

## **Session three**

**Adherence to nature is the factor of soul  
vitality**

In the name of God

### **Human nature, inner capital**

What we are talking about in these meetings is that if one knows "his true self", he will also know his Creator, and in fact, knowing "himself" is the way to reconcile with "his Creator".

In the previous lesson, we discussed that the more the human "soul" has to do with spiritual matters through the service of God, the less it gets caught up in anxieties and annoying questions. But the question remains, what should one do if one wants to be more cheerful, and how can one achieve the peace one seeks?

To answer this question, we must first realize that all human beings in their "soul" have a capital called nature, and therefore if they use that capital properly and can cope with their nature, they will achieve true peace and vitality.

In this discussion we want to point out that, in fact, all truth is within man himself, but he neglects it. Imam Ali (please be upon him) says:

You think you are the same small body, while the big world is hidden in your body.

One who refers to "himself" sees that he has many of the things he has asked for in "himself", even God! Said:

As I ran after him for a lifetime from mountain to mountain, I suddenly found him sitting face to face with my heart.

If man frees himself from negligence, he will find his God and his man desire in front of his "self". Because man has a treasure, source and capital within himself through which he can easily communicate with God, and if man does not neglect that capital and knows the things that make him unaware of it, and know them and repel them from the scene of life. Oneself will be related to God by itself. Said:

O copy of the divine world that you are, a mirror of the Royal Beauty that you are

Ever think that there is in the world, is not outside of you. Ask for self whatever you want.

### **Paying attention to daily affairs and neglecting the remembrance of God**

In this discussion, it becomes clear that man should be careful throughout his life not to neglect his original self in order to always be in love with God, and to easily manage his desires in the world of love with God. Every human being has a special plan during his life, but those plans should not be in conflict with human nature or originality, otherwise he will feel empty and fruitless at the end of life. As if he acts according to the messages of nature, he feels happy and fruitful. For example, consider a holiday, because the whole of life is like a holiday that you have to plan for on your own.

On the morning of the holiday, when a person is confronted with the fact that he has to plan this day for himself, he feels that his heart is pounding, he is anxious and he has to do something. He thinks of fun and excursions. He picks up food and utensils for rest and goes out of the house, searching for a garden, a farm, or a river bank, and spends his vacation there. As soon as he finds a suitable place and settles there, again if he turns to "himself" he sees that he is still anxious and has to do something. He eats nuts and snacks, drinks tea, plays, because he finally has to keep himself busy so that either his anxiety does not go away or his inner voice is not heard, because he thinks that it is through fun that his anxiety is relieved. That is, he wants to substitute something for that state of anxiety.

While replacement is other than treatment. A two- three-month- old baby when his hand hits somewhere and burns and hurts because he cannot speak and asks for help. He cries to let others know he needs their help. But instead of taking care of the baby's pain and burns, we put a pacifier in his mouth to calm him down. As soon as he pulls the pacifier out of his mouth, we put it in his mouth again to calm him down! Now, if the pacifier has a milk tank, the baby should suck the pacifier and eat the milk, otherwise he will suffocate. And so he no longer cries. Then people think the baby has calmed down! A few months later, when the same child broke his head, he cried again to relieve the pain and burning, he was faced with a pacifier again and he had to eat the milk collected in his mouth so that he would not suffocate! Sometimes his parents shake him so much in the cradle that he eats his milk!

After a while, when the child reaches the age of two and his foot is injured, he has become conditional after two years, that is, as soon as his foot is injured and in pain, he goes to the pacifier himself, because he himself has accepted that he should always clam with the pacifier. This is called "substitution", in which instead of dealing rationally with a phenomenon, humans replace it with something new. In the practice of substitution, instead of treating his mental problem, the person substitutes something else for the problem so that he does not see the problem and practically neglects his main treatment! Those who become addicted to cigarettes and drugs and the like are in fact caught up in the phenomenon of substitution. Because in the face of their problem, they replace problem with something else, such as cigarettes or other drugs, in order not to face problem. So that they do not see the problem while engaging in it. These people practically want to escape from "themselves", otherwise the cigarettes and other drugs is not their main destination. According to Rumi:

All the (people in the) world are fleeing from their free -will and (self-) existence to their drunken (unconscious) side.

