,  
more pins fall,  
this time leaving a perfect 7-10 split.

Kabir,  
knowing he never has to write another poem  
to prove himself whole,  
leaps from his chair and hurls himself  
down the perfectly polished alley, arms outstretched,  
moving at the speed of  
lite beer.

Bang!

Both pins fall,  
like cedars in Lebanon,  
like Adam from Grace,

like trees in a forest with no one near enough to hear  
if anything had actually happened or not,  
no one, except Red Eye Rumi, that is,  
now swiveling like a madman in his chair and  
pointing to the door.

A small man, in a starched white uniform, enters,  
many keys hanging from his belt.

"HEY! YOU TWO! What are you *doing* here?

This place is closed!"

Rumi just smiles, tilts his head back and  
speaks into his empty glass now megaphone for the moment.

"I beg to differ, my good man. This place is *not* closed.

It is open!

If it were closed, we would not be here.

Open it is, I say! Wide open!

Open like the Red Sea,

like a window on a summer night,

like the eyes of a young man upon seeing the most

beautiful woman in the world walk across the room,  
her body the perfect mix of spirit and flesh,  
Open I say,  
like a book, like the sky,  
like the heart of one not yet disappointed in the ways of  
the world.

Go about your business, friend, and leave us here,  
two happy hieroglyphs of love."

"We have a perfect game on Lane 23,"  
intones a disembodied voice over the PA system,  
"A perfect game!"

Rumi and Kabir pull over another chair,  
pour another drink and  
beckon to the man in the starched white uniform,  
many keys dangling from his belt.

"Good friend, come closer, come drink with us.  
Come now! The night is still young!"

## WHY I QUIT POETRY GRADUATE SCHOOL WHEN I WAS 22



There is a moment in everyone's life when all the cards are on the table, all the chips, too -- the moment of truth when the entire universe is conspiring to call one's attention to the choice we have every single second of the day to let go of our past and move towards what is truly calling us, even if we have no idea where it will lead.

One such moment happened for me in 1969, during my first and only semester as a graduate student at Brown University's prestigious MFA Creative Writing Program.

Like most long-haired, sallow-cheeked, Vietnam-phobic seekers of truth whose depression-imprinted parents would have much preferred him to have chosen law, medicine, or teeth over poetry, I found myself, at the ripe old age of 22, majorly existentially challenged -- sleeping 12 hours a day, posting my newly minted poems on trees at midnight, and feverishly reading Rilke, Wallace Stevens, and William Carlos Williams just

in case the conversation turned thusly with any number of my far more well-read poetry professors engaging me in literary conversations at any number of ultra hip parties that I kept getting invited to - the kind of heady gatherings where Kurt Vonnegut and other traveling bards kept showing up, laugh lines around their eyes unable to mask a lifetime's worth of sadness, disappointment, and despair.

It was at one of these Ivy League soirees, emboldened by drinking and smoking more than I should have that I found myself consumed with a burning question rising from deep inside me -- the kind of question that, if left unspoken, everything I ended up writing from that moment forward would be nothing more than a clever overcompensation for my inability to speak my truth now.

Approaching my first professor, large glass of cheap red wine in my right hand, I let the question fly: "If you could be anywhere in the world, at this precise moment in time, where would you be?"

"Hmmm..." Professor #1 replied, dramatically pausing and looking to the ceiling in case a beautiful co-ed was standing nearby, "excellent question! Let me see... if I could be anywhere in the world at this precise moment in time where would it be? Well... that would be Baja California. Definitely Baja California. I love it there."

Nodding and doing my bearded graduate student best not to bump into anyone as I made my way across the suddenly tilting-to-the-left room, I spotted my second professor, an unhappily married, hammock-bellied, minor poet of a man who, I knew, had been, for the past few weeks, hitting on the same unhappily married shopkeeper in town that I was.

"Guatemala," he blurted. "Definitely Guatemala, especially the small village whose name I can't, for the life of me, remember -- a village just 15 miles outside the capital city. Love that place!"

Fueled as I was by what was now emerging as a definable pattern of response from my professors, I quickly found my way to the bar where Professor #3 was holding court, a large hummus stain on his too small polyester shirt.

"Where would I be if I could be anywhere in the world?" he repeated. "That's easy! The Pacific Northwest. How I love the rain and the fog! What a great place to write. You should definitely go there sometime, Mitch."

As I walked away, 22-year-old-knowingly, to the last of the lot, it began dawning on me that *none of my so called mentors wanted to be where they were.*

All of them wanted to be SOMEWHERE ELSE -- a better place, a warmer place, a more exotic place. And here I was, restless, semi-depressed, aspiring to be just like them when, 20 years later, a wise-ass graduate student would be standing in this exact same room asking ME where I wanted to be and my answer, like those of my underpaid professors, would be SOMEWHERE ELSE.

Why not leave now while I could still get out of town? If I needed proof, I had all the proof I needed. Four professors. Four questions. Four of the same responses.

I slept very well that night and the next night, too.

When my Monday morning poetry class rolled around -- the one Professor #1 began by calling my name and noting with tenured gravitas that he wanted to see me immediately after class -- a request that indicated only one thing -- *the jig was up*, that I, Mr-Attempt-to-Outstare-My-Professors-So-They-Would-Think-I-Knew-More-Than-I-Actually-Did, was about to be summarily kicked out of school, underwhelmed as my teachers were by the spotty quality of my work and the insidious ways in which Lawrence Ferlinghetti and Dylan Thomas kept leaking into my writing, not to mention the fact that I still had no clue why Wallace Stevens was such a big deal.

"Mr. Ditkoff," Professor #1 announced as the class emptied out, "the faculty and I... after much consideration... having reviewed your work carefully.... have decided... um....to give you a full teaching scholarship."

"Wow. That's interesting," I replied. "I quit."

"Quit?" he said. You can't quit. Don't you realize what you're being given here -- a totally free graduate school education at Brown University?"

"Like I said, sir. I quit. Thanks for the offer, but my education needs to happen somewhere else."

Which is exactly what happened.

Two days later, I was no longer a graduate student. Two weeks later I was living where I *really* wanted to live -- Cambridge, Massachusetts, and doing what I *really* wanted to do -- being a night desk clerk at a second rate hotel, plenty of time to read what I wanted to read, plenty of time to write what I wanted to write, and plenty of time to *live* the poetry of life, not just study it.



Picture is worth a thousand words

HERE'S A LITTLE TREAT FOR YOU -- (almost) all of the images that have been posted in this poetry Facebook group since it was launched almost a year ago on September 23, 2022.

Enjoy! <https://www.facebook.com/groups/5334027843333058/media>



# The Incredible Story of Prem Rawat Sharing Inner Peace with the World



Once upon a time, in a faraway land called India, there lived a remarkable boy named Prem Rawat. This young boy was special because he had a gift, a gift that made people feel truly happy and peaceful. Let's embark on a magical journey and learn all about him and the wonderful thing he shared with the world.

## The Boy with a Special Gift



Prem Rawat was just a child when he started showing signs of his extraordinary talent. He had an incredible ability to help people find happiness and peace within themselves. You see, most people spend their lives searching for happiness outside, in toys, games, or even big houses. But Prem Rawat knew that real happiness comes from within our hearts.

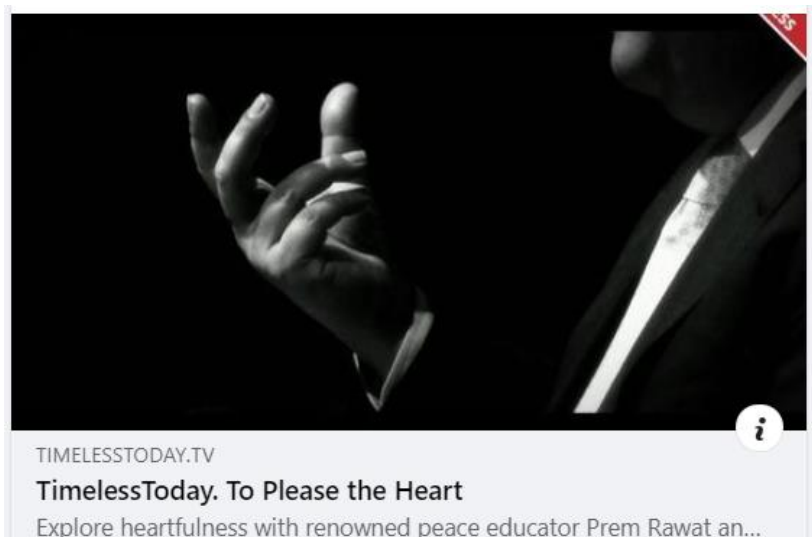
## Finding Inner Peace



Prem Rawat had a secret treasure hidden within him, and he wanted to share it with everyone. He would sit down with people and teach them how to close their eyes, and look inside themselves. It was like discovering a hidden garden full of beautiful flowers and calm ponds.

Feel the peace that's always there inside you. You don't need to go anywhere to find it."

## The Power of Words



Prem Rawat was also a great speaker. He used simple and beautiful words to help people understand their feelings better. He would say, "Imagine your heart is like a beautiful lake. When you're calm, it's like a still, glassy surface. But sometimes, life's troubles create ripples on the surface. My message is to help you calm those ripples, so you can see your reflection clearly."

### Spreading Love and Joy



You Too Have a Gift



As he grew older, Prem Rawat traveled to different parts of the world, meeting people from all walks of life. He spoke in huge gatherings, telling everyone about the treasure of inner peace that he had found. People listened, and many started feeling happier and more peaceful, just as he had promised.

He taught them to be like a lighthouse, shining their inner light to guide them through the stormy seas of life. "In your heart, there's a light," he would say. "Let it shine bright and spread love and joy wherever you go."

## Helping the World



### Light Up the World: TPRF's Peace Education Program

18K views • 6 years ago



The Prem Rawat Foundation TPRF

In a world fraught with tragedy, stress, and confusion, The Prem Rawat Foundation is restoring hope and dignity to people from all ...



But Prem Rawat didn't stop there. He wanted to help not only individuals but also the world. He believed that if more people found inner peace, the world would become a better place. So, he started organizations and initiatives to promote peace, unity, and understanding among people of all nations.

## Prem Rawat Giving Knowledge to the World



Prem Rawat dedicated his life to giving knowledge to the world. This knowledge wasn't found in books or on the internet; it was the knowledge of how to find peace and happiness within ourselves. He traveled to far-off lands, meeting people young and old, and sharing his wisdom.

His message was simple yet profound: "No matter who you are or where you come from, you have the power to find inner peace. It's a treasure that can change your life and, when shared, can change the world."

Through his teachings, Prem Rawat has touched the lives of millions, inspiring them to find the inner peace and happiness that he himself had discovered as a young boy. His journey continues to this day, as he travels the world, sharing the timeless wisdom of inner peace with all who are willing to listen. In doing so, he carries forward the legacy of his father and the generations before him, ensuring that the knowledge of inner peace remains a beacon of hope and inspiration for generations to come.

### **The Endless Journey**



Prem Rawat's journey to spread inner peace and happiness still continues today. His message is like a beautiful melody that touches the hearts of those who listen. He reminds us that, no matter where we are, we can always find happiness and peace within ourselves, just like he did when he was a young boy in India.

And so, the story of Prem Rawat and the sublime teaches us that true happiness isn't found in material things but within our own hearts. It's a magical journey we can all take, no matter how

young or old we are. Just like Prem Rawat, we can discover the peace and joy that reside inside us, waiting to shine bright and make the world a better place for all.

## [Knowledge](#)



## [PDF](#)

This book is all about receiving knowledge from Prem Rawat and the incredible effects it had on my life. Words can't describe how grateful I am. Before meeting him I was yearning to learn how to meditate.

I somehow knew there was a jewel inside of me waiting to be discovered. This book will describe my precious journey and the incredible friends I met on the way. Many of these I haven't spoken to in years yet there is a thread of love tying us all together.

In some of my stories, I had to talk about my experiences in the past. Today the meditating techniques are the same but the expressions have changed. I apologize if I offend anyone.

Even before receiving knowledge, I knew there were 5 internal senses. The day I received knowledge changed my life forever. In one instant my life went from the external to the internal.



Yes, I had and still do have issues to clear. Curveballs will be thrown your way. Yet my foundation through practicing this day in and day out has transformed me

My brother and I love to meditate. We seemed to have a knack for it from day one. Change can occur in your life. I've learned to enjoy each moment on this journey. Baby steps are needed. One can never see how far one has traveled on this journey. Many people say they can't see the results yet if they look back to see where they started from and where they are now. It's a difference between night and day.

Prem has dedicated his entire life to spreading this knowledge. It's been fifty years since he first came to the west. I can't even imagine how many programs he has attended. Most of the time he is on the road

If you ever have the chance to see him or hear him I would highly recommend it. You will not be disappointed. As Prem once said try it and you will like it, people try it and like it.

## Celestial Music



[PDF](#)



Welcome to the book called celestial music. I hope you will enjoy it. Music is an integral part of people's lives all over the world.

Could you imagine a world without music? I most certainly couldn't even imagine that. The world at times is chaotic as it is with music. Music provides the spark of life to all of us. It inspires us. It makes us think

outside of the box. It touches on all subjects in life. The good, bad, and the ugly.

Music is a means to convey the divine essence that resides inside each one of us. There are so many different types of music. Each genre has a distinct flavor to it.

I love listening to ethnic music from countries all around the world. Everyone is so different and so unique.

Of course, during the '60s I loved rock and roll. I was brought up on this.

As I grow old I still love classic rock and roll. I have been introduced to so many distinct and different types of music. I don't think I can say I like this one the best.

Each one is so different and unique. It's a different manifestation of the soul, yet they all are coming from the same place.

As the years go by, the greatest memory is when you listen to a song and instantaneously you are transported to that era. A flood of sweet memories comes into you.

Did you know even people with dementia upon hearing a song from a long long time ago still can capture these memories?

Music is so powerful that it can stir the soul with them.

Even people with Alzheimer's can still play the piano. They can still remember a song playing many moons ago.

I find that quite fascinating. I'm trying to express in words the power of music. I don't think I'm doing a great job at that. Music can never be explained away. Music can only be understood by the soul. It is a direct connection to the Jewel that lies within you.

This book is my personal favorite of the songs that I have heard during this incredible journey of life. There may be some that you like and some that you don't like. Why didn't you include this song? Remember this is my favorite list, not yours.

You will have a completely different list than I do. That is what is so incredible on this journey. There are so many beautiful things that are so different and so unique. Yet there is a thread tying them all together.



Sister Sledge - We Are Family

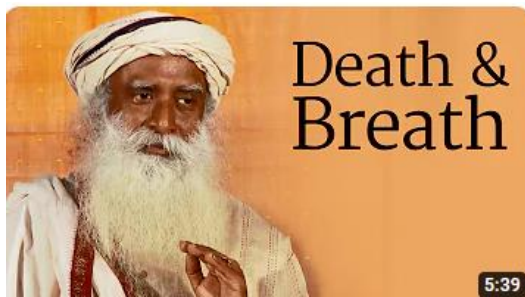
15M views · 12 years ago



Pierre Richard

Four sisters: Kim Sledge (born 21 August 1957), Debbie Sledge (born 9 July 1954), Joni Sledge (born 13 September 1956), and ...

Control over the kurma nadi is more important than anything in the practice of pranayama or meditation.