In order that for a while they may be delivered from sobriety (consciousness), they lay upon themselves the opprobrium of wine and minstrelsy.

They are feeling from selfhood into selflessness either by means of intoxication or by means of (some engrossing) occupation, O well-conducted man.

A person who had internal anxiety on the morning of the holiday and had replaced entertainment with anxiety actually listened to his inner voice, but instead of answering it correctly, he did not want to deal with it logically and receive its message. That is why he sees that anxiety remains in him .so, again he keeps "himself" busy eating nuts and playing. But he is still anxious at sunset;

Although from morning to evening all his activities were to eliminate this anxiety and worry, but in terms of relieving anxiety, he did not get any benefit from the work he did! A voice from inside him is loud as a protest against all his actions from morning to evening, and this indicates the existence of consciousness that was looking for something else, and announces the loss of life and the fruitlessness of the whole day. In relation to this inner dissatisfaction, man says to himself: "what is the use?!" where does this "what is the use of saying" in life that comes after a series of activities come from? Why does man in those circumstances feel that what he has done since morning has been fruitless, and has not been considered a logical answer to inner passion and anxiety? This "what is the use of saying" is a cry that has come from the depth of his life. When he returns home, he feels that he has not yet found what he is missing, and that he still has a long way to go before he goes to bed. So he goes to the streets of the city, maybe there he will calm down this passion and anxiety. He wanders the streets for a few hours, eats cakes and ice cream, and now returned home tired and exhausted.

If we want to interpret the psychological reflections of his movements, we must say that at the beginning of the holiday, he feels passion and anxiety inside him and wants to eliminate it, so he is always looking for something, so that he can feel his inner emptiness with it. And in fact, his external movements are to suppress his inner anxiety.

From morning to night he wanders and excursions that his "body" get tired but does not rest inside. He thinks of new entertainment and another alternative!

The evening of the holiday, when he sees that his holiday is over, he has done everything, but at the same time he feels a strange sadness in his heart. He enjoys the morning until the evening, eats well in the afternoon, walks the streets of the city in the evening, does whatever he thinks, but the inner anxiety that was with him from the morning not only did not go away, but intensified. It got worse and worse, and frustration added to it. The sadness that comes to a person on the evening of a holiday reflects the bad choice that person has made during that day, the sadness that why I have chosen the bad instead of the good. In fact, human nature is dissatisfied with bad choices. The person may return home to respond to anxiety and escape grief and despair. And with another alternative of the same type of morning- to-night alternatives, this time keep "himself" busy with TV. If the TV program of channel one does not satisfy him, he will watch channel 2, and if it does not attract him, he will refer to another channel. He then protests why Iranian television has only a few limited channels?! Why does not have three hundred networks?! That is, he wants to escape from himself and not see his inner protest! After a while, he gets tired of watching TV and decides to go to sleep. This sleep is also an escape from sorrow for him, because in the depths of his "existence" he hears a cry that says to him:" I did not like today and I do not want this life! <sup>1</sup>

- 1) That we have in religious texts the reason for the grief of Friday (holiday for Iranian) evening due to the non- appearance of the holy existence of Imam of the Time ('a), is in this direction. Because the main purpose of every nature is to contact the authority of God, but for those who do not walk in the direction of the light of their nature, this sorrow is more tangible and is practically a sorrow in addition to the sorrow that is for the believers on that day. Because neither the spiritual need of the Advent of the Imam of the Time ('a) has been answered nor the basic need of his nature which was in view of purity and perfection and has been answered on that day.

### **Satisfaction of human nature and feeling of achievement**

We compare that person's holiday with the holiday of the warriors of Islam. From morning till evening, the warriors fought against infidelity, arrogance and the aggression of the enemies. In the evening, they have a tired body, but because they have responded to their nature all day under the light of the religious law, their inner state is joy, not sorrow. Or, for example, a religious person who fought for religion during the time of the fake god (Shah) and protested from the morning, the only thing he could get until the evening was tear gas, beatings, fear and trembling, and hunger and thirst. At sunset, he has a tired and possibly injured body, but in the depths of his soul, which he refers to, he is happy and cheerful!

Whose voice is this echo in the mountains of (our) hearts? Sometimes this mountain is full of the voice, sometimes it is empty.

We call this the voice of "nature". We do not want to define nature here, we just want to say that if a person deals with natural affairs and hears and obeys that supernatural voice, he will feel satisfaction in the depths of his life, and if he dislocates it and then he substitutes another things with nature message. In the end, man himself feels that he has achieved nothing and by saying "what is the use?" The effect of all that work disappears within him.



When man refers to himself he realizes in his soul a cry, insight, Intellect, and understanding that if he spends one day living by following material instincts, and pay attention to body or by attaching in false imaginary, in at the end of the day, that inner insight, which is the original principle of man, expresses dissatisfaction, and the effect of all those activities is practically nullified for man.

If he engages in spiritual and religious activities, the same inner consciousness will express satisfaction. This insight is the cry of nature, and man expresses satisfaction when he feels that he has achieved the result of answering his nature and responding to the spiritual dimensions of his existence without false substitutions.

Man has a body and I and I, he is his soul, and his "soul's soul" is his nature. If man refers to himself, he sees that he has a principal that seeks truth, not instinct. That principal does not want the satisfaction of lust and status, but God. If he gives him God and spirituality, he will feel that he has achieved, but if he gives him world, lust, fantasies, showing off and observing people's opinions, he will feel defeated. That soul's soul whose view of goals is higher than the goals of the world, is the light of God in the soul of man, so that man does not turn a blind eye to his happiness. That light is the essence of our essence or our true self. Rumi deals with that dimension and said:

You sit in my eyes, the one who opens me to the moon is brighter than me.

In an example related to the end of a holiday, two different people stated that; one person was sad and dissatisfied with his performance and one person was happy and satisfied, but during the day, the first person had a lot physical pleasure and the second person had a lot of physical suffering!

But the second person did not care about all that physical suffering. This shows that if one neglects his spiritual dimension, which is his true self, in the end, even if he pays attention to his physical pleasures, he will feel that he has lost his life! But if he pays attention to his spiritual dimension and makes it fruitful, even though it is accompanied by deprivations, he will feel that it has been achieved, and as a result, he will have a cheerful spirit.

In the twilight of life, old men and women feel defeated and hopeless, who have neglected their true selves throughout their lives and have filled their whole life with the world, instinct, show off, position, and selfishness. But there are also old men and women who are calm, cheerful and loving at the end of their lives, as if they have finally returned from a long 70-year war with pride like at victorious general. Then they write in their will: "with a calm heart, a confident heart, and a happy and conscientious spirit, hoping for the grace of God, I will be released from the service of my brothers and sisters and travel to an eternal place".<sup>2</sup>

Right in front of those who have stirred up lusts for 80 years and fought against spirituality, and at the end of their lives, because they cannot show off more and have more of the world, they disintegrate like a failed human being. This is the danger that everyone faces at the end of their lives.

Those who entertain themselves with imaginary goals in order to achieve vitality and tranquillity, after a while, that vitality and tranquillity go away and they become sad.

- 2) The order of Imam Ruhollah Khomeini (Rezvan Allah Almighty) in their will

And it becomes clear that temporary calm and vivacity was not real, because true peace not only never disappears, but always grows. He wandered and excursions around during the day but did not know that this kind of encounter with opportunities at sunset would lead to frustration. One who thinks that all his misfortune is that he does not have a house, he is happy when he owns a house, but because his peace is imaginary, he loses this peace after a short time, because the cause of true peace is obedience to nature. And just as having a home does not make it easy for a person, not having a home does not make it uncomfortable, because a home is just a tool. We had great mujtahids who were imitated by a nation, and at the same time they were not landlords for the rest of their lives, and not having a house did not matter to them, because they had God. In general, human beings want to get rid of anxiety caused by the distance from nature by replacing the house and the like it.