Death & Breath: The Role of the Koorma Nadi | Sadhguru

245K views • 8 years ago



Sadhguru

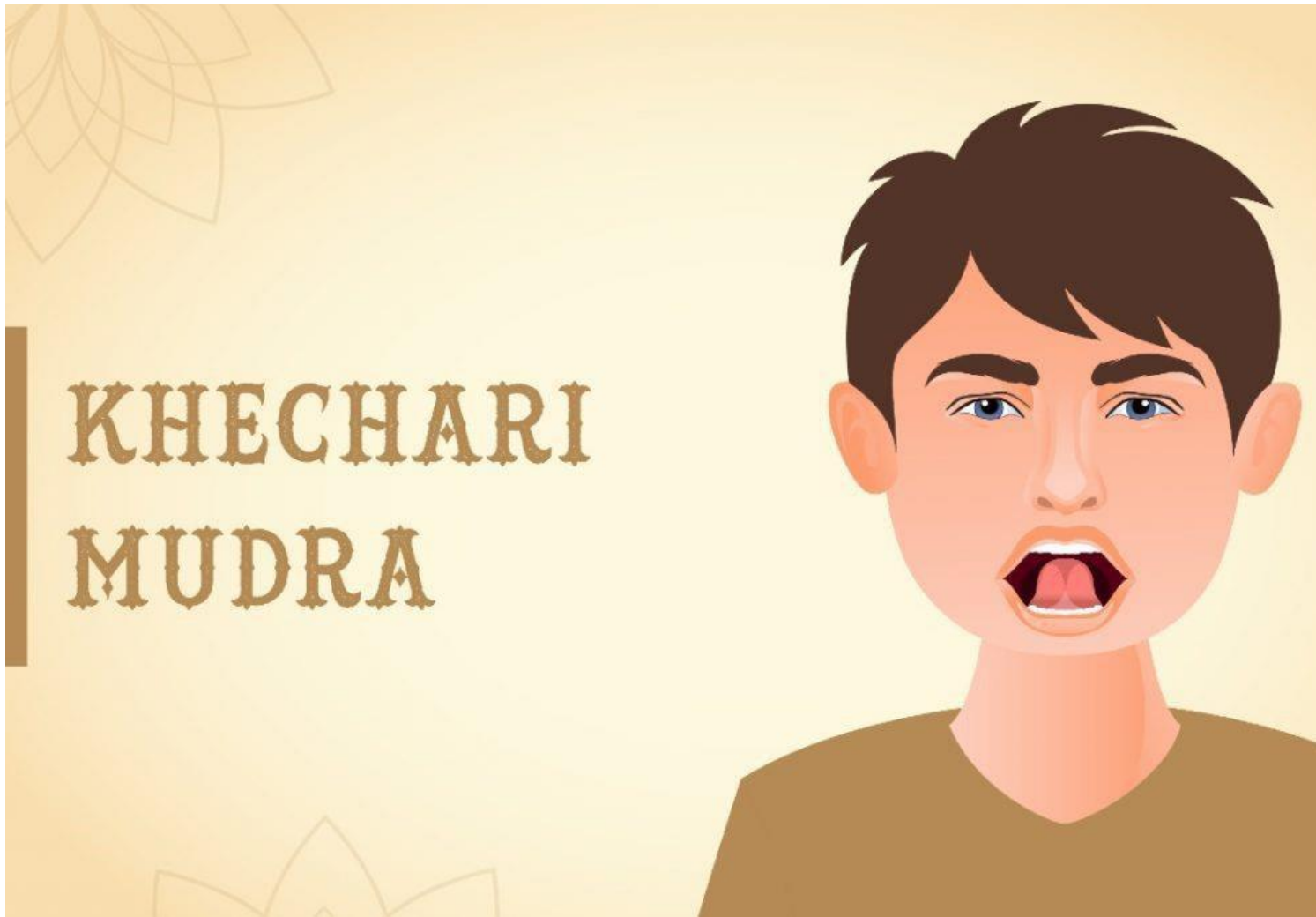
Sadhguru speaks of the koorma nadi, which ties "you and your body" together. The koorma nadi is that which directs the of ...

CC

That is what holding mula bandha, the root lock, does. It should become so effortless that it is held by itself, leaving the mind entirely free, so that all of the mental energy can be fully directed toward the object of meditation. In mula bandha, heat is generated in a static way, and if the mind is concentrated and sushumna is open, the energy will only move upward. In that state, the heat—the fire, pranic force, or kundalini force—that wakes up from the kurma nadi moves along sushumna, becoming meditative energy and enhancing the beauty of your meditation. Ashvini mudra is

for a physical benefit, whereas mula bandha is for a meditative benefit.

The people for whom Patanjali wrote the *Yoga Sutra* did not know anatomy, so he did not describe the kurma nadi, how it works, or why it helps anatomically. He simply suggested that one sit on a flat seat that is neither too hard nor too soft, be steady, and focus on the breath. Swamiji has introduced this very systematically: sit with the head, neck, and trunk in a straight line; draw up the root lock; be comfortable and steady. In other words, the basic practices develop control over the kurma nadi, and thus you purify yourself to prepare for the rising of kundalini.



Source: fitsri

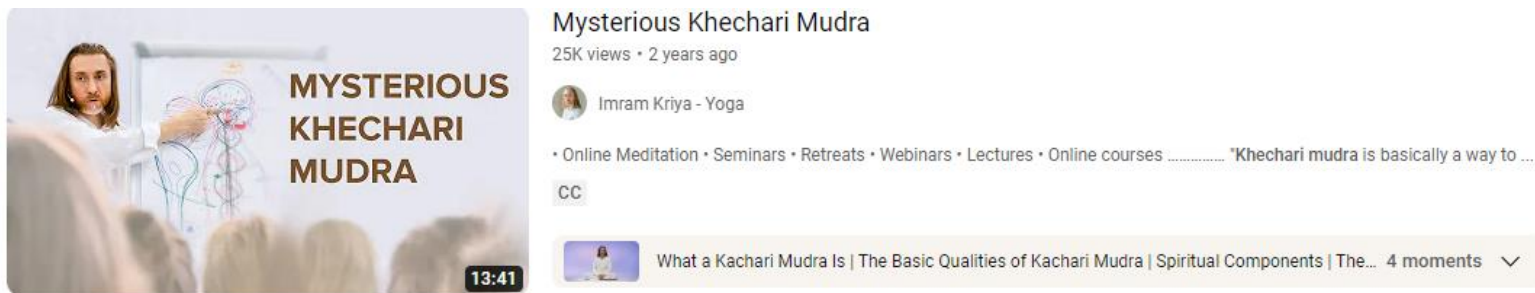
<sup>9</sup>Perhaps you have heard, yogis drinking nectar from inside of their head. In [Hatha Yoga Pradipika](#), yogis consider Khechari mudra is a practice to taste the bliss of nectar.



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<sup>9</sup> <https://www.fitsri.com/yoga-mudras/khechhari-mudra>

What is Khechari Mudra?



Khechari mudra is a [type of Mana Mudra](#) (mudras involves head) in which the tongue is rolled up & back and draw deep to the nasopharynx (nasal cavity). Then tongue is locked back there into the nasal cavity, behind the palate (so it's called 'tongue lock').

Because khechari mudra stimulates the master gland pituitary (situated behind the nasal cavity), it's also king of all mudras. In spiritual language, the pituitary gland is the synonym of the third eye that is said to bring yogi to the higher stage of consciousness.

To do this mudra, a practitioner should first practice rolling of tongue.

- With consistent practice, the tongue becomes flexible and it can be elongated to the pit of the throat.
- This is the point which on stimulation begins flowing the *Amrita* – 'nectar of Immortality'. Kechari mudra is also a technique of kriya yoga where *talavya kriya* (tongue-palate exercise) practiced prior to it. In Talavaya Kriya, the tongue is stretched in & out repeatedly so that it becomes flexible and long enough to do Khechari mudra.

The easy version of Khechari Mudra is called '**Nabho mudra**' when a practitioner is not able to touch uvula (lower part of nasal cavity). In this mudra, the tongue is pressed against the soft

palate only. It's also called '**small khechari mudra**'.

### Khechari Mudra Meaning

Khechari has two root words, *Kha* and *Chara*

- *Kha* means '*Brahman*' or 'Space' which is infinite
- *Chara* means 'Obstacle free moving' or 'flying'
- [Mudra](#) means 'a symbolic gesture'.

Khechari mudra means a symbolic gesture of moving freely in the infinite space of *Brahman*. How it's so?

Because khechhari mudra lets the tongue to pierce to the top and stimulate the pituitary gland. When the secretion of this gland takes place, it makes practitioners feel the bliss of moving freely into the infinite space of *brahman*.

Here in this video kriya yoga master Swami Nityananda Giri has described and demonstrated the khechari mudra.



Khechari Mudra, Kriyayoga, Swami Nityananda Giri

Swami Nityananda Giri • 114K views

This is a video containing a short description of the Kriya-yoga technique, Khechari Mudra by Swami Nityananda Giri, Kriya-yoga...

## Preparation

To practice Khechari mudra, [Hatha Yoga Pradipika](#) mentioned frenum (skin below tongue that links it with gums) should be cut in order to increase the extension of the tongue (ONLY recommended under the guidance of an experienced teacher).

But it can be achieved without cutting frenum, as mentioned in Kriya Yoga & Raja Yoga. In order to prepare for Khechari mudra, it can be done;

- By exercising tongue in *talavya kriya*
- Doing *Nabho Mudra* – tongue to the soft palate, for the first few months.
- The tongue can be stretched like any other muscle. To prepare the tongue for khechari mudra, **milking of the tongue** is done for a few months before actual practice begins.

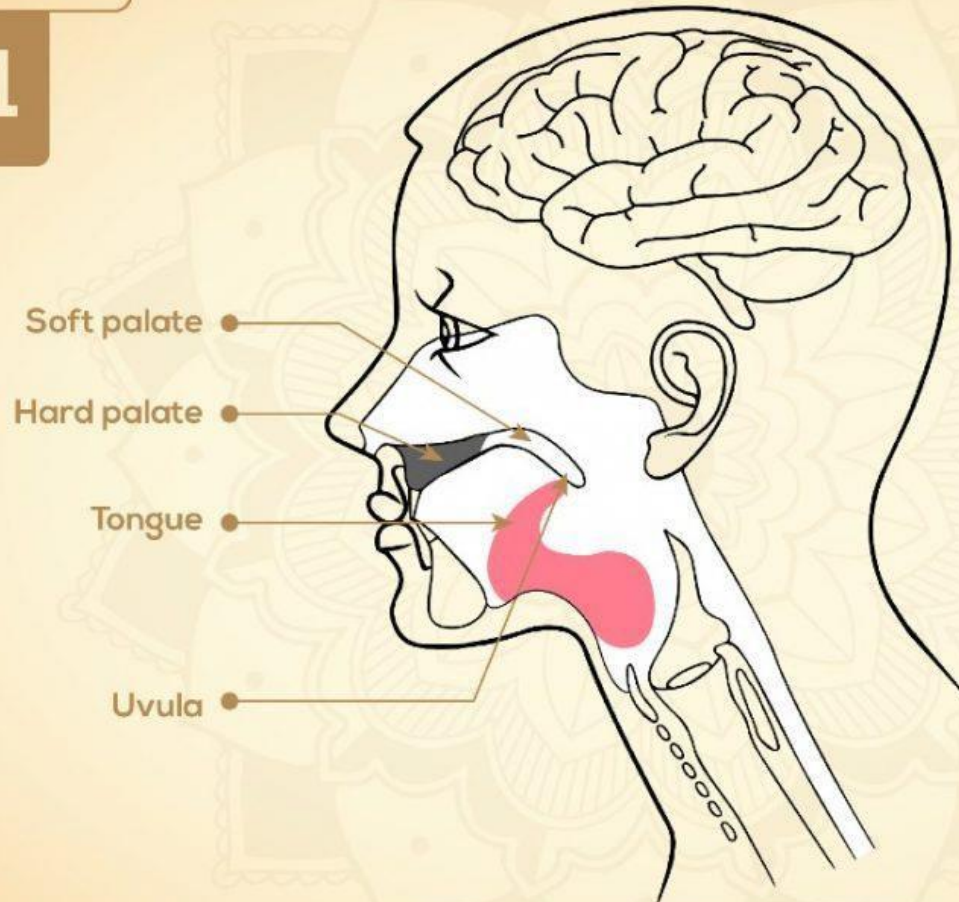
## Khechari Mudra Steps & Stages

- One should sit in a meditative pose and fix gaze to the center space between eyes i.e. [Third eye chakra](#).
- Close your mouth, take a few deep breaths, and then do normal breathing.  
(As a beginner you can keep your mouth open to be more aware of tongue movement.)

Khechari Mudra Stage 1 – Soft Palate to Uvula

## STAGE

### 01



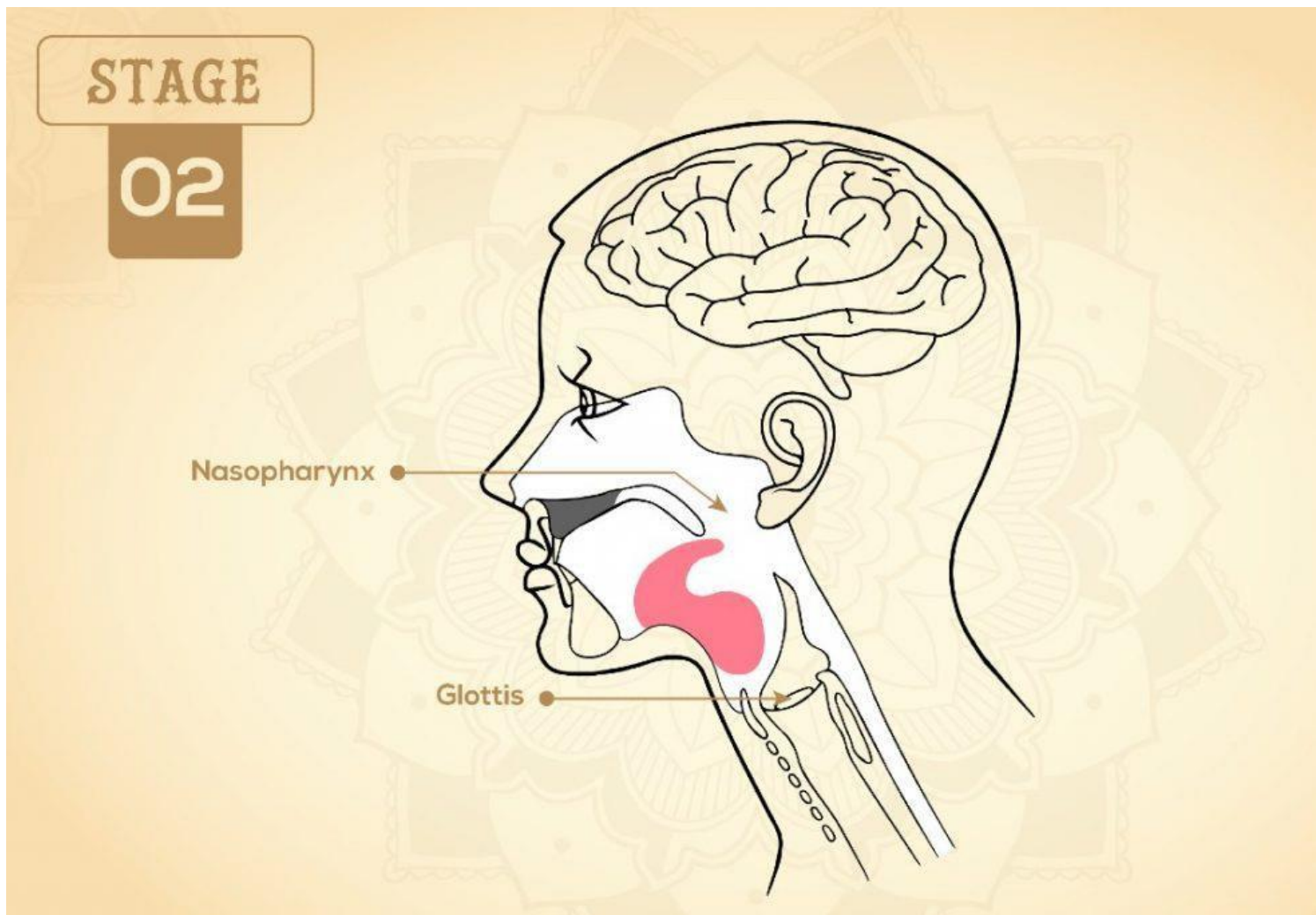
Source: fitsri

- To begin Khechari mudra, extend your tongue up and then roll it back to reach as far as you can. Initially, the tongue may barely reach to the hard palate. Do fake swallowing to slide tongue up to the soft palate. Do it 3-4 times until your tongue rests comfortably at the soft palate.
- Now try to slide your tongue further into the mouth. If you can't do it by simple means, you can push the back of the

tongue with your clean finger.