### **Nature human or me superior**

When man turns to himself, he feels that he has a superior self; now, if he meets the needs of the superior I, it will be fruitful, and otherwise, with the many activities that it does, it will eventually feel fruitless and disintegrate. This is the whole point of nature! That the message of nature must be known and followed so that man does not find himself defeated in life. Man's Nature is theist and he finds peace with God, and He who does not answer his Nature is always shaking in life. In other words, seeking God is the spiritual need of every individual.

The whole world is a tool for man, it is like a cane for him; the good or bad of the world also depends on how we use it. One person uses the cane as a support to get home, another may use the cane as a strong stick and hit the oppressed (weak man) on the head. The house, the document, and the earth in general are like a cane, and they do not automatically have a truth that it is important to have or not to have in order to affect human peace. For example, electricity invented by Edison is used by all human beings, from religious people to criminals, and it is possible that criminals will use it more. To have or not to have the world is like the same electricity, it cannot be said that someone who has more worlds is closer to the destination. As you have experienced, those who are far from the real destination are more captive to the world. The diversity and extravagance of those who are captive to the world and are not satisfied with the world at all is a sign of this fact. Because they have not attained true peace through the world, they have occupied themselves with imaginary tranquillity, and so, from time to time, they temporarily relax with an imaginary thing, and soon lose it and move on to something else to engage in another imaginary. A person who is worldly and does not have a house, at first is satisfied with having a very small house, but when he gets it and is happy with it for a while, nothing happens that he thinks of having a bigger house. After moving to a bigger house, he thinks about changing the decoration of his house, even when he gets old and has to be ready for death and eternity, he still seeks to borrow, demolish and rebuild his house, because someone who is worldly,

He is not satisfied with anything and he does not reach peace. but in religious life, because human nature achieves what it wants, there is no longer that kind of extreme diversity in his life, because the more man gets to God and gets closer to him, the more he feels that he has reached his destination and therefore never changes it .Imam Khomeini, may God have mercy on him, lived in Najaf for over 14 years, when those around him advise him that :It is very beautiful next to Shatt(large river) ,go there to be refreshed, the Imam do not pay attention to this advice and do their job, that is, they continue the path of mosque, seminary and shrine according to the daily routine, because he lives with the Commander of the Faithful and the God of the Commander of the Faithful, and he is not caught up in the world, until doing something every day in the hope of gaining vitality through imagination. Said:

What grief does a person who has an adored have in his house if he does not come out?

I do not want to say that seeking diversity or going to the park and recreation is completely bad, but I want to say that sometimes a person lives in such imaginary peace that he loses his true peace and man replaces the imaginary peace with the factors that cause of the true peace. All human beings want God, but some of them lose God and become attached to unstable things, and when they come to their senses at the end of their lives, they find that they have lost their lives and gained nothing. And this is the worst whip that lands on human beings. may God, by his grace, keep the light of the Quran on in our hearts forever , the Quran says:

O people! You only find peace (rest) with the remembrance of God, why would you attached to other than Him?! You do not find peace with other than God .said:

Do you know why heavens travellers revolve around the axis of earth?

What are they looking for when they leave home, what do they want from this trip.

Everyone are wanders like a compass, and creditor than their Creator.

In this discussion of nature, we want to say that the voice of God's guidance exists in the depths of the human soul, it is enough for man to come to his senses and free himself from negligence to find God who exists in the depths of his soul. As the soul of man is in his body, and if man takes his attention away from his body and pays attention to his soul, he will find it, just as God is in the depths of the human soul and God says: I am the companion of the one who remembers me, if he takes his opinion from the others and focus it at me, he will find me, and you can feel it in yourself, he is with man. In addressing God, he says:

The soul is hidden in the body and you are hidden in the soul

### **God is the deepest concept of man**

Every human being has one "body" and one "soul", and one "soul soul" and one "soul soul soul". The body of anyone for whom it is known, his rear self is his soul or animal soul which is the cause of life and being alive, his nature is the soul of his soul(" soul soul"), which, above instinctual tendencies, seeks God and has an opinion of God, and God is the " soul soul soul" of human beings! Said:

O soul soul, which being my soul; you (God) are the soul soul soul

What is out of the soul, you are that and not that.