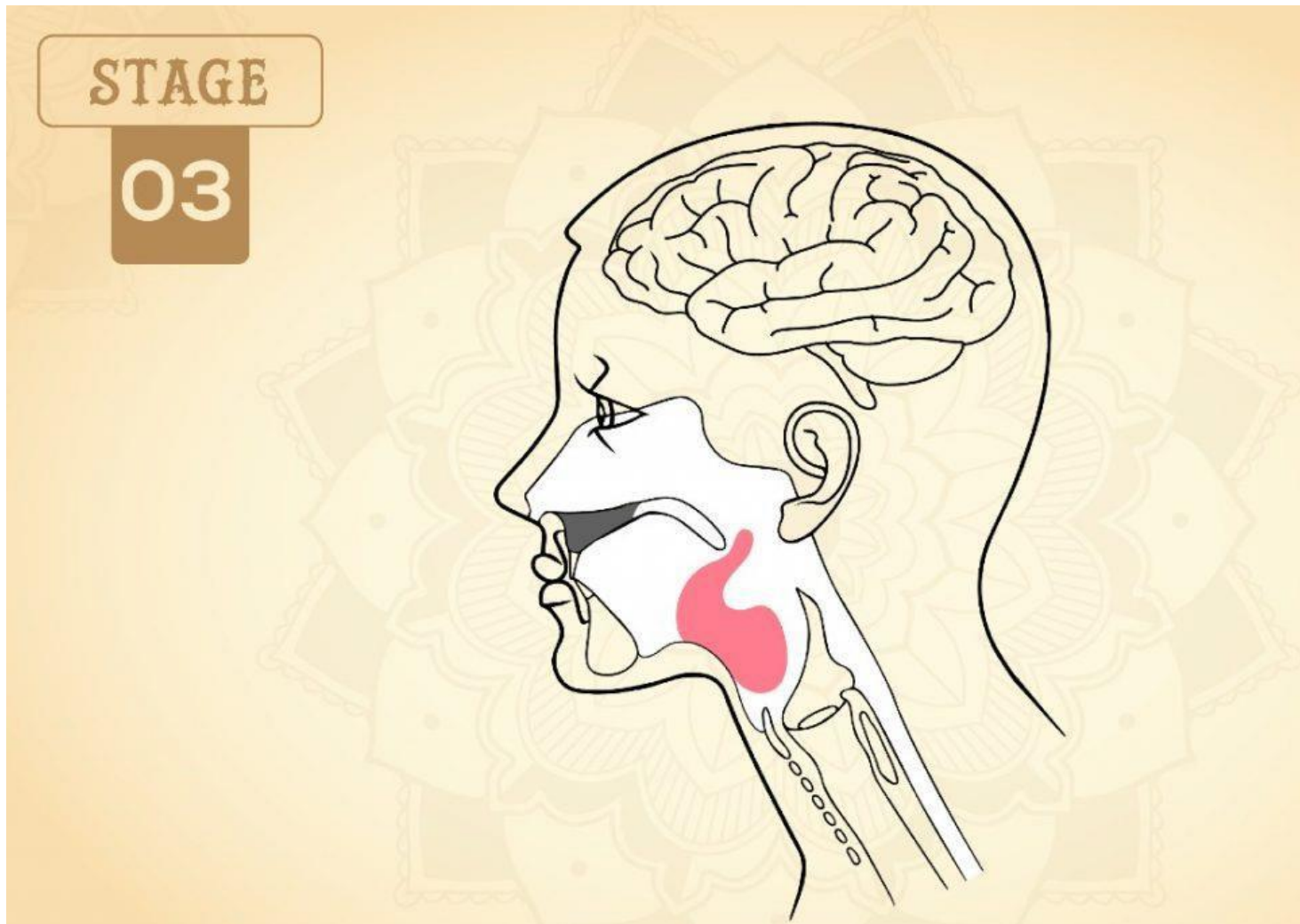
- Reach with your tongue at the bottom of your mouth where it touches the Uvula (a punching bag like structure in your mouth hanging over your tongue).
- Once you reach this far, do it 3-4 times to get your tongue comfortable up to this point.

Khechari Mudra Stage 2 – Passing The Uvula



- Now as your tongue touching the uvula, open your glottis and mouth quickly to blow a bit of air inside the throat.
- This strong burst of air will push rolled tongue behind the uvula and your tongue will ready to enter into the nasopharynx.





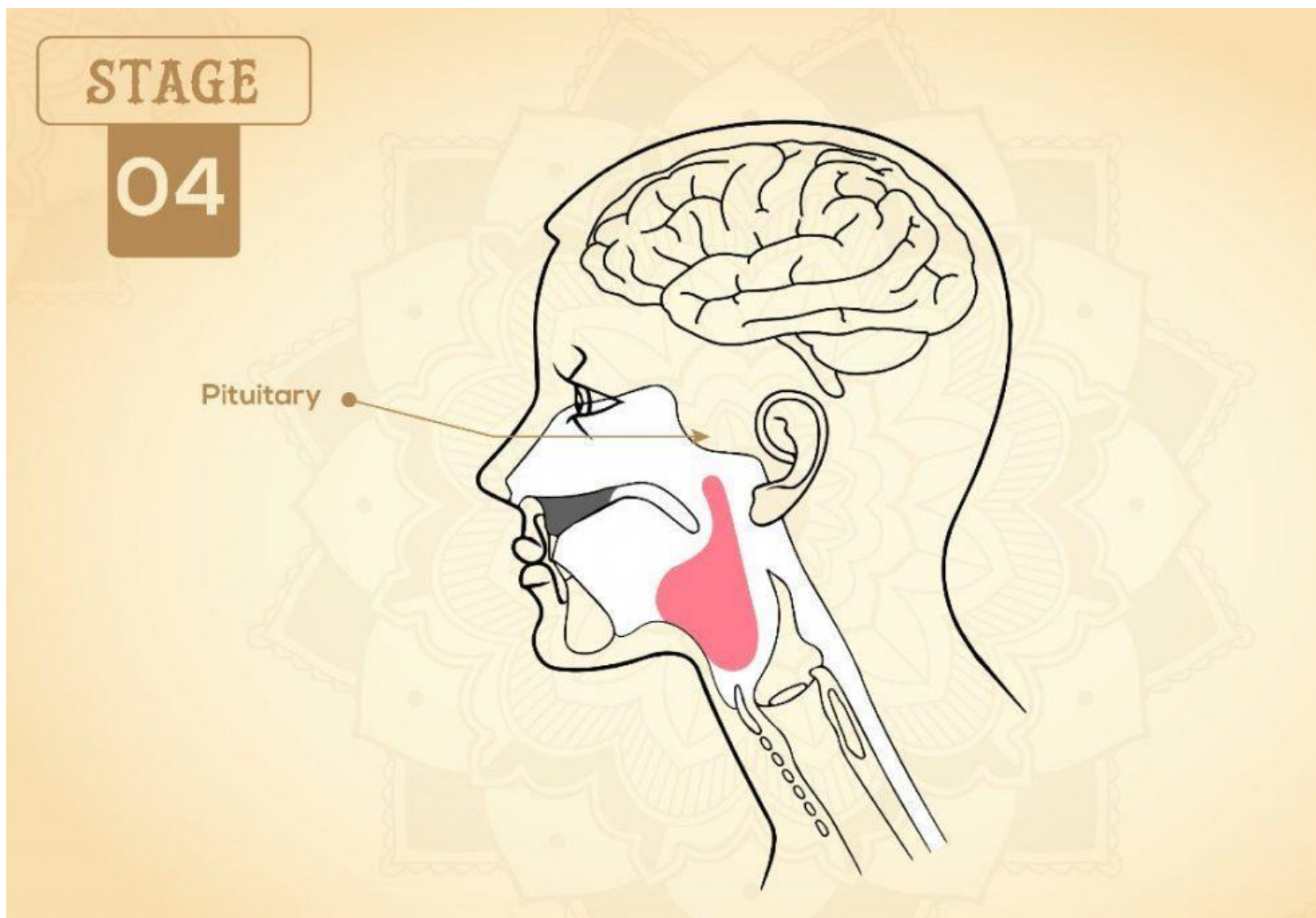
- Once tongue makes its way behind the uvula, now its turn to find a place behind uvula from where the tongue doesn't come to its previous position. This part will come naturally, the



tongue will begin slipping but at this moment there would be a strong urge of throwing out tongue.

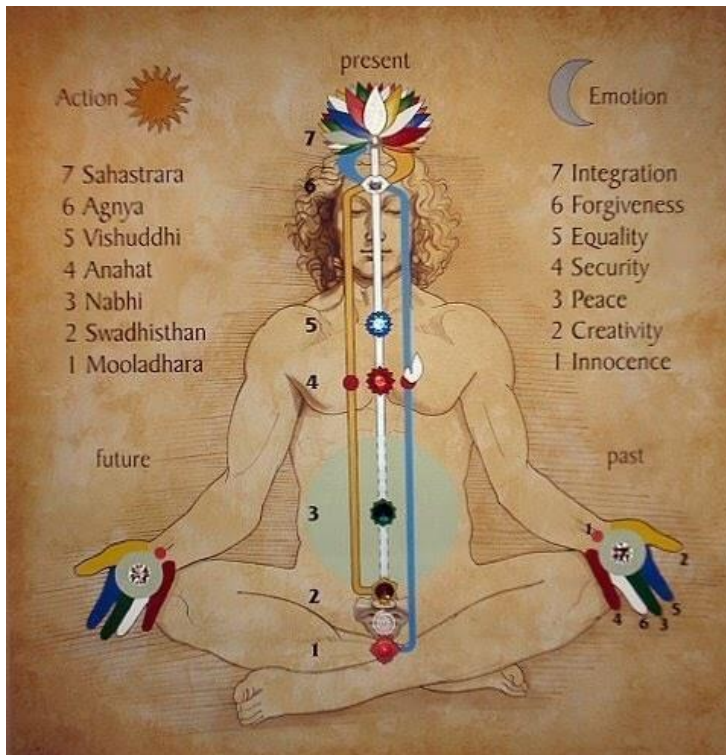
- Keep breathing slowly, observe what's happening inside your mouth. One just needs to come over this urge by observing the situation.
- Eventually, your tongue will start slipping into nasopharynx behind the soft palate. This will take tongue to the upmost where it touches a bony structure called the **pituitary gland**.

Khechari Mudra Stage 4 – Pressing Pituitary to Secrete Nectar



- Up to this point, the tongue has reached beyond the top of the pharynx. You will feel an emptiness in the mouth on reaching up to this point.
- Tongue touching at the topmost point here is nothing but space between your third-eye, where you asked to focus on at the beginning of this practice. Physiologically, this is the seat of the 'Pituitary gland', the master gland of the body.
- When the tongue pressed against this, it gets stimulated.
- Some fluid will start accumulating in your mouth but saliva wouldn't be swallowed as long as your tongue remains up.
- Slowly, bring your tongue down to natural position and you will found the taste of saliva accumulated inside your mouth.
- In the beginning, the taste of it would be bitter, is a sign of detoxification of your bodily system. But with practice, you will realize the bitter taste becomes sweet like honey, strawberry, and butter taste. It's called '**Amrita – the bliss of nectar**' in Hatha Yoga Pradipika.

## Working of Khechari Mudra



The throat in our body is the junction point between the first five chakras (associated with the [five elements](#)) and the last two chakras (beyond the earthly elements). Because of this

junction, Prana flow at the throat level gets interrupted and our brain centers don't get enough 'Prana – vital energy'. Therefore, our minds distract often when we try to focus it on one thought or one place.

In khechhari mudra, when the tongue is extended up to the pit of the throat, it creates a lock at this junction point. Hence, it's also called **tongue lock mudra**. Now Prana can easily travel through this bypass to the higher chakras (Ajna and shahsarara chakra). In this way, Prana starts flowing freely and the mind becomes relaxed & focused.

## Khechhari Mudra Benefits

*One who accomplishes this khechhari mudra is neither troubled by diseases, nor death, lassitude, sleep, hunger, thirst, or unconsciousness.*

Hatha Yoga Pradipika, 3.39

- This mudra opens up blocked salivary glands and prevents painful symptoms of salivary gland disorders <sup>1</sup>.
- As khechhari mudra stimulates the pituitary gland, It **activates the parasympathetic nervous system (PNS)**. On PNS activation, your body conserves energy by slowing down the heart rate – low breath rate (5 to 8 breath/minute) and you feel relaxed.
- Khechhari mudra with [bhramari pranayama](#) is a very effective practice in case of hearing impairment and forgetfulness (dementia) <sup>2</sup>.
- Tongue rolled inside is a symbol of restraining our senses to go outwards. Also, if we fixed the tongue in one place (like in this mudra), it's very difficult to talk to yourself <sup>3</sup> – eventually, thoughts get reduced. This way, khechhari mudra is very helpful to draw mind inwards that **makes meditation much easier**.
- The regular practice of khechhari mudra removes symptoms of aging. It stimulates the pituitary gland that secretes growth hormone, also called **anti-aging elixir**.
- Khechhari mudra with [ujjayi breathing](#) balances the secretion of the thyroid gland. Balanced secretion of the thyroid gland

is very important to have a better metabolism, optimum body weight, growth, and development.

- Khechari mudra brings many spiritual powers like [third-eye chakra](#) awakening, precognition, and extrasensory perception.
- It's a cleansing practice also that on the secretion of nectar detoxifies the body, clears the tongue gag, and prevents bad breath (halitosis).
- Khechari mudra meditation is an effective technique to be in a tranquil [state of mind](#). This mudra locks the air inside the lungs and prevents exhalation in deep meditation, which doesn't let our awareness to be scattered.
- It makes the tongue more sensitive to taste an individual element. Hence, panch tattva (5 elements) dominancy or deficiency can be addressed easily by mastering this mudra.

5 tastes relation to the 5 elements: **sweet – earth, sour – air, salty – water, pungent – ether, bitter – fire.**

#### Precautions

However, there are no side effects of khechari mudra but one can notice blood sticking to the tip tongue while managing the tongue to reach the end of the nasal cavity. There is nothing to fear in this, one should keep following precautions in mind;

- This mudra is not advised to do without any guidance from an expert teacher.
- A low protein diet should be taken while preparing for this mudra.
- Mastering stage 1 & 2 only itself can take around 6 to 7 months of practice, so it's not advised to practice all stages the first day only. A beginner should practice stage 1 until it gets comfortable.
- Cutting of frenum is done at an early age and strictly advised to do under the guidance of Guru.