In prayer, a person should pay attention to his Creator, and according to his "soul soul", which is in the depth of his soul and nature, he should recite the mentioning of prayer. God is everywhere, but in the depth of the human soul, he has a special appearance, and the more man passes through the veils and does not pay attention to others, the closer he gets to him.

If man leaves the limits, he looks at the absolute, tables, chairs, positions and world are limited things that if a person seeks them, his soul will be limited, but absolute means that it only existence and has no limits. Religion has come to free man from the constraints and pressures of the soul, and it does so by connecting man to the absolute God. He who seeks the world is limited to the world and is forever under spiritual pressure, after the world in purgatory and resurrection, this emotional pressure will increase, because the soul is always, never dies, but the soul belongs to things that are not available to it now?! He is the only one who can be free from spiritual pressure, connect to God, and this means religiosity, and the religious law commands are to strengthen the bond of nature or the depth of the soul with God.

This is what Prophet Ibrahim (PBUH) did. He saw a star and said: This is my lord and He can nurture and guide me. But after seeing the star decline for a while, he said, "I do not want anything limited or going away."<sup>5</sup>

5) Surah Anam verse 76

Then he saw the moon, which was brighter than the star. He said, "This is what allows me to live, and he is my lord." but the sight of the moon also went away! He said anxiously: Now that it is clear that this is not my lord, if he who is my lord does not guide me, I will surely go astray.<sup>6</sup> then he saw the sun being bright and shining; the sun itself was luminous and gave light to other things. He said this is what I want. But seeing the sun also set! once he came to his senses, he saw that he goes completely a wrong way, he declared to the people that I abhor who are polytheistic way, I do not want any limited being, I do not even want that great phenomenon which is limited at the same time as greatness.<sup>7</sup> I want one who has created all these things.' Indeed I have turned my face toward him who originated the heavens and the earth, as a Hanif, and I am NOT one of the polytheists'.<sup>8</sup> and he is the food of my soul.

6) Surah Anam verse 77

7) Surah Anam verse 78

8) Surah Anam verse 79



Keep in mind at Ibrahim's soul is the cry of every human being like Prophet Ibrahim (peace be upon him) that I do not want anything limited. According to Jami:

O heart thou, how long will you play in this virtual palace like children playing in the dirt?

You are the slave of a rude bird (spirit lasciviousness) that nestled outside of this palace

How did you become a stranger to that nest, and become so like the penury human, the bird of the ruined house?

Like Khalil (Abraham), find the certainty and faith of the heart that: "I do not want anything limited."

The world is dirt and being busy with the word is playing with dirt. Man must raise himself above the world. The prophets did not study anywhere, but liberated their nature and became friends with God, because they had God in them, they had to give up the heart from other things and pay attention to him. Said:

What many things are connected with your nature, blessed is the self-aware

There is a gem in the middle of this rock, and Yusef is in the middle of this well

So this mountain is the disk of the sun because it is better than Venus and the moon.

Everyone has a Yusef in the depths of his soul that he must discover. It is enough for man to clear himself from the limitations, then his soul will find God. Because God is cute, not a secret. The beloved should only be looked at and loved. Said:

Because I found you, beloved knew you, beloved

God must be found, and he who turns to himself sees himself seeking absolute perfection; and if he looks at himself again, it is as if someone at the peak of perfection and purity says to him: "I am"!

Only man must free himself from limitations and seek God to find him. Said:

That one who I ran after him all my life (place to place), suddenly I found him, face to face that sitting with my heart.

Man's real effort must be to find God, who is closest to him in everything, we should not enter into the side tasks of life and stay away from this main task and not spend time on seeking God and not seeking God, under the pretext that we are trapped and do not have the opportunity. Our main job is to find God and the rest is useless. Unless you seek God and do the rest of the work to reach God and get closer to God. according to Rumi:

He has the (real) work who has become desirous of God and for his work's sake has severed himself from every (other) work.

The rest are like children playing, these few days, till the departure at nightfall.