## Final Words

Khechari mudra is called 'King of all mudras' because of its capability to stimulate the master gland of the body. Even if you as a beginner isn't able to do full khechari mudra, small khechari mudra (nabho mudra) brings many benefits at the physical level.

You can do this mudra anytime, but it's highly recommended during the meditation sessions. So whenever you sit for meditation, hold your tongue against the soft palate and you will see, it becomes easy to control your thoughts, minimal thoughts.

## Perseverance

<sup>10</sup>All beings on this earth have an expiration date marked on them. We can't see it and we don't know when the end will come, only that it will come.

Masters spend their lives reminding us that our stay in this world is limited, and they offer us a path to the unlimited. They tell us that in every one of us there is a thirst to find lasting truth, happiness and peace. We try to quench this thirst by every possible means: family and friends, girlfriends and boyfriends, worldly achievements and riches. All of this keeps us busy going from one activity to another, but none of it satisfies us because this thirst is for something higher – something that is already within us and is our real essence.

Soami Ji says in *Sar Bachan Poetry*:

*Why do you drink water, O swan soul? There is an ocean of nectar within you, which you can drink just by withdrawing your consciousness inside.*

Just as there are many different words for “water” – that substance we drink to satisfy our physical thirst – there are many different words for that inner nectar that will satisfy our spiritual thirst. Saints have called this inner nectar the Shabd, Nam, Holy Ghost, Word and many other names. It's not the words that matter, but that inner reality. Saints give us the

method of meditation to withdraw our attention to this nectar, this Voice of God within us. But it is not easy to reach this everlasting bliss. That is why saints stress the importance of perseverance in our efforts to have our own direct inner experience of truth, of the Lord within us.

Helen Keller, a woman who became deaf and blind at 19 months of age, tells a story in her autobiography, *The Story of My Life*, about how she learned through direct experience. Her teacher, Anne Sullivan was trying to teach Helen to connect letters and words with the name of objects. At first Helen thought that her teacher was just playing a game. Helen memorized the words but failed to realize that these words were the names of actual objects. It wasn't until April 5, 1887, when her teacher took Helen to an old pump house that Helen finally understood. Sullivan put one of Helen's hands under the stream of water coming from the pump and began spelling "w-a-t-e-r" into the palm of her other hand. Helen writes:

*As the cool stream gushed over one hand she spelled into the other the word "water", first slowly, then rapidly. I stood still, my whole attention fixed upon the motions of her fingers. Suddenly I felt a misty consciousness as of something*

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<https://rssb.org/2015-09-07.html><sup>10</sup>

*forgotten – a thrill of returning thought; and somehow the mystery of language was revealed to me. I knew then that*



*“w-a-t-e-r” meant the wonderful cool something that was flowing over my hand. That living word awakened my soul, gave it light, hope, joy, set it free! There were barriers still, it is true, but barriers that could in time be swept away.*

Helen’s understanding came after much effort and with much persistence on her part and with the help of her remarkable teacher. Neither Helen nor her teacher was deterred by her past failures. They pressed on and ultimately Helen developed an exceptional capacity for communication and became one of the most admired and inspiring people in the world.

On the spiritual path, we sometimes get hung up on the idea of success or failure and we allow our lack of understanding to get in the way of persistence.

In *Spiritual Perspectives*, Vol. II, Maharaj Charan Singh defines “failure” and in so doing shows its value:

*Failure means that I have done my best to attend to meditation, but I couldn’t succeed. Failure doesn’t mean that I never attended to meditation. That is not failure – that is not even attempting. Failure means I have done my best, I have given my time, I have lived the way of life while I have been trying to build my*

*treasure. From every point of view I have been keeping myself clean, but I have not achieved anything within myself. So that is my failure. That effort will not be lost – that is what is meant by failure.... So our attempt is there, our efforts are there, but the results are not in our hands. From that point of view we can say that we have failed, but that is no failure.*

Even from a worldly perspective, perseverance in the face of so-called failure is essential. Soichiro Honda, founder of Honda Motors, said, “Success can be achieved only through repeated failure and introspection. In fact, success represents one percent of your work which results only from the 99 percent that is called failure.” When we are committed to accomplishing a goal, we naturally make continual efforts, even when we do not achieve immediate success. Soichiro Honda understood that repeated effort is necessary for any meaningful success. It is only through persistence that we continue our efforts long enough to get to the one percent of the efforts that leads to success. As Honda recognized, that one percent and that 99 percent are both valuable and we cannot have one without the other.

Masters see clearly that what we call “failure” is a necessary part of our spiritual growth – just as Honda recognized that repeated effort and failure are integral to business and engineering success. In *Spiritual Perspectives*, Vol. II, Maharaj Charan Singh says:

*Any time we devote to meditation, howsoever imperfect that meditation may be, is to our credit. It helps. It helps us to grow towards the path. So we should not think that our meditation is not very qualitative. We should think that it should at least be quantitative. Automatically quality comes with quantity. If we don't start, we will never learn to walk. If we start then naturally we fall also, we get bruises also. But as long as we get up again and start walking again, we will ultimately learn.*

Our difficulties and “failure” in meditation have a part to play in our ultimate growth. For one thing, they provide us with a necessary lesson in humility. If we were to instantly have inner experiences, perhaps we would think that these things are in our control. The truth is that as long as we identify with our bodies and minds we are limited individuals putting forth limited efforts, which can never be sufficient to enable us to reach the unlimited One. Our transformation will only take place when we come to a higher level. This can never happen with an ego- based approach. It can happen only through the Lord's grace, the help of a living Master and the magic of love. Hazur says in *Die to Live*, “‘I’ only comes when we don't do it. When we truly meditate, then ‘I’ just disappears. Then we realize his grace.”

What counts is not what we achieve, but how much we try with sincerity. Then with persistence and perseverance, just

as Helen Keller was able to grow with the help of her teacher, we will surely succeed.

Let's give it everything we can and always strive to keep our love fresh. For those who have love, nothing else matters.

*As you persevere regularly in the meditation, you get ample joy and peace, which compensate for your labours and make you cheerfully and patiently look forward to ultimate victory.*

Maharaj Charan Singh, *Spiritual Discourses*, Vol. II

*Whether you are knocking very softly at the door, whether you are knocking very hard at the door, or whether you are frightened to knock and are only shouting, you are at the door, and you want the door to be opened to you. Even if we are nervous to knock, our intention is that the door should open and we should get*

*admission. All efforts are there. Everybody has a different approach, but everybody who is on the path wants the door to be opened. When we are sitting in meditation, whether we are knocking or whether we are too nervous to knock, we want the door to be opened. That is why we are giving time to meditation.*

Maharaj Charan Singh, *Die to Live*

## Trillions of nerve cells fire off together



### Your Cells Send Trillions of Messages Every Second, Here's How

Seeker 91K views

To function properly, our bodies depend on tons of chemical messages to fire every second of our lives, but how exactly does our body know how to do this? In this episode, Patrick will help...

I find it truly fascinating that at any given moment, trillions of nerve cells are firing off inside of us. This human body is incredibly complex, yet most of us are almost oblivious to its wonders. But there are those among us who seek to realize the grandeur of our existence, and they embark on a journey of discovery.

I often say that the more attention you pay to something, the more attention it pays to you. I'm not joking when I say this. Unfortunately, in our world, we often pay the most attention to the external world around us and rarely to our true nature within.

As a result, we find ourselves constantly struggling and treading water in the vast ocean of life. Sometimes, the ocean is perfectly calm, and in the next moment, a huge storm may arise, and we must hold on for dear life. This is the nature of the world, my friend.

During my research for this project and book, I've come across many different ways throughout history where people have discovered unique aspects of the human body's inner workings. It appears that each organ has a unique chemical signature that can be released under the right conditions.

Because we often live on autopilot, we may occasionally experience the benefits of these precious chemicals and elixirs by chance. These substances not only have the potential to heal and strengthen the body but also to purify the mind. Interestingly, both scientists and mystics are seeking the same goal.



## How Meditation Can Help You CREATE A NEW REALITY For Your Life w/ Dr Joe Dispenza

Ed Mylett 2M views

PREORDER THE POWER OF ONE MORE HERE: <https://thepowerofonemore.com/> Your BRAIN is the most powerful organ in your body. Brain function is the most studied and, in some ways, least understood...

I greatly admire the work of Dr. Joe Dispenza, who has taken a scientific approach to understanding the inner potential that lies within us. About a decade ago, he faced challenges in his work as most people attending his seminars were more interested in theory and philosophy than in doing the actual work.

However, something remarkable happened over time. Thousands of people started coming to his seminars, genuinely excited to engage in the transformative work he offered. Miraculous experiences began to unfold, unique to each individual's journey and reasons for attending.

During these years, many neuroscientists joined these events, employing the latest technology to map the incredible brain patterns of attendees. They collected stool samples, blood samples, and swabs from the mouth, resulting in thousands of documented cases of scientific experiments, along with firsthand testimonies from Dr. Dispenza's students.

This convergence of the mystic and scientific worlds is a source of inspiration. I'm thrilled to see a similar diversity in the world's religions, each offering its own unique approach to uncovering the inner mysteries of life.

In my view, there isn't a single path to this discovery. If there is one common way, it is to recognize that we each have a chemistry set within us that can be used to its maximum potential. This "elixir of chemicals" exists within every cell of our bodies.

At a subtler level, there are trillions of chemicals that modern-day scientists have yet to fully comprehend. To unlock this potential, we need a blend of concentration, right living, right thinking, and right action. We must also be aware of how incredible the human body truly is.

Unfortunately, our collective chemistry set is often functioning at a fraction of its potential. We engage in conflicts and disputes, even electing leaders who thrive on divisive behavior and falsehoods. In a world where trillionaires are on the horizon, we risk consuming the very planet we depend on.

A newborn arrives in this world with a perfect chemistry set, complete with the hardware, software, and operating system needed for life's journey. However, as we age, we neglect to turn on our inner computer, allowing our lives to be controlled by external forces.

We have grown accustomed to this way of living, and any deviation from it is met with skepticism and scorn. We resist change and innovation, clinging to the familiar misery rather than embracing the unknown.

Yet, the great mystics of the past dared to think outside the box. Taoists, for instance, discovered the intricate electrical system within the human body thousands of years ago. They understood the channels, the rivers and streams of life force energy that flow within us, sustaining our existence.

Similarly, yogis and Jains uncovered the chakra system and the 72 thousand nadis within us, even though these elements cannot be seen with the naked eye or measured with conventional instruments. These mystics, both ancient and modern, recognized the existence of a quantum field and learned how to tap into it, moment by moment.

The great Taoists advocated living in harmony with nature and the universe, recognizing that it was our true nature. They faced challenges similar to those we face today, with the majority of their

population showing little interest in these profound insights. This attitude persists in the present day, and perhaps it is even more prevalent.

However, with the advent of the internet, a glimmer of hope for humanity emerges. Millions of people are awakening from their slumber. When I returned from India 50 years ago, practices like yoga and meditation were considered strange and outside the mainstream. Today, they have become commonplace.

Something extraordinary is happening worldwide. The momentum for positive change is growing, like a snowball gaining size and speed as it rolls downhill. It seems unstoppable, and we are transitioning from darkness to light, a remarkable time for humanity.

These books are meant for reflection, offering insights to aid you on your life's journey. I write them for myself as well because I am always learning. One can never claim to know everything, for life is an ever-unfolding journey of discovery.

If you ever find yourself believing you know it all, the universe may offer you a lesson in humility. We must remain humble and kind, especially in the face of adversity. It is easy to succumb to anger, but kindness and humility are signs of true strength.

Throughout history, we have witnessed egotistical leaders leading us into wars, often driven by a moment of anger or frustration. This has resulted in immense suffering and loss of life. In today's world, as technology advances, we must also advance in our harmony with nature and the universe. Without this, we risk repeating the same patterns of history.

In our history classes, we often memorize facts, but what if we also paused to ponder how to prevent the repetition of past mistakes, both from the distant past and the present moment?



Our political system, characterized by constant bickering and blame-shifting between two opposing parties, no longer serves us. Practical solutions exist for the world's problems, but they require unity and a shift from "me" to "we" consciousness.

If the quantum field holds the key to eternity, then countless universes may have faced similar challenges before us. Humanity is not alone in its struggles. Societies, like individuals, must move from darkness to light, and this journey often involves falling and rising, like Helen Keller's journey of a thousand falls leading to transformation.

Our hope for humanity lies in recognizing that the times we fall are blessings in disguise, opportunities to transform and recalibrate ourselves. We are indeed transitioning from "me" to "we," and though the duration of this transformation remains uncertain, it is a step in the right direction.



- Inncamp
- May 5, 2022
- [altered states](#), [brainwave](#), [consciousness](#), [music](#)

<sup>11</sup>Music is all around us, woven into the social basis of our lives. It is a matter of general knowledge that the rhythm of drums, various melodies and sounds of instruments are known in ancient folk medicine. Before modern science, this was known to the ancient Indian sorcerers who “cast out” evil spirits with drums and Tibetan healers who have a great influence on the spiritual life of their people with various tunes. Ancient cultures were very much aware of the effects of the action of brain waves. It is known that the repetitive rhythm of drums, various tunes and dances introduce North American shamans into a trance. It is also a part of the healing. It is recognised by Tibetan priests, Hindu doctors, and also by trained yoga masters. Hindu doctors – Babaji in India – use specially written songs and mantras to treat certain diseases. And – supposedly – have very good results. In ancient Greece, music was used as an educational tool and was believed to positively affect people.

Of all the arts, music is the earliest available to a child, even before birth, because the sense of hearing, unlike other senses, is fully developed. Music affects a child's overall development (physical, intellectual, and emotional), and all stages of development, as pointed out by many educators, linguists, and psychologists (Campbell, 2005). Despite many disagreements about the actual effect of music on

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<sup>11</sup><https://innercamp.com/the-effect-of-music-on-brain-waves-and-altered-states-of-consciousness/>

human health, some facts are hard to ignore. Music plays a vital role in prenatal and postnatal development, because in this period of life, a person is most susceptible to influences and shaping, and everything done or not done leaves lasting consequences on the child (Mrđen, 2002). The prevailing view is that stimulations through music, movement, and other arts directly affect a child's intelligence.

Therefore, psychologists, coming out with seven types of intelligence, include musical intelligence among them (Živković, 2008). The actual effects of music on humans are manifested by changes in the brain's electrical activity, blood pressure, pulse, blood flow, galvanic skin resistance, respiration, and muscle tone and are all measurable and scientifically proven (Rojko, 2004).



Charnetski and Brennan (2001) in their book "*Feeling good is good for you: How Pleasure can boost your immune system and lengthen your life*", present the results of their research on causing the secretion of certain biochemical compounds in the human body while listening to music. For this research, a 30-minute piano composition based on

Bach's chorales was composed. A group of 25 people listened to the composition in C major, 29 people listened to the same composition but in C minor, and 23 people sat in silence for 30 minutes. Each

subject gave a saliva sample before and after the test. Analysis showed that sitting in silence and listening to the composition in the minor left the condition unchanged, while listening to the composition in major significantly increased the values of immunoglobulin A (IgA) in the saliva of the subjects, one of the most important chemical compounds in the immune system. The identical procedure was repeated with another group of subjects, which gave exactly the same results. They also conducted further research on the effects of listening to various types of music, sounds and silence in the subject's immunity, proving that being in silence doesn't change the state of the immune system, listening to uncoordinated noise damages immunity, and listening to music (in this case soft rock and light jazz) has a positive impact, which depends on how much someone likes the music they listen to.

***How to penetrate the secrets of the brain and how to influence its work and development positively.***

The first to take this more seriously was the German scientist Heinrich Wilhelm Dove (1803-1879.)

Investigating the effect of low-frequency current on the brain, he concluded that it is possible to direct the brain and force it to accept different frequencies in both ears, but at the same time follow the third, the frequency that is the difference between the previous two, which is so-called "phantom sound". The brain begins to emit a signal equal to the difference between the two signals we brought to the ears. This signal is called **binaural**

**rhythm** or **tone**. It works so that if we introduce a signal of, say, 100 Hz into one ear, and a signal of, say, 108 Hz, into the other, the brain hears a signal difference of 8 Hz. Using binaural rhythm in such a



way, it is possible to adjust the brain waves to the desired level. This tells us that the brain can be influenced, and its work controlled.

Robert Monroe also worked in this field. He showed in his experiments that combining certain sounds can cause modification of cerebral activity, leading to various changes in an individual's mood; from states of deep relaxation or sleep to expanded states of consciousness (Filimon, 2010).

Changes in brain wave activity that occur during binaural wave perception do not occur only in the area of the brain responsible for hearing, or only in one or the other hemisphere, but the whole brain is involved. With waveforms of both hemispheres becoming equal in frequency, amplitude, phase, and coherence, which actually represents hemispheric synchronization (Gray, 2005). Therefore, looking at binaural rhythm from another perspective, it can be defined as a specific audio technique or training to change brain waves, which is confirmed by research that has

established the effectiveness of binaural waves in brain wave training (Vukić, 2014). The benefits of using a binaural wave are reported by Seifi Alaa et al., (2018), who mention effects such as those related to verbal memory, relaxation, dual cognitive tasks, working memory and reduction of pain and anxiety. Seifi Alaa et al, (2018) in their study, examined the effect of a 7 Hz binaural rhythm on the change in brain activity within the cortex. Research has shown no significant changes within the cortex occurred during the first three minutes of using the binaural rhythm. However, prolonged brain exposure to the same rhythm (6 min) caused effective changes in the relative brain activity of the temporal and parietal lobes compared to the control group. It has also been shown that it takes at

least nine minutes to stimulate the brain with a binaural wave to synchronise the entire brain's neural network.



### ***How do binaural tones work?***

If we know that the brain is an electrochemical organ, then we know that it emits electro brain waves. They then control and direct our lives, in the sense that they affect our mood, our thinking, and our consciousness.

Recent studies use advanced techniques such as fMRI, EEG and MEG. They confirmed that music processing is a service process that involves and connects different neural networks (Galinska, 2005).

The right temporal lobe handles pitch as well as speech prosody. Rhythm is processed in the prefrontal motor cortex, cerebellum, and other areas.

The limbic system, which is associated with emotions, processes both rhythm and tonality (Galinska, 2005).

Robert Monroe, like his predecessors, noticed that our brain operated at different frequencies, depending on our activity, so they classified these frequencies (brain waves) according to brain activity as the brain uses them:

- **>40 Hz Gamma waves** – activated when intense

mental activity is involved, including perception, problem-solving, fear, and awareness.

- **13-40 Hz *Beta waves*** – activated when it comes to productive thinking, concentration, alertness, and learning
- **7-13 Hz *Alpha waves*** – activated when relaxing (while awake) or snoozing.
- **4-7 Hz *Theta waves*** – sleep with dreams, deep meditation.
- **<4 Hz *Delta waves*** – deep sleep (“no dreams”), loss of body consciousness.

Given that the development of brain oscillations ranges from the lowest frequencies, which allow us to grow and regenerate to those that allow us to think analytically and act in higher frequencies, it is logical to conclude that if we want to extract the greatest possible potential from the person, we must bring this person's brain to the state in which it acted most plastically. Plasticity of the central nervous system allows us to stimulate the brain to reorganise at the earliest period, with early stimulations. The function of the damaged part is taken over by healthy parts of the brain (Bošnjak-Nađ et al., 2005).

Since neural plasticity is closely related to brain oscillations, bringing the brain to a state of lower frequencies of brain waves, those most prevalent in early childhood, can affect its ability to reorganise. In addition to tracking early development, slow brain waves, which include alpha, theta, and delta waves, have been shown to affect the production of specific neurotransmitters and hormones (Patterson & Capel 1983). "For example, a 10 Hertz signal boosts serotonin production and turnover rates" reports Kennerly (1994). Also, hormones and neuropeptides associated with lower brain wave

frequencies affect memory, creativity, and learning abilities. Vukić (2014) states "catecholamines, acetylcholine and vasopressin are just examples of beneficial hormones and neuropeptides produced at slower brainwave frequencies".

### ***Music and altered states of consciousness***

The beginnings of music are related to the beginning of man and civilization, it was used primarily for ritual and religious purposes as a way of communicating with the otherworldly and as a guide to enter states of trance that allowed altered states of consciousness.

Ludwig (1966) described altered states of consciousness as changes in thinking, emotions, perception of time, loss of control, the experience of the “unspeakable”, renewal and rebirth. Music appears to have the same forms of emotional processing, at least with respect to processing in the limbic system (Aldridge et al.,2006). It is important to define the terms trance and ecstasy in this context. Rouget (1991) makes a distinction between these two terms. “Trance is always associated with a greater or lesser degree of sensory over-stimulation- noises, music, smells, agitation – ecstasy, on the other contrary, is most often tied to sensorial deprivation – silence, fasting, darkness”. In this sense, trance seems to have a more direct relationship with the body and its functions, while ecstasy is more viewed as a mental activity like meditation. Trance is a context-dependent phenomenon associated with the cultural meanings of symbols and activities during the ceremony. The function of music is to contribute to the atmosphere, evoke the group’s identification process, and induce (invoke) trance. This happens in accordance with cultural beliefs, and there are no common characteristics of music that cause trance. The overall trance music varies culturally (Rouget,

1991). However, rhythmic patterns seem to be particularly important. Drumming rhythms and light rhythmic stimulation can cause muscle twitching and unusual perceptual reactions. The drumming of 8 to 13 beats per second in various cultures is associated with the occurrence or may cause the occurrence of atypical behavior. Unlike drugs by which some achieve altered states of consciousness, music is not addictive. It is much easier to maintain clarity of mind and control during the musical journey. If something uncomfortable and threatening emerges from us while listening to music, we can silence it and turn it off.

**As part of the Breathwork Method trainings we delve deeper into trance states and also teach the practical side of using music for your sessions (how to create Spotify playlists, how to stream them on Zoom and etc). Our courses is a great balance of theory and practice.**

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## Oil of Christ



### "This Is The Sacred Secret" | INSTANT THIRD EYE ACTIVATION

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#### Oil of the Christ | Shift Frequency

When the oil exponentially speeds up to hit the pineal gland millions or billions of dormant brain cells are

<https://victorialoalou.com/the-sacred-secretion> ‘

## Sacred Secretion FAQ

### **What is the ‘sacred secretion’?**

<sup>5</sup>The sacred secretion is a common term used to describe an endogenous essence produced in the human body, influenced by shifts in the magnetic lunar energies. It is likened to DMT, but with more resonance to a person’s unique frequency as it is produced endogenously. The sacred secretion is able to support the purification of the body and the calibration of the light-body frequencies as it both increases inner light (biophotons and luciferin production) and attracts like-wise frequencies of higher energies (as indicated by the Law of Attraction).

### **How is this endogenous DMT produced?**

The DDC gene can be edited to fashion one of two different proteins: AADC480 or AADC422. The former codes for DMT. Whilst the DDC gene can code for DMT, the INMT regulates receptors for DMT. Both DDC and INMT are found throughout the brain, most abundantly at the pineal and choroid plexuses. Interestingly, both are drenched in bio-magnetite, which alters our brain waves and neurotransmitter production depending on the electromagnetic field. Thus, when the magnetic lunar energies resonate within your field, DMT can be readily produced.(A more in-depth explanation can be read in the book: ‘The Art of Preservation’ by Victoria Loalou.)

### **Why is the New Moon the most powerful preservation time?**

A New Moon will influence your sacred secretion production around the month of your birth (when both the Sun and Moon reside within the Star sign that clothed your field at birth, when your body was separated from your mother’s and you become a unique, sovereign being). Energetically, the New Moon supports us as a cleansing period and a time to purge from un-serving energies, making room for newer, higher light. Therefore, when this energy is combined with the power of your Sun/ Star-Sign,

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<sup>5</sup><https://victorialoalou.com/blog/sacred-secretion-faq>

the sacred secretion is intensified, as a major aspect of the sacred secretion is purification (making our mortal blood into *ichor*- like the gods'). Thus, the energies are complementary.

### **What kind of intention can I set during this period?**

You can alter the frequency of the sacred secretin specifically for an intention that you have, just like rituals conducted during the New Moon phases and a woman's menstrual bleed. At which time, you will likely find that situations in your life will change in order to put you into vibrations which will support the production of this endogenous essence in a way that most optimally serves your intention(s).

### **What is the main difference between the Sidereal and Tropical zodiac systems?**

The tropical system is aligned to the Earth's latitudes (angles from Earth's centre) and meridians (energy lines of Gaia) in alignment with the Sun and the Equinoxes/ Solstices. On the contrary, the sidereal system is based on the visual and immediate background of Stars. This topic is evaluated in detail in my book, The Art of Preservation.

### **How do we know what 'Age' we are in?**

Astrologically, the new year begins at the Spring Equinox. Whatever Star sign rises in the East on this date is our 'Age'. Interestingly, the Great Sphinx in Egypt faces Eastward perfectly in order to observe which constellation rises with the Sun on this date, so looks on every Spring Equinox at whatever 'Age' we are in.

### **Why can't we just think our way to DMT production, like dopamine?**

DMT is the spirit thermostat. Therefore it is used by the body to modulate our perception of reality and sensitise our awareness. This is a slow and steady increase as we physically ascend. If we develop too much, beyond what our body can currently hold, it can make us feel 'high' as our frequency rises above the physical body. However, we can't be high when a predator is about (you'd do better with cortisol



and adrenaline!). Preserving the sacred secretion ensures that DMT production in this way is steady and safe.

### **How will I know if I have successfully raised the sacred secretion?**

The physical ‘symptoms’ experienced vary vastly, but typical signs include feeling warmer, more connected, more loving, more forgiving and an increase in ‘downloads’ or realisations/ light bulb moments/ enlightenment. Changes in sleep quality and vivid dreams are also common. I have also experienced preservation times where I have felt in a ‘bad mood’ - which was a sign for me to retreat, rest and focus on the inner work. Some other experiences are noted below.

### **What are some of the symptoms of DMT production?**

When production has kicked up a small, natural, safe notch, sometimes there are no symptoms at all. On the other hand, some common indicators include noticing brighter colours, being more sensitive to sounds (harmonising frequencies) and feeling ‘lighter’. Some testimonies even advocate improved singing and dancing abilities and a change in one’s tone of voice as energy flows more optimally.

### **Why is the sacred secretion referred to as being ‘gold’?**

Gold is a prominent conductor of electricity. By likening this essence to gold, it is metaphorically communicating the power of it. When we preserve the sacred secretion, we become a more open channel to higher frequencies, able to transmit and transmute and entangling one’s field with the wider fractals of the divine. Thus, we become conductors of ‘god powers’ and develop ichor- *blood of the gods*.

### **Is the sacred secretion just endogenous DMT?**

According to 1 John 5:6-8 in the Bible states that there are three versions of Christ: blood (DNA-Luciferin), water (CSF- DMT) and spirit (Aura- the light body). Thus, the Sacred Secretion can be seen

as far more than ‘just endogenous DMT’, although this is an important physical and metaphysical aspect.

**Do you think Jesus was a real person?**

Personally, I believe the tales and miracles of ‘Jesus’ are an amalgamation of those from a range of physical and non-physical beings; such as Apollonius and Yeshua of the Essenes, Epimenides Gnosis/ Knossos of Greece, Horus of Egypt, and Krishna of Hinduism, to name a few.

**How long does it take to become enlightened/ How many months do I have to practice for before the Serpent Energy is fully activated?**

A lot of ancient literature denotes 3 and one half years (3.5 years/ 1260 days/ 42 months) for the initiation period. However, the Age of Aquarius is a time of accelerated expansion and vibration, so you could very well experience a much faster activation during these times.

**Should I avoid all acidic foods?**

It’s important to note the difference between *dead acidic* and *live acidic* to answer this question. Highly processed foods and those not natural to the Earth should be avoided. Acidic foods that are *LIVE* though, such as fermented sauerkraut, have amazing benefits. Their charge/ voltage of these live foods are perfectly resonant, regardless of their so-called ‘acidity’ level. (This is explained in more detail in my book, *The Art of Preservation*.)

**Where can I find more information?**

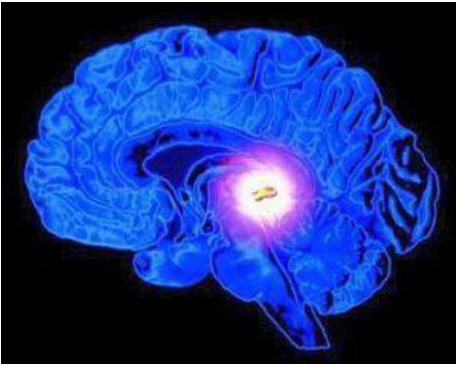
Check out: [www.victorialoalou.com/blog/sacredsecretion/furtherreading](http://www.victorialoalou.com/blog/sacredsecretion/furtherreading)

**Much love x**

*November 5, 2020*

# The Sacred Secret

DECEMBER 16, 2016~ ADMIN



**Doreen Ann Agostino** – <sup>6</sup>According to Santos Bonacci and ancient Hermetic wisdom, our bodies are **alchemical** instruments. We have the ability to **turn lead into gold**. There are truths known and hidden that are so sacred and I feel like we should be learning this kind of stuff in school from early age.

We should advance kids even faster! I say this because kids really have it figured out. They know no limits. They have no conditioned limiting beliefs about money or possibilities.

It's not some type of religion. **It is esoteric truth and forbidden knowledge.** I rely on my intuition a lot and everything about this information resonates with me on many levels. I encourage readers to keep an open mind and have an awareness of your inner voice as you look over the included blog post video.

Santos puts emphasis on the idea and understanding of "As above, so below." Which if you don't know about, you will certainly find out what it's about if you take the time to check out some of his videos. Most of his recent ones are shockingly eye opening.

## *Your Body is the Holy Land*

According to said source, there is a sacred secret kept from the masses. That secret is the esoteric science of physiological regeneration. Yep, you heard that right- REGENERATION. Apparently, our body has the ability to produce **new blood** and awaken our dormant brain cells as the 'final product.'

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<sup>6</sup> <https://shiftfrequency.com/oil-ofthe-christ/>

The **sacred science of physiological regeneration** is also spoken about in the bible as allegorical symbolic stories. There's a much deeper meaning to it. Some of our ancient ancestors used this science to live for hundreds and even thousands of years. **When the new blood is produced, the old toxic blood is disposed of by the body's own methods.**

### *You Might Be Asking Yourself, "Ok so how does it work?"*

I was getting to that part. The **ancient sacred knowledge** has to do with astrology and how **KNOWING** astrology can **SAVE** you. It is not some rubbish pseudoscience. "Astrology" is an innocent term. "Astro" means the stars and "logy" is 'the science of.' Michelangelo and Leonardo Da Vinci knew of these secrets.

**Twelve times out of the year, or once a month, there is a secretion from your cerebrum when the moon is in the sun sign that you were born under.** I happen to be an Aquarius and have an Aquarius sun sign. To find out when the Moon is in your sun sign click here [http://www.moontracks.com/lunar\\_ingress.html](http://www.moontracks.com/lunar_ingress.html)

This is the story of Jesus and his 12 apostles. And funny how the sun is also compared to being symbolized as Jesus. The sun passes through 12 signs of the zodiac throughout the year. This is also indicative of the "As above, so below" concept.