I say from my work, the people are drowning in unemployment

### **All humans' beings want God**

When man responds appropriately to his natural inclinations, he feels that he has succeeded because the nature of every human being seeks absolute perfection and truth. for example, if they give the lands of a village to someone, he accepts them, but when he acquires them, he feels that he wants more of them, and now, if they give him all the lands of a city, he accepts them, and because he owns them. He feels he wants more than that. Because human nature is such that it is not satisfied with the limited. The fact that man wants everything shows that he really wants absolute perfection, that is, God.

When "Carter" was president of the United States, Imam Khomeini (May God bless him and grant him peace) said in one of his speeches: "Carter wants God too!" Then he said: if he is given the rule of all the countries of the planet, he will accept and feel that he wants more. Even if he realizes that he can own Mars, he wants to be the owner and ruler of it. In general, he wants the infinite, that is, God, and every human being is like that, but:

Alas, this farm has been flooded and the afflicted peasant has fallen asleep.

Human beings do not know that they seek God and in order to reach Him they should not aim at the world so that they can respond to their natural inclinations and turn to a God who is in infinite perfection instead of a limited world. Otherwise, they feel defeated despite intense activity.

A person who overeats may be happy in his mind at first, but because he has only dealt with his lust, sooner or later he becomes sad and feels that he has failed. And this is a state that be happen for all those that they have distance from their nature. So the most important thing that the seeker of truth should do is to distance himself from the causes of neglect of God so that he does not distance himself from his true destination. Prayer is one of the best factors by which man can pay attention to the destination of nature, namely God, and get out of neglect. it is possible for a person to go to a place where a famous person is and every one considers that famous person great and important based on their fantasies and illusions, but one who prays by saying Allah Akbar (God is great) and manifesting the greatness of the great life of truth on his heart, it is no longer possible for the false greatness's to appear great in his eyes and forget the greatness of the truth.

Man finds God with him when he really refers to himself. One of the times when a person really turns to himself is when he is in great danger and his hand is cut off from everywhere .For example, when a person inside a ship is caught in the middle of a stormy sea and the work gets out of the sailors' hands and there is not a place where no one can be saved even by swimming, at such a time the causes of negligence are removed from the eyes of the person. He sees God with the whole existence of him and finds him omnipotent. And he says: God! God! Even if he has denied God before, in those circumstances he realizes the existence of God and asks Him for help!

In the memoirs of a communist Russian astronaut, it is stated that: When the spacecraft breakdown in space, I did my best, but my spacecraft did not work out. My hopes were dashed and I could do nothing. Suddenly, in that solitude and in that infinite space, I felt that I hoped to know someone I already knew, but I was negligence of him! I realized that I had to go to him. That's where I said God! And he helped me and I went back to earth.

### **An example of encountering God**

Imam Sadegh PBUH to pay attention to the above issue and that first: the human heart is fully acquainted with God, and God is close to men in every sense. Secondly: he can face God. We are reminded of the points that

God has mentioned in the Quran:<sup>9</sup> when they board the ship, they invoke Allah putting exclusive faith in Him, but when He delivers them to land, behold, they ascribe partners(to Him). After reciting this verse, the Imam said: when man is drowning in the sea, he has no hope of any saviour and appeals to eternal power, the eternal force to which man appeals is the God who is able to save.

This hadith is one of the best evidences for our discussion. Because first: It points us to a God who is superior to the god we reach in reasoning. The God we find in certain circumstances is the God we must communicate with through the heart. Secondly: man knows this God in his being and there is no need to prove his existence with books, lessons and schools. Thirdly: and most importantly,

9) Surah Ankabut (spider) verse 65

it is enough to remove the veils that show themselves as saviors and helpers for us. Once our hearts find themselves facing that God. That is why Imam says: he is the only one who can save when there is no savior. When man comes to believe that there is no savior and that everything he had as a savior and false believer in them was a mirage, God appears in the depths of our souls as a helper and we face him.

As you can see, this noble hadith expresses the position of the rules of the religion of truth and divine knowledge, and also explains why we are constantly reminded to look to God and say that nothing affects us independently. Because then the God who is closer to us than anything and is alive and present in the sight of our souls will be lost.

When man is in the middle of the sea in that critical situation because his nature is God-seeking, as soon as nature comes to the scene, he finds God in him and appeals to him. But when he reaches the shore and is saved, factors such as house, document, money, etc. Cause him to neglect and associate partners with God.