## **Oil of the Christ**

This is the holy oil that is called "Christos" in Greek. **This is the story of the Christ within, within all of us. The oil is secreted by the cerebrum from the holy claustrum** or "santa" claustrum. The story of Santa Claus comes from this inner science because Santa is bringing spiritual presents down your chimney. From the cerebrum/claustrum, it is then differentiated in the pineal gland and pituitary gland. These glands are known as Joseph and Mary.

The **pineal gland** releases a **masculine electrical portion** which is known as "honey," and the **pituitary gland** releases the **feminine magnetic portion**, "milk." The sacred heavens are also in the holy portions of our brains. This is the land flowing with milk and honey.

The pineal gland is connected to the **Pingala** nerve. The pituitary gland is connected to the **Ida** nerve. These are known as the **kundalini** and the **kundabuffer**. These nerves extend all the way down the spine and "**tree of life**." These nerves go down to the sacral plexus and sacrum areas of our body/lower vertebrae. **The sacral plexus holds very strong sexual energy that is a beautiful energy, that when harvested, can turn into an electrical energy that rises back up to the brain.** The solar plexus and sacral plexus area is known as **Bethlehem**.

## *The God Brain*

**It is important to abstain from the release of any precious fluids when the time comes for the seed to be implanted in your sacral plexus.** If we waste it we have to wait another month. **We are supposed to return some of that energy up.** Death occurs when the oil dries up.

What's interesting is that the eastern world still has applied knowledge of the retention and transmuting of the beautiful energy we all possess. Some benefits are that it increases testosterone in males. Ladies can also return this energy back up to the brain. **Alcohol and acidic producing foods are also detrimental to this precious oil that comes from the cerebrum.**

We have four brains. The cerebrum is the **God brain**. The cerebellum is the "man" brain which is connected to the lower mind. The third brain is the medulla oblongata, which is responsible for involuntary actions such as breathing. The fourth brain is the solar plexus which has to do with the lower mind, greed, animalistic behavior, etc.

For the most part we are all stuck in the lower mind. I like to search for this type of this information because I am willing to strip my ego and experience blissful, unconditioned consciousness.

**When you return the oil back up, the frequency rises and the vibration increases.** By the time it reaches the 33rd vertebrae it is crucified as the pneumogastric nerve "crosses" over and connects to the pineal and pituitary glands.

That oil of the Christ lights up the **optic thalamus** gland which is otherwise known as "the light of the world," at the point of "crucifixion." **Then it stays in limbo (dead so to speak) for 3 days** like how Jesus died at the age of 33. This takes place at the 33rd vertebrae. Funny how this all ties in isn't it? Either this is speaking to your higher self, or you are in complete denial of what is in this post and unique posts alike.

## *Spiritual Illumination*

**At this point when the oil exponentially speeds up to hit the pineal gland, all of our millions or billions of dormant brain cells are activated** and we are now operating at the God brain level from the cerebrum. **This would be activation of your true spiritual self** and you will remember who you are and why you incarnated. The knowledge locked in our brain comes out.

It is safe to say that the video embedded on this post is worth a watch. There are 2 parts. Santos Bonacci has additional related videos about this sacred secret. One final note, **this secret unlocks the secret of the Ark of the Covenant.** In the bible the Ark is built with two cherubim and the two covering

angels. This is the cerebrum with it's two hemispheres that cover over the cerebellum and the inner brain.

At the end of the day, we shouldn't expect a third party savior to come and save us. I do believe in divine intervention though. **This science gives us the knowledge required to save our own asses.** This "ancient sacred knowledge" is kept from us and one day in the near future we will be free from oppression.

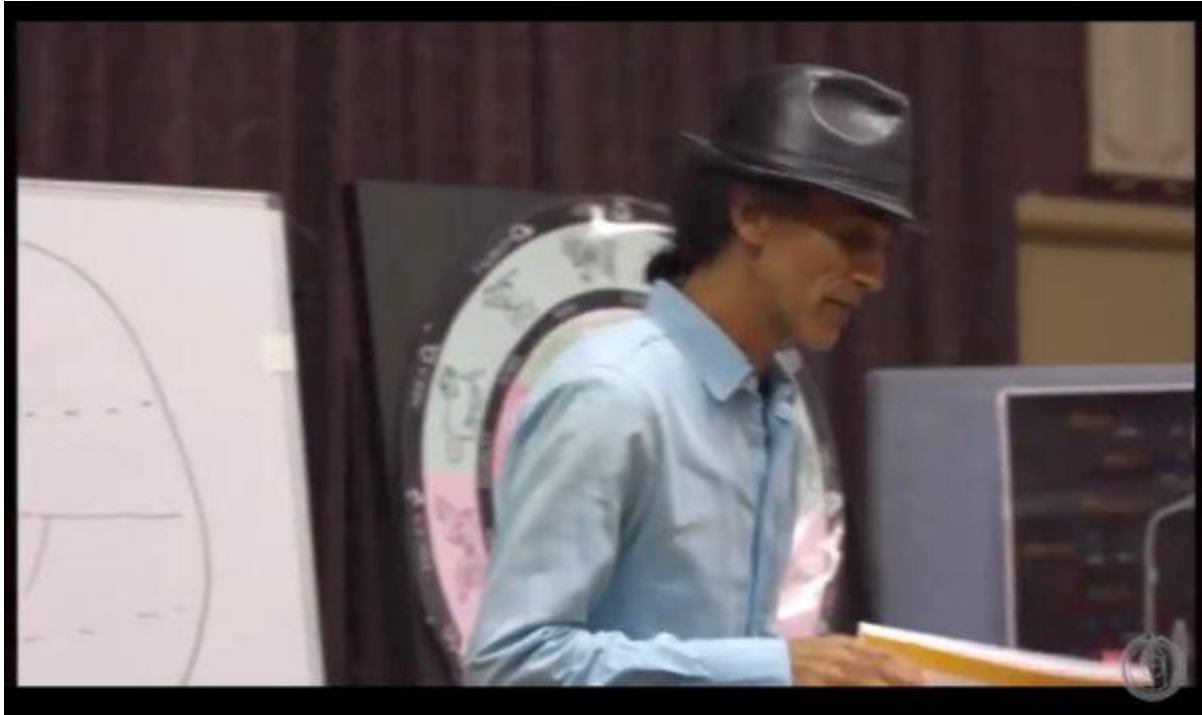
Your Body Is The Holy Land: Santos Bonacci: Part 1.



[Video URL](#)

Santos references this book so I found a PDF <http://theglobalelite.org/wp-content/uploads/2014/05/zodiac-and-the-salts-of-salvation-by-george-w-carey-inez-eudora-perry.pdf>

Santos Bonacci: Your Body Is The Holy Land: Part 2



[Video URL](#)

**From Doreen**

I share Santos Bonacci's wisdom for people who want to strengthen and free their physical, mental, emotional, soul, spirit body. Please share so that others may do the same. With thanks.

Hat tip Todd!

## Raising The Chrism

<sup>13</sup>**The Bible** is a manual about physiological regeneration and astrology, written in code (SEE **Gematria**), providing us a *path to enlightenment* (atonement). 99% of the people believe the Bible is a historical book to be taken literally. It's not, it's about you and YOUR path to enlightenment. You are the Protagonist. No one's coming to save you. All of these parables were written about and for you.

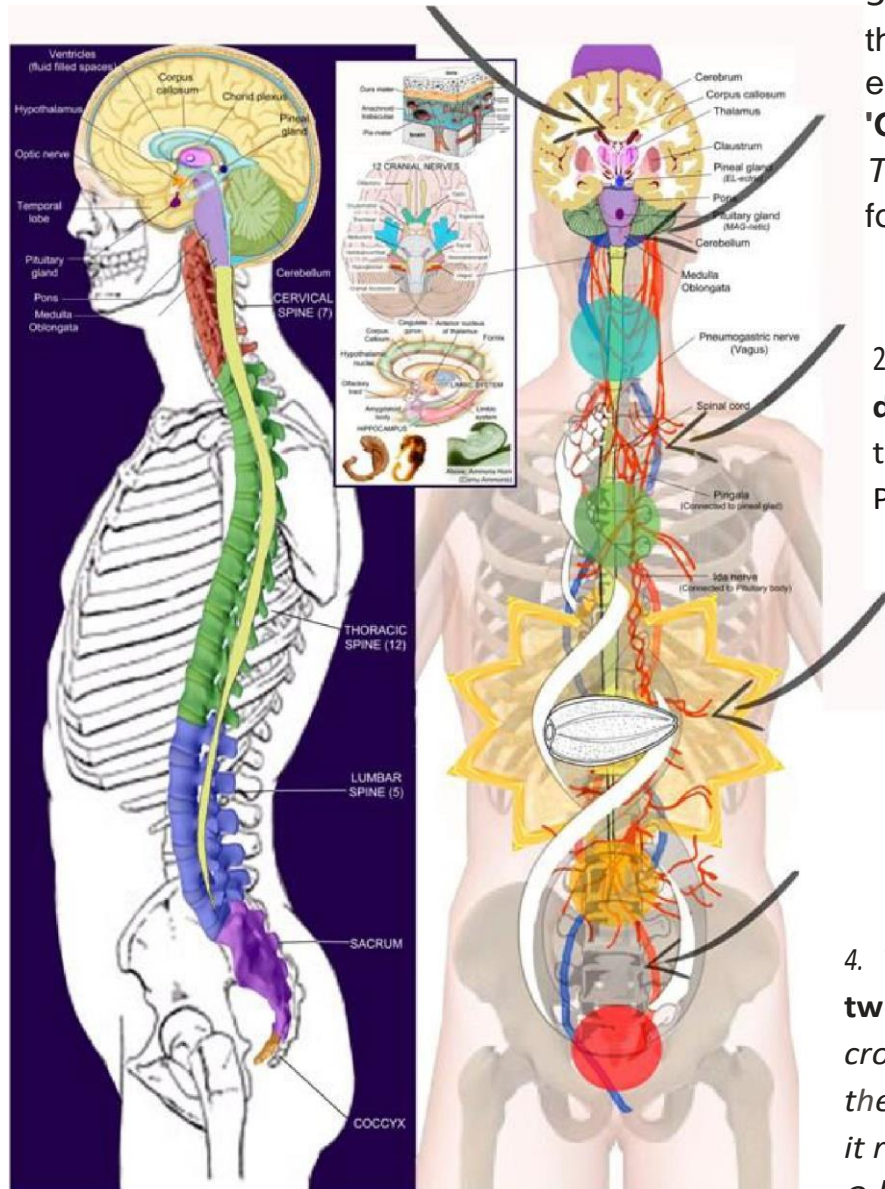
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<sup>13</sup><https://universaltruthschool.com/syncretism/raising-the-chrism/>



## RAISING THE CHRISM: SANTA CLAUS JOSEPH MARY AND THE: CRUCIFICTION

1. The **Pineal Gland** '*Joseph*' *secrets the miilk*, the **Pituitary** '*Mary*' *secrets the honey*, both from the same source the **Claustrum** '*Santa Claus*'.



5. The **sacred oil** returns after the *crossing 'the crucifiction'* it enters the **cerebellum** '*Golgotha*' the place of the skull. The fluid '*Christ*' is refined 1000 x fold.

2. The two sacred oils travel down into the solar plexus via the semi-lunar gangli on Pneumogastric nerve

3. The **Psycho-Physical Germ** '*the Fruit of the Tree of Life*' is **born in the Solar Plexus** '*the Manger*'

4. The **Ida** (red), **Pingala** (blue), two nervw fluids where at the crossing of the medulla oblongata the crucifiction takes place where it rests for 2 and a half days.

The “Temple of God” is your body, not a building. Of course, if you believe we evolved from biological sludge 3 billion years ago, this doesn’t make any sense.

Now, we’re never taught this information because the powers that be don’t want you to understand what you are. They like you confused, distracted and deceived which is why “you give them bread and circuses and they will never revolt (Juvenal).” For the past 500 years, it was the church’s role to mislead the masses. Now the “scientism” and “new age” community has gleefully taken over that role.

I digress, but, regardless of what you believe to be undeniably true, this is pretty interesting to think about, and the ultimate gift if you can assimilate.

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“Seed, word” and “God,” are all synonyms of one and the same thing the wonderful creative substance, the universal esse, from which all things are brought forth, and in which all things are. The Scriptures, or allegories and parables of the Bible, are the only writings that give us information as to what the Word of God is. Therefore, in this book, we will quote what is written there in regard to it.

Seed is the cause, the nucleus of everything, therefore a seed is “the beginning” In the beginning was the WORD.”

The fluid, oil, or marrow which flows down the spinal cord, comes from the upper brain, the Creator or Father, the “Most High,” and is known in physiology as ovum, or generative seed that life essence which creates the human form of corruptible flesh. In the Greek, from which the New Testament was translated, this marrow is called Christ, which is the Greek word for oil.

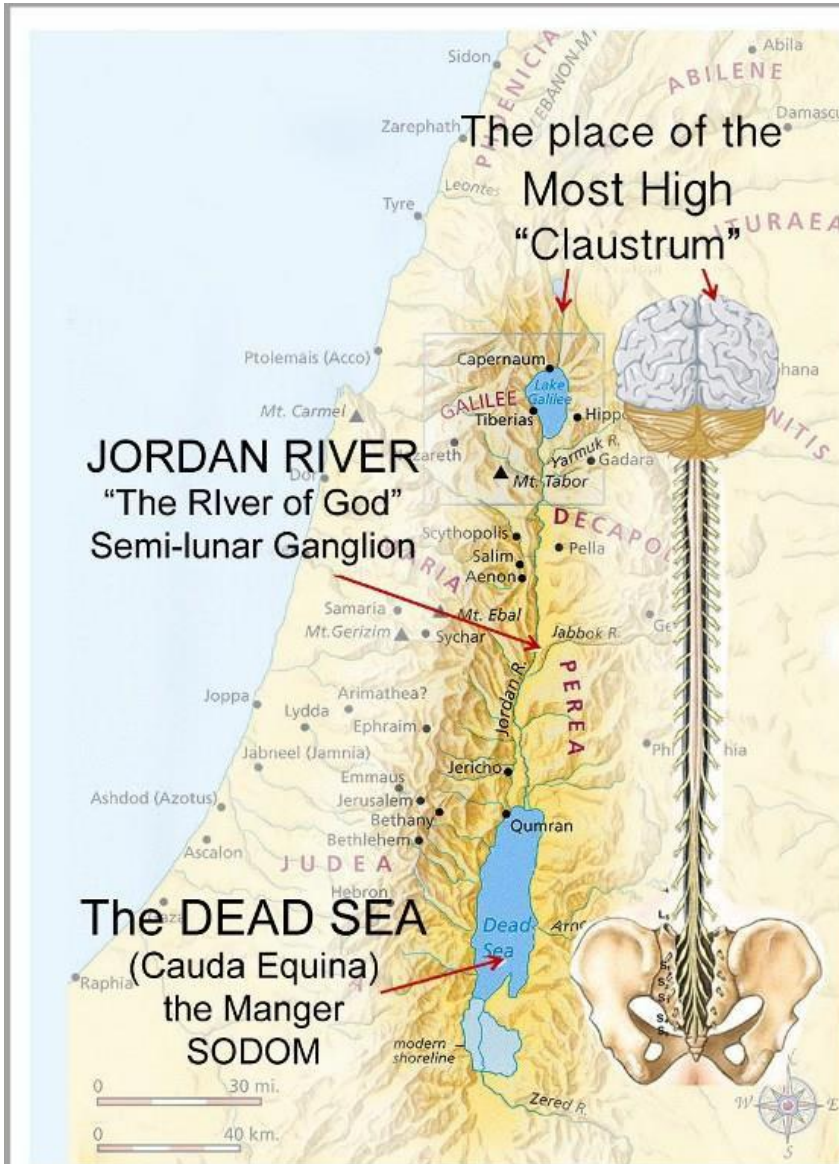
When this oil is refined, transmuted, lifted up, raised, it becomes so highly vitalized that it regenerates the body and “overcomes” the last enemy, death.”

“PRIMITIVE Christians, the Essenes, fully realized and taught the great truth that Christ was a substance, an oil or ointment contained especially in the Spinal Cord, consequently in all parts of the

body, as every nerve in the body is directly or indirectly connected with the wonderful “River that flows out of Eden (the upper brain) to water the garden.”

The early Christians knew that the Scriptures, whether written in ancient Hebrew or the Greek, were allegories, parables or fables based on the human body, “fearfully and wonderfully made.”

These adepts knew that the secretion (gray matter creative) which issues (secretes), from the cerebrum, was the source and cause of the physical expression called man; and they knew that the “River of Jordan” was symbolized in the spinal cord and that the “Dead Sea” was used to symbolize the Sacred Plexus at the base of the spinal column where the Jordan (spinal cord) ends, typifying the entrance of Jordan into the Dead Sea.



As the Jordan River empties into the Dead Sea, so the spinal cord terminates in the section of anatomy known as 'Sodom' The region in which Josephus referred to as "The lake of Sodom".

Jesus was not a savior until he was 'Christed' (baptised or annointed) 'of' John (not 'by' John). John, or Ioannes, is the 'oil' or 'ointment'.

The sacred fluids from the clastrum one yellow and the other white is the milk and honey referred to in the bible. The children of IS-RA-EL having been given the promise of return to this land flowing with milk and honey.



The thick, oily and salty substance composing the Sacral Plexus, “Cauda Equina” (tail of the horse), may be likened unto crude Petroleum (Petra, mineral, or salt, and oleum Latin for oil) and the thinner substance, oil or ointment in the spinal cord, may be compared with coal oil ; and when this oil is carried up and crosses the Ida and Pingala (two fluid nerves that end in a cross in medulla oblongata where it contacts the cerebellum (Golgotha the place of the skull) this fluid is refined, as coal oil is refined, to produce gasoline a higher rate of motion that causes the ascension of the airship.

When the oil (ointment) is crucified (to crucify means to increase in power a thousand fold not to kill) it remains two days and a half, (the moon’s period in a sign) in the tomb (cerebellum) and on the third day ascends to the Pineal Gland that connects the cerebellum with the Optic Thalmus, the Central Eye in the Throne of God that is the chamber overtopped by the hollow (hallowed) caused by the curve of the cerebrum (the “Most High” of the body) which is the “Temple of the Living God” the living, vital substance which is a precipitation of the “Breath of Life” breathed into man therefore, the “Holy (whole) Ghost” or breath.

The Pineal Gland is the “Pinnacle of the Temple.” The modus operandi by which the oil of the spinal cord reaches the Pineal Gland is described in what follows.

“There is no name under Heaven whereby ye may be saved except Jesus Christed and then crucified” (correct rendering of the Greek text).

Every twenty-nine and one-half days, when the moon is in the sign of the zodiac that the sun was in at the birth of the native, there is a seed, or Psycho Physical germ born in the, or out of, the Solar Plexus (the Manger) and this seed is taken up by the nerves or branches of the Pneumo gastric nerve, and becomes the “Fruit of the Tree of Life,” or the “Tree of good and evil” viz.: good, if saved and “cast upon the waters” (circulation) to reach the Pineal Gland; and evil, if eaten or consumed in sexual expression on the physical plane, or by alcoholic drinks, or gluttony that causes ferment acid and even alcohol in intestinal tract thus “No drunkard can inherit the Kingdom of Heaven” for acids and alcohol cut, or chemically split, the oil that unites with the mineral salts in the body and thus produces the monthly seed.”

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“ON EITHER side of the Thalamus, in the head, is a gland, known in physiology as the Pineal, on the posterior, and the Pituitary on the anterior side of the Thalamus.

The Pineal is cone shaped, and secretes a yellow or golden fluid. The Pituitary Body, opposite it, is ellipsoid in shape, and contains a whitish secretion, like milk.

The fluids that are found in both these bodies come from the same source, namely, the Claustrum, which means “barrier” or “cloister,” and is referred to as cloister for the very good reason that a precious and holy thing is secreted or secluded there. Saint Claus, or Santa Claus, is another term for this precious fluid, which is indeed a holy gift in the body of each one of us.

The precious fluid which flows down from the Claustrum separates, part going into the Pineal gland and part to the Pituitary body, and these, being special laboratories of the head, differentiate the fluid from the Claustrum, and it takes on the colors above mentioned, and in the Pineal Gland becomes yellow and has electric properties. The Pituitary Body, having the milk-like fluid, has magnetic properties.

These two glands are the male and female, the Joseph and Mary of the physical body, and are the par-ents of the spiritual son born in the solar plexus of each human being, commencing about the age of twelve.

This yellow and white material, which is the milk and honey referred to in the Bible, the children of Israel having been given the promise of a return to this land flowing with milk and honey, at last reaches the solar plexus via semi-lunar ganglia (see char-t), the Bethlehem of the physical body. In Hebrew, Bethlehem means “house” (Beth) of bread (lehem). “I am the bread of life,” said the allegorical Jesus.

In the solar plexus is a thimble-shaped depression a CAVE or manger, and in this is deposited the psycho- physical seed, or holy child, born of this immaculate con-ception. This psycho-physical seed is



also called “fish,” as it has the odor of fish and is formed in the midst of the waters, the pure water. “Jesus is a fish in the midst of the waters” St. Augustine. Before birth the human foetus floats, like a fish, in the fluids by which it is surrounded. And as it is with the child formed on the generative plane so it is with the spiritual child born in the solar-plexus the Bethlehem. Joseph and Mary, by furnishing the material for the spiritual child which was to redeem the child or body formed in generation, paid the symbolical redemption money.”

To read the full text – God-Man: The Word Made Flesh [click here](#).

More reading on “The Seminal Truth” website:

<http://www.youth-suicide.com/gay-bisexual/semen/04-semen-loss-value-india.htm>



Secret of Secrets: The Elixir of Life, Hiding in the Bible Part 1

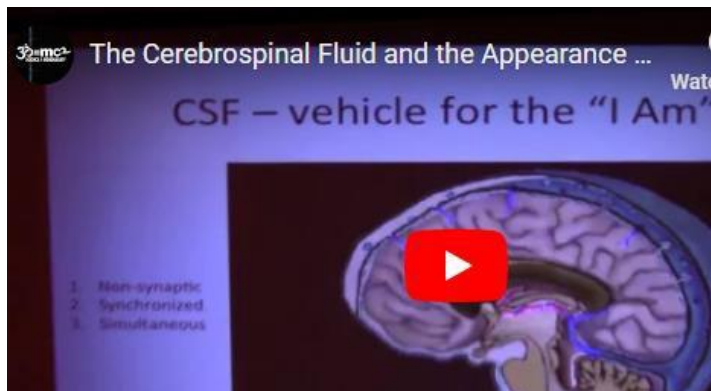


Your Body Is The Holy Land: Santos Bonacci: Part 1

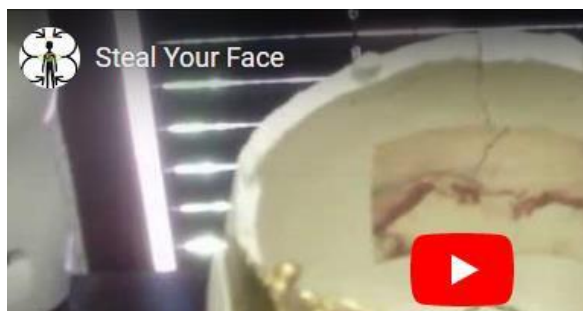


The Cerebrospinal Fluid and the Appearance of "I Am" Mauro Zappaterra





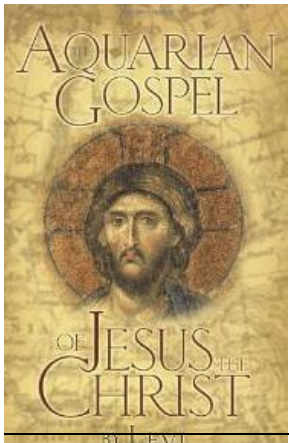
Steal Your Face



## Syncretism Writings

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- [The Meaning of Snow White, Cinderella, Sleeping Beauty and More](#)
- [The Pope’s Resignation and the End of the Piscean Age](#)
- [The Transfiguration](#)

## The Aquarian Gospel of Jesus the Christ/Chapter 89



<sup>14</sup> [https://en.wikisource.org/wiki/The\\_Aquarian\\_Gospel\\_of\\_Jesus\\_the\\_Christ/Chapter\\_89](https://en.wikisource.org/wiki/The_Aquarian_Gospel_of_Jesus_the_Christ/Chapter_89)

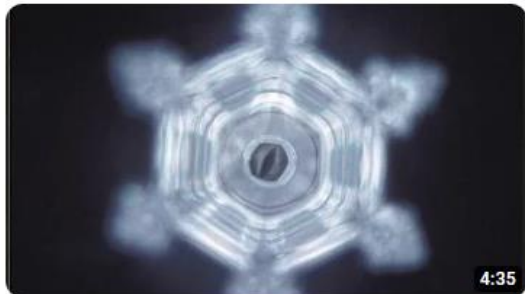
1. Now, on the day before the Sabbath day, the twelve disciples who had received the call were met with one accord in Jesus' home.
2. And Jesus said to them, This is the day to consecrate yourselves unto the work of God; so let us pray.
3. Turn from the outer to the inner self; close all the doors of the carnal self and wait.
4. The Holy Breath will fill this place, and you will be baptized in Holy Breath.
5. And then they prayed; alight more brilliant than the noonday sun-filled all the room, and tongues of flame from every head rose high in air.
6. The atmosphere of Galilee was set astir; a sound like distant thunder rolled above Capernaum, and men heard songs, as though ten thousand angels joined in full accord.

7. And then the twelve disciples heard a voice, a still, small voice, and just one word was said, a word they dared not speak; it was the Sacred name of God.
8. And Jesus said to them, By this omnific Word you may control the elements, and all the powers of air.
9. And when within your souls you speak this Word, you have the keys of life and death; of things that are; of things that were; of things that are to be.
10. Behold you are the twelve great branches of the Christine vine; the twelve foundation stones; the twelve apostles of the Christ.
11. As lambs I sent you forth among wild beasts; but the omnific Word will be your buckler and your shield.
12. And then again the air was filled with song, and every living creature seemed to say, Praise God! Amen!
13. The next day was the Sabbath day; and Jesus went with his disciples to the synagogue, and there he taught.
14. The people said, He teaches not as do the scribes and Pharisees; but as a man who knows, and has authority to speak.
15. As Jesus spoke, a man obsessed came in; the evil spirits that obsessed the man were of the baser sort; they often threw their victim to the ground, or in the fire.
16. And when the spirits saw the Christine master in the synagogue they knew him, and they said,
17. You son of God, why are you here? would you destroy us by the Word before our time? we would have naught to do with you; let us alone.

18. But Jesus said to them, By the omnific Word I speak; Come out; torment this man no more; go to your place.
19. And then the unclean spirits threw the man upon the floor, and, with a fiendish cry, they went away.
20. And Jesus lifted up the man and said to him, If you will keep your mind fully occupied with good, the evil spirits cannot find a place to stay;
21. They only come to empty heads and hearts. Go on your way and sin no more.
22. The people were astonished at the words that Jesus spoke, the work he did. They asked among themselves,
23. Who is this man? From whence comes all this power that even unclean spirits fear, and flee away?
24. The Christine master left the synagogue; with Peter, Andrew, James and John, he went to Peter's house where one, a near of kin, was sick.
25. And Peter's wife came in; it was her mother who was sick.
26. And Jesus touched the woman as she lay upon her couch; he spoke the Word; the fever ceased and she arose and ministered to them.
27. The neighbours heard what had occurred, and then brought their sick, and those obsessed, and Jesus laid his hands on them, and they were healed



## Metaphysical meaning of water (mbd)



Is Water ALIVE?! Water Responds to Our Words, Music & Even Thoughts

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Beyond Science ✓

Is water ALIVE?! Here are some mysterious ways water react to our words, pictures, music and even thoughts. ~Subscribe

<sup>15</sup>Metaphysical meaning of

water (mbd) water.

*Meta.* Water in its different aspects represents weakness and negativeness, cleansing, mental potentiality, and in some cases life, or vital energy.

The waters of Genesis 1:6, 7 represent unexpressed possibilities in mind. There must be a firm starting point established. This point or "firmament" is faith moving on the unformed capacities of Spirit consciousness.

In every mental proposition we have an above and a below. Above the firmament are the unexpressed capacities (waters)

of the **conscious mind** resting in **faith** in **Divine Mind**. Below the **firmament** are the unexpressed capacities (waters) of the **subconscious mind**.

The "Seas" of **Genesis 1:10** represent the unformed state of **mind**. We say that a **man** is "at **sea**" when he is in **doubt** about a **mental** process; in other words he has not established his thoughts in line with the **principle** involved, he is unstable. The **sea** is capable of production, but must come under the **dominion** of the formative **power** of **mind**, the **imagination**.

**Water** ("the **sea**"), in **Mark 6:47-51**, represents **mental** potentiality; it can also be understood as **negation**. The **race** thoughts have formed a **sea** of **thought**, and to **walk** over it safely requires that one have **faith** in oneself. **Faith** necessary to accomplish so great a **work** comes from understanding-- understanding of **God** and **man** and the **law** of **mastery** given to **man**.

**God** is **substance**: *sub*, under; *stare*, to **stand**. He is the underlying **principle** of the **universe**, upholding all **things** by His **word** of **power**, by the omnipresent **energy** that permeates all **creation**. An **understanding** of **God** in His true **character** establishes the **mind** firmly in **faith** and **causes** the

feet to walk safely over the sea of the mixed, negative thoughts of the race.

---

<sup>15</sup><https://www.truthunity.net/mbd/water>

It is not necessary to walk on material water to follow Jesus. His walking on the water is a lesson in spiritual overcoming. When we have found the spirit of the law the material expression adjusts itself. We live constantly in a sea of thought that is moved on by every impulse of the mind. There are greater storms on land than on sea, and they are far more destructive because of the many minds reached by the psychic waves. Men need every day the saving call, "Be of good cheer: it is I; be not afraid."

The majority of men try to sail the ocean of life without the sustaining power of Spirit, but eventually they always go down in a troubled sea. Even those who have been taught of the Master are still filled with doubts and fears when storms arise, and instead of a reality they see an apparition. But the Christ mind is not an apparition; it is a mighty power, and when we have faith in it all the discordant elements of our life are quieted and we reduce to harmony and



[wholeness](#) everything that our peace-giving thoughts touch.

[Water](#), in one of its phases, represents negativeness. The individual who allows himself to become negative to the [good](#) finds himself uncertain and unstable in his [mind](#), and often

his [body](#) becomes so submerged in the waters of [negation](#) that his physical condition is low. Weak sympathy with [error](#) and the results of [error](#) helps to produce this condition. To be positive in the [good](#) it is very necessary that one have [right](#) ideas of [God](#), that one know Him as [good](#). The [mind](#) and the [body](#) are often toned up by one's [thinking](#) of [God](#) as [divine law](#). One's [understanding](#) Him to be [divine law](#) frees the [mind](#) from sentimental ideas of [God](#) solely as [love](#). It is these sentimental ideas that make weak human sympathy.