So the reason for the polytheists to associate polytheism is that they are unaware of themselves, because the same polytheists are God -seeking when they are cut off from everything. When danger does not threaten them, they neglect themselves of God by different preoccupations, whether it is working too hard or playing too much. For example, he says I am a good footballer, so I am important. Or with other imaginary honors, for example, my father is rich, so I am very important.

But when he is in danger, he realizes that neither his job, nor his being a football champion, nor their wealth can help him in any way. It is in this state that the veil is removed from their eyes and then find God and call on God! God says that because they prayed sincerely to God at that time and I took them to the shore and save them, they returned to the polytheistic life which considers non-God as the source of effect. So he who is on the land of negligence and captivity cannot sincerely pray to God. The most important thing that keeps the message of nature alive in us is to free ourselves from the cause of negligence.

### **Away from nature or away from yourself**

The Quran says in a very deep and wise reminder:

So set your heart as a person of pure faith on this religion, the original nature endowed by Allah according to which He originated mankind (there is no altering Allah's creation; that is the upright religion, but most people do not know.)

As a result, they engage in imaginary life and unstable work, and face the emptiness and fruitlessness of life.

Man must stand up and direct his direction towards the great Prophets. Because their direction is based on the religion of God, on which the nature of human beings is also based. To say that human nature is created by God means that the human soul is inclined towards God.

In other words the foundation of human souls is divine. So he who turns to God has turned to the foundation of his own soul, and he who turns away from God has turned away from his own soul.

It is narrated that Khawaja Abu Saeed Abu Al-Khair, the famous mystic, was invited to a sermon. Many people gathered to hear him speak. There was no speaker so that the Khawaja's voice could reach everyone. In order to make room for the people behind the parliament to come closer and let the voice of the Khawaja reach everyone, someone stood up and said; may God Have Mercy on the one who gets up and steps forward. The Khawaja came down from the pulpit when he heard that word. They asked: O Shaikh! Where?! Said: this is what the believer said, may God Have Mercy on the one who gets up and takes a step forward! The Quran also says in this regard in the above verse: set your direction in the direction of pure religion, which is the path of nature. Because your soul is born accordingly. Do not persecute your soul, get closer to yourself. Then he emphasises: there is no difference between human beings and there is no difference between men and women. The souls of all human beings are divine. Therefore, we have in the narration that Imam Sadeh (as) was asked about the above verse and the Imam said: That nature is Islam which God created people on the basis. When taking the covenant from them about monotheism and said: am I not your Lord? In those circumstances, the believer and the infidel are all present. And therefore the foundation and the nature of all human beings is based on the divine nature.



Everyone is as close to God as he is to himself. In this regard, he is not intelligent or less intelligent. Everyone is equally familiar with God in his nature. A person who is intelligent maybe more successful in worldly affairs or understanding scientific matters, but everyone is equal in having a divine nature and in the possibility of communicating with God, even in having a divine nature, he is not an infidel and a believer. The souls of all human beings are created on a divine basis. The real capital and the true value of everyone is that he has been able to make his choices according to his nature. This is what is left for him. Therefore, God says in the above verse: everyone has real and lasting capital as much as their religiosity, which is acting according to nature.

In the previous discussion, it was said that eternal peace comes from connecting with God, and that imaginary peace is unstable. And here we say that what remains for man is that which is innate and religious, and other things have no place in man's soul and do not remain for man. The delicious food that a person ate 15 years ago has no presence in his soul at the moment, but the words of truth that he said 15 years ago or the worship he has done are still hot and flaming in his soul. Ungodly work, like clothing models, is unstable. That is, if a person's actions are based on fantasy and are not rooted in his nature, not only will he not remain with him, but after a while he will run away from what he did in the past! The above verse says: whoever does not want his life to be wasted and his deeds to be the capital of the hereafter,

He must follow the method of the pure Muslims (orthodox), who are the divine Prophets. They act according to their nature. And try to always keep your nature awake. But most people are unaware of the fact that God, who is with everyone, is the cause of joy and peace, and they do not know that man can only become cheerful with religiosity. So he closes his heart to delusions and luxuries and after a while he becomes cold, godless and absurd. While God will be the cause of their joy and peace and they should turn to themselves and find God with them.

### **The covenant of souls with God**

The Quran emphasizes that, O people, the souls of all of you have made a covenant with your Lord in certain circumstances. And God has confronted you with your own truth in those circumstances. And he asked you, "Am I not your Lord?" and the truth of all men was presented to their Lord;" yes, you are our Lord". Therefore, God says in the Quran:<sup>13</sup>

When your lord took from the children of Adam, from their loins, their descendants and made them bear witness over themselves, (he said to them,) am I not your Lord? They said, 'yes indeed! We bear witness.' [this,] lest you should say on the day of Resurrection, 'indeed we were unaware of this,'

13) Surah Araf verse 172

The above verse informs of man's innate commitment to God that man knows the truth by nature and has accepted his lordship. Then he continues:<sup>14</sup>

Or lest you should say, 'Our fathers ascribed partners [to Allah] before [us] and we were descendants after them. Will you then destroy us because of what the falsifiers have done?

Yes, the above verses show that man has accepted and acknowledged the Lordship of the truth and therefore his soul is familiar with the truth. Conditions and environments do not play a major role in human choices. And if he was born in ungodly circumstances, in which no-one mentioned the Lord of the worlds, the souls of human beings would be unaware of their Lord. Carefully in the content of the above verses, it becomes clear that the nature of all human beings has faced their Lord, and all, without exception, have inherently testified to the Lordship of God. So that everyone knows their lord with an innate and present knowledge. Therefore, on the day of resurrection, the wicked will not be able to say that we were unaware of the lordship of God. Because their souls have always had such an acknowledgement, although by engaging themselves in the world, they turn off that voice in themselves and as a result do not hear it.

Due to the nature known to the Lord of the universe, they cannot say that because our fathers were polytheists, we also became polytheists and use the environment and family upbringing as an excuse for their deviation from serving the Lord.

14) Surah Araf verse 173

Because The main root of everyone's bad and goodness is the individual, and the environment, family, parents, society, and genes are a secondary cause or condition, and the main cause is the human being himself, what position to take and what choice to make against the call of nature. It is possible for transcendent human beings to emerge from unrighteous parents in a corrupt environment, because these human beings did not allow the voice of nature to be silenced in their souls.

If you consider, this kind of confrontation with God, which is done through face-to-face knowledge and intuition of the heart, does not leave the possibility of denial and excuse. And because man has a nature and essence that knows God, man can distinguish right from wrong by keeping his nature active.

The job of the instructor in reforming human beings is to mention and remind the truths so that human beings come to their senses according to their nature and achieve their true self, which they are satisfied with achieving, and not be deprived of it. And the main role is in accepting the call of nature or turning one's back on it by the person himself. And for this reason, it is possible for a parent to have two children in equal conditions, one of whom has completely turned his back on his nature and one of whom has not. Therefore, the role of the environment and the family or parents should not be considered as the main cause of children's deviance and they should not be acquitted.

Imam Sadegh (as) was asked what is meant by divine nature? He said it is Islam.

That is, man by nature knows God as both the creator and the Lord, and the God and God of the universe. In other words, Human nature understands monotheism in all its dimensions. Therefore, Imam bagher(as) says: that is, man is born on the basis of monotheism. And as a result, in the depth of his soul, he realizes that there is a God on the scene who is both the Creator and the lord of existence and his deity.

The Quran says that human beings have made a covenant with their lord in the depths of their souls not to worship Satan and to worship God:

Did I not exhort you, O children of Adam, saying," Do not worship Satan. He is indeed your manifest enemy. Worship me. That is a straight path?"<sup>18</sup>

So the right way is the way that human nature shows and that is the worship of the one God. And the worship of any deity other than God is a deviation from the straight path of nature. And forgetting to worship the Almighty God is in fact moving away from human nature and forgetting one's true self.

18) Surah Yasin verse 60, 61

And it is to face a personality of our own that we are never satisfied with and feel despair and depression. That said:

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