[God](#) is our [Father](#), and it is His [place](#) to instruct and discipline us in [righteousness](#). Those who will not learn

their lessons in easy ways will have to learn them in hard ways, and we should not be sentimentally sympathetic with those who make severe corrections necessary. Weak, teary sympathy is just one of the ways in which we bring floods upon ourselves. **Water** often breaks up and dissolves **old error** states of **consciousness** in the individual, just as the **Flood** dissolved and washed away from the **race** the **old conditions** that the combined **error** force of individuals had formed. **Water** is symbolical of weakness, **lack** of stability: "Unstable as **water**, thou shalt not excel" (**Gen. 49:4**, A. V.). In **Mark 14:13** it is stated that the **disciples** were to recognize the **man** in whose home they were to **eat** the **Passover** by his carrying a pitcher of **water**. The meaning is that we should meet the **error thought** at the weakest point in **consciousness**.

The [error thought](#) to be met in this case was designated as [Judas](#), one of the [disciples](#), who was possessed of a [devil](#). This means that [Jesus](#) had discovered that He had one point in His [character](#) that was not yet cleansed and spiritualized by the [power](#) of the [word](#), or the regenerating [thought](#) given by the [Father](#). He said on a former occasion that His [disciples](#) ([faculties](#)) were all clean through the [power](#) of the [word](#), save this one.

So [Jesus](#) had to meet in the [Judas faculty](#) the reaction of an [error thought](#) that was working there from the [personal](#) or adverse side of [existence](#).

[Water](#) also represents material cleansing, and [fire](#) represents [spiritual](#) cleansing.

When [John](#) the Baptist baptized with [water](#), he washed away the sins of an external [character](#). He did not enter into the subconsciousness. It takes something more powerful than [water](#) to purify the [error conditions](#) accumulated by the [soul](#) in its many incarnations. The [presence](#) of [God](#) through [Christ](#) is necessary to purify this part of [man](#). (See [BAPTISM](#).)

Water also represents the great mass of thoughts that conform to environment.

Every thought leaves its form in the consciousness, and all the weak, characterless words and expressions gather in the subconscious mind as water gathers in holes. When we get discouraged or disappointed and "give up," the undertow of life sweeps this flood of negative thought over us, and we are conscious of bodily weakness of some sort. Then, if we get scared, there is trouble ahead. When we know the Truth, and "brace up," however, the waters are confined to their natural channels again and our strength is restored.

It is the Lord that responds under the divine law to our thought and word. Those who "believe . . . through their word" are the ones that demonstrate. When one is so attached to property or to position that its loss takes away courage and ambition, the functions of

the [body](#) sympathize with the negative [thought](#) and express in like manner.

"Living water" ([John 4:10](#)) signifies the [inspiration](#) of [Spirit](#), also [life](#). In [Revelation 22:17](#) we read, "He that will, let him take the water of life freely."

# Karmamudra and the Sublime A Journey of Spiritual Union



Ep19: Karmamudra, Chu Len, & Tummo - Glenn Mullin

14K views · 3 years ago



Guru Viking

In this episode I am once again joined by Lama Glenn Mullin - Tibetologist, translator, and Tantric Buddhist meditation teacher, ...

In the realm of Tibetan Buddhism, there exists a profound practice known as "Karmamudra," which translates to "action seal" or "deed seal." This spiritual practice is intricately tied to the pursuit of the sublime, offering a unique path towards transcendence and enlightenment.

## Understanding Karmamudra

Karmamudra is not a practice for the faint-hearted; it delves deep into the realms of human desire, energy, and consciousness. At its core, Karmamudra involves the union of a male and female practitioner, often symbolizing the union of wisdom and compassion.

## The Sublime and the Sacred Union

In Karmamudra, the sublime is discovered through the sacred union of two individuals who have cultivated a deep spiritual connection. This practice is rooted in the belief that when two souls come together in a state of pure awareness and devotion, they can transcend the limitations of the physical world and touch the sublime.

## The Profound Symbolism

The act itself is highly symbolic, representing the union of opposites, the merging of wisdom and compassion, and the realization of the interconnectedness of all things. The union is seen as a divine dance, where the physical becomes a vessel for the spiritual.

## **Transcending Dualities**

Karmamudra challenges the conventional dualities of sacred and profane, desire and spirituality. It teaches that within the most intimate and passionate of human experiences, there lies a pathway to the sublime.

## **The Role of Meditation**

Meditation plays a crucial role in Karmamudra. It is through meditation that practitioners cultivate mindfulness, awareness, and a deep understanding of their desires. By bringing this awareness into the act of union, they aim to transcend the ordinary and touch the sublime.

## **The Sublime as Liberation**

In Karmamudra, the sublime is not merely a momentary experience; it is a path to liberation. Through the practice, individuals seek to break free from the cycle of suffering and rebirth, realizing their innate Buddha-nature and merging with the ultimate reality.

## **Controversy and Interpretation**

It's important to note that Karmamudra is a highly esoteric and controversial practice, often misunderstood or misinterpreted. Its teachings are reserved for advanced practitioners under the guidance of qualified masters. It is not meant for casual exploration or sensationalism.

## **Conclusion**

Karmamudra is a profound and complex practice deeply rooted in Tibetan Buddhist traditions. It challenges our conventional understanding of desire, spirituality, and the sublime. While it may not be a path for everyone, it serves as a reminder that the search for the sublime can take us to unexpected places, even

within the most intimate aspects of our human experience. It's a testament to the depth and diversity of spiritual practices that exist in our world, each offering a unique perspective on the journey to the sublime.



## Surfing



I remember one event which changed my life. In 6 grade my brother and I had a paper route. My brother wanted to buy a surfboard.

My parents said save your money and you can. At that time I didn't care one way or the other. On Christmas day in seventh grade, my parents gave us money for a brand new surfboard.

From that moment on something clicked in my

consciousness. It took us only three months to buy our new boards. We bought a Gordie surfboard in Huntington Beach.

Mark McClellan's Dad knew Gordie. Mark has been a friend for around 60 years. We both got surfboards and started to learn how to surf together.

These boards were priceless for my brother and me. My father would take us after school and on weekends. My life from then on was the sea. I felt totally at home.

All of my problems would disappear into the ocean. My happiest moments in junior high school and high school revolved around the ocean.



It's hard to explain the excitement of riding a wave. Such joy and happiness come from this experience.

As a child surfing was a form of meditation for me. I would like to wake up early in the morning and my Dad would drive us to the beach. I loved the early mornings.

It was a spiritual experience to be in the ocean and experience the harmony of nature. During my summer of seventh grade, my brother and I would be dropped off at a beach called Big Corona.

We would surf for 5 hours and then we would paddle home

about 4 miles. Sometimes our dear friend Mark would come with us.

We would arrive home exhausted and my Dad sometimes made homemade pizza for lunch. We had a great summer.

Surfing taught me to leave all of my troubles on land and be in the majesty of the ocean. The ocean was a great place for healing. It was alive.

I will never forget my first wave riding a surfboard. My Dad gave my brother and me a surf lesson from a famous surfer of the time Mickey Munoz.



We got out of school early one day and drove 45 minutes south to a beach named Doheny.

We waxed our boards and paddled out to the waves. I remember when it was my turn Mickey Munoz gently pushed me into a small wave.

It was probably one foot. But this one-foot wave gave me such exhilaration. I felt I was riding a 10-foot wave. Inside I was screaming "Yes Yes Yes". There were so much joy and bliss that I knew I was hooked.

Surfing from that moment on became part of my life. Years later I felt so grateful for my connection with surfing and the sea.

It saved my life. It was my home and refuge. It was a place on earth where I could go and be alone with myself.

I developed such a strong bond with the sea. Surfing at the time represented our primordial roots in life.

All of life is based upon water. Without water, our whole world would die. How incredible that human beings can ride the waves of life.

We take it so much for granted. I felt that without surfing I probably never would have survived my teenage years. Surfing was a vehicle to experience something far greater than I learned in school.

It touched the very source of life itself. I needed in my life practical ways to experience the glories of life and surfing provide me with that experience.

I knew as a youth that we were all going through the motions of life. We were taught to memorize and not to question our existence. So many times the dreamers would get scolded that how it is.

Don't ask questions. Just carry on. Surfing allowed me to ask questions and experience the wonders of life. I knew I was protected and my life was on track.

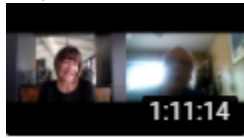
Years later I realized that surfing brought me in contact with GAIA the mother earth. I could go surfing and all the troubles of life would go away. The planet is alive and conscious.

I learned this at a young age. Surfing brought me the experience that the ocean is alive. It communicates to you by the power of love. Talk to any surfer and they will say the same thing.

Maybe they can't put words to it but they will agree that the ocean is a marvelous place. It is truly sublime.



## Joyce Caldwell and the ranch



Talk Storey With Joyce Caldwell Ukropina  
Fletcher Soul Traveler



I have known Joyce since fifth grade. She has always been kind to my brother and me. For example, she knew my brother and I loved to surf. Her Dad was a member of the Macco Corporation who at the time owned the Hollister ranch or known as “the ranch”. It was simply the best surfing spot in California. It was on private property and you needed permission

to get in. If you had a boat it took probably around an hour to the boat in.

Joyce was kind enough to ask her Dad and he said yes. My brother and I went to Joyce’s house and met her Dad. My first impression was wow what a kind man. He had such a kind demeanor. So this is where Joyce gets her kindness from. I never met Joyce’s Mom but I knew Joyce’s brother Scott and he had the same kind demeanor as the rest of the family.

How kind was it for Joyce to ask her Dad? She didn’t get anything out of it. She was kind and didn’t think about herself. The same goes for Joyce’s Dad. The Macco Corporation owned the place and could have said absolutely no. You’re too young (We were 16 years old). But her





Dad was kind. I felt he included my brother and me as a part of his family. He trusted us and gave permission.

My brother and I had many great adventures surfing the ranch. Imagine being given the keys to heaven. This is what it was like. We surfed a place that was so pristine. During the spring wildflowers were everywhere. The wind was

predominately offshore to a surfer's delight. Offshore wind is rare in California except during the autumn months. It can be offshore at the Ranch and at Newport Beach a few hours south the wind can be blowing directly onshore. This place has perfect conditions for a surfer. This was the Disneyland of surfing without the crowds. What an incredible blessing we had. Many of our friends came with us. We were so fortunate to share this experience with others.



My brother and I were awestruck by the beauty. At night thousands of stars were in the sky. At times we were only the only ones on the

beach for miles. We could pick and choose whatever surf break we wanted.

Years later each time I see Joyce I thank her and her Dad for such a precious gift. Kindness goes a long way.



### The Legends of Hollister Ranch - Santa Barbara, CA

19K views • 12 years ago



If you've ever surfed "Hollister Ranch" in Gaviota, California, you've probably wondered where the different surf breaks got names ...



Legends of Hollister Ranch

4 moments ▾



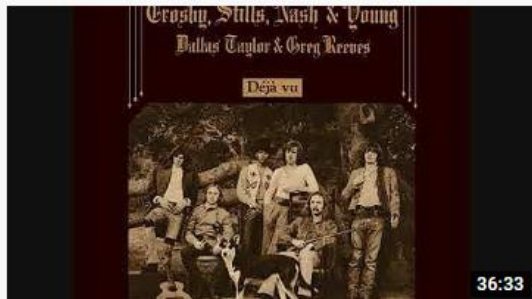
### Crosby, Stills & Nash - Crosby, Stills & Nash (Full Album)

313K views • 7 months ago



A Simple Man From 80s 2

Crosby, Stills & Nash is the debut studio album by Crosby, Stills & Nash (CSN), released in 1969 on the Atlantic Records label.



### Crosby Stills Nash & Young 1970 Deja Vu

778K views • 10 months ago



ROCKcity 3000

For any concern, comments / suggestions & support, you can send your message at: [rock.city3000@gmail.com](mailto:rock.city3000@gmail.com) Thank you very ...

## The Fantastic Connection Between the Sublime and the Monroe Institute

In the land of discovery and dreams, there's a place called the Monroe Institute, where something truly magical happens. Let's explore this enchanting world and find out how it's connected to the sublime.

### **The Monroe Institute: A Place of Wonder**

The Monroe Institute is like a special school, but it's not your ordinary school with classrooms and textbooks. It's more like a place where people go to have extraordinary adventures, even though they never leave their chairs.

### **Exploring the Sublime**

Imagine you're on a spaceship, zooming through the stars, or you're swimming with dolphins in a deep, blue ocean. These adventures are not in a book or on a screen but happening right inside your mind. This is where the sublime comes in!

The sublime is a bit like a magical door to your imagination. It helps you explore amazing places and feelings that you might never have known were inside you.

### **The Mind's Playground**

At the Monroe Institute, they use something called "binaural beats" to open that magical door to your imagination. Binaural beats are like special sounds that help your brain relax and take you on incredible journeys without leaving your seat.

Imagine you have headphones on, and each ear hears a different sound. These sounds work together in your brain to create a kind of wave that helps you relax deeply. It's like a gentle lullaby for your mind.

### **Adventures Beyond Imagination**



Once your mind is relaxed, you can go on amazing adventures. It's like reading a story, but you're the hero or heroine of the tale. You can travel through time, meet wise beings, or even visit far-off planets—all in your mind!

The Monroe Institute teaches people how to use these special sounds to explore their inner world. It's like having a superpower to travel anywhere you can dream of, right from the comfort of your own chair.

### **A World of Possibilities**

So, you see, the Monroe Institute helps people discover the sublime within themselves. It's a place where your imagination can run wild, and you can uncover hidden treasures of joy, wisdom, and wonder.

Just like a treasure hunter searching for precious gems, people at the Monroe Institute search within their own minds for the most beautiful and sublime experiences. It's a place where the power of your imagination knows no bounds.

### **Conclusion**

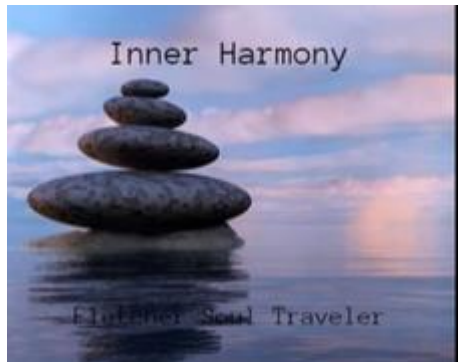
The Monroe Institute is like a magical gateway to the sublime—a place where anyone, young or old, can explore their inner worlds, go on fantastic adventures, and discover the incredible treasures hidden within their minds. It's a reminder that our imaginations are a gift that can take us to places beyond our wildest dreams, and it's all just a pair of headphones away!



[PDF](#)



## Closing



"Hopefully, this entire book has been a wink-wink that the sublime is in you and all around you in your daily life. It is there when you freak out. It is there when you get stressed out about life. It is there when life throws curveballs at you. You can never get away from that. Everybody gets curved balls thrown at them. That is the nature of the

universe.

Being in a sublime state of mind requires being in the now. That may seem like pretty words. That may seem quite funny. Can't believe you said that.

People have been talking about this for thousands of years. Unfortunately, it goes in one ear and out the other ear.

Hopefully, this will make some dent in you, and you might actually have the experience that there is more to this existence.

Good luck on your adventures in life. I really mean that. We are all on the same boat. Might as well get along while with each other."