

## **Session 4**

**God is free from how**

In the name of God

The discussion of this meeting is about this question; how to know God? In such a way that it is real cognitive recognition. And reconcile the heart with God.

Some people who accept God may doubt God's existence after a while. At this time, a question arises: "Have these people doubted the real God or the God they know?" The general problem of humans is that sometimes they doubt the God they know, then they think they have doubted the real God! In this case, what should be done, first of all, we should know the true God, who is not subject to doubt. And secondly: May that knowledge of God become wider, deeper and brighter day by day.

From the beginning, we must be careful not to choose the wrong way of knowing God. It is possible that someone introduces God in such a way that a superficial faith arises for man. But after a while, a person having that knowledge of God will again have doubts because such a person has not found God as he deserves. While religion has come to help man to teach him how to know God, so that he not only does not doubt God, but also sees the whole world as a display of divine manifestations.

## **Self-knowledge is a sure way in theology**

This narration has reached us many times in different forms from the Holy one that: anyone who knows himself has certainly known his God through that! So the Imams themselves have shown us the way to know God as it should be, and that knowing God is through knowing oneself. In this way, one can achieve a sure knowledge of God, God willing. Prophethood, Resurrection and Imamate can also be understood through proper self- knowledge.

When a person is advised to know himself, he may initially imagine that his body is his true self and limit self-knowledge in knowing the body and the reactions that the body shows.<sup>2</sup> but when a person thinks more about the matter, he realizes that sometimes he can be himself and understand himself, but without a body. For example, when a person dreams, true self dreams that for example he is in school but at the same time his body is in bed! So without a body, he still feels his real self. It turns out that the body of every human being is not his real self and there is a truth other than the body.

When a person dreams, he himself is the one who dreams. When he wakes up in the morning, he says that he dreamed himself.

2) In psychology, the psyche is more limited to body reactions, and this is different from self-knowledge, which is discussed in philosophy and mysticism.

For example, he dreams that he is going from one side of the street to the other side of the street when suddenly a car hits him. He screams out of fear and wakes up from the sound of his screams, he sees that his body has been in bed all this time. He feels exactly like he was on the street and it shows. First: the true self of man is other than the human body. Secondly: in general, a human being is the true self of a human being, which can exist without a body, and for that reason, a human being is still himself without his body!

The problem of sleep is a good example to clarify the above issue, because when a person sleeps, he feels his true self well, even though his body is not with him. Another point is that sometimes a person dreams and then encounters the same scene that he saw in the dream at a future time when he wakes up, which is called a real dream. All people have honest dreams, it has nothing to do with whether they are infidels or Muslims.<sup>4</sup> They dream of an incident and face it in waking life sometime in the near future. If he does not recognize the subject of a true dream, when he is faced with that scene or incident in waking life, he will think that it seems to him. While in fact he has faced that incident with his real self or his soul before he faced that incident with his body.<sup>5</sup>

4) The difference between a believer and unbeliever is in a divine dream, because the soul of a believer in a dream has the ability to walk towards higher truths, but the soul of an unbeliever is also busy with the world and worldly forms in a dream.

5) True dreams are the connection of the soul with the unseen cause of an event that will be realized later in a specific time and place. Due to its lack of materiality, the soul connects with that purgatory or mental existence of an incident in a dream, and later that incident occurs in the material world. Of course, the soul receives some of the truths of that world to the extent of its talent.

The result is that a person without his body, in addition to existing and not disappearing, is even freer because without his body and in his sleep he faces incidents that he has not yet faced with his body.

This brings us to the point that the truth of a person is his true self and the body is a tool for a person. So, when the body was a tool, man also exists without his body.

Man has hands and feet in sleep, but he has hands and feet specific to his soul. For example, a person who dreams is eating fruit, after all, he has hands and mouth through which he eats fruit. Or when someone sees something with his eyes in a dream and after a long time awake sees the same thing with his eyes, it shows that his soul has eyes, hands and mouth other than the eyes, hands and mouth that are related to his body. I say that the body is a man's tool, and his truth is his true self, and the truth of a man also has hands, feet, eyes and ears, which are in accordance with his soul, not accordance his body.

### **Eyes and ears are tools**

When a person says "myself", this "self" is his true self. The hand is not considered a part of the real self of a human being, and all perceptions such as seeing, hearing, speaking, touching, etc, are all specific to the real self or his soul. For example, a person who is sitting in a class and his soul notices the trip he made last year, he sees all those events in his soul, although his eyes and ears are present in the class long with his body, but he does not see the teacher with his eyes. And he does not hear the teacher's voice with his ears. Until,

For example, the teacher tells a joke and with the laughter of the students in the class, he comes to himself and sees the teacher and hears his voice! And he tells his classmates what the teacher said? This shows that his ears that heard naturally and his eyes that saw naturally because his real self was not present in the class and was present in the travel scene last year, neither his ears heard what the teacher said nor his eyes saw what movements the teacher did. With the laughter of his classmates, he came to the class and asked what the teacher said? Therefore, while the human being heard through the ears and sees through the eyes, if the real self or human soul is not in the scene and notices other scenes, the ears and eyes will neither hear nor see. Although both of them (ears and eyes) are healthy and do their normal work.

Sometimes a person's eyes are open, but because his real attention is elsewhere, he does not see anything! According to psychologists, the mechanism of vision is carried out, but the human does not see anything. Because in terms of psychology and biology, vision is done in such a way that first the light shines on the foreign object, then it is reflected in the human eye, and the lens of the eye makes the image of the foreign object fall on the yellow spot of the retina. If, at the same time, a person's soul or true self notices another scene in his thoughts, the human eye will no longer see that object "with its image falling on a yellow spot". Because the real self of a person who sees the object with the visual system, i.e. the lens, retina, macula, optic nerve and brain, is not present in the scene!

And from this experience we realize that all special perceptions are from the real self or the human soul. In fact, it is the true self of man that he sees. The same is true for listening. When an external object vibrates, this vibration reaches the outer ear through the air, then the middle ear, and then the inner ear, and from there it goes to the auditory centers in the brain, through the auditory nerves, and the act of hearing takes place. Now, if the human soul notices another scene in its world, the human will no longer hear the voices of the people around him, even though the whole mechanism of hearing is done! Because the person who hears through the auditory system is not in the scene and is diverted to another scene. So the true self hears with the ears and sees with the eyes, and if the true self is not in the scene, neither the eyes see nor the ears hear.

A person who considers his body as his true self remains a hunter who takes the shadow of a bird instead of a bird and wants to hunt the shadow, but he does not get any benefit from his work. Said:

The bird is flying on high, and below, its shadow is speeding on the earth, flying like a bird.

Some fool begins to chase the shadow, running (after it) so far that he becomes powerless (exhausted).

Not knowing that it is the reflexion of that bird in the air, not knowing where is there origin of the shadow.

He shoots arrows at the shadow; his quiver is emptied in seeking (to shoot it):

The man has grasped tightly the shadow of a bird, (while) the bird on the branch of the tree is fallen into amazement.

Yes, our body and our eyes and ears are the shadow of our true self or our soul. We must be aware of our essence so as not to fall into emptiness and identity lessness, otherwise our story will become the same story that Rumi said about:

Like the hunter who catches a shadow-how should the shadow become his property?

**All specific perceptions of the self are real, not virtual selves**

The vision is from the real self of a person, not from his body, and that is why during sleep, when a person's eyes are closed, he still sees things that he will face later in waking up. And not only vision is specific to the true self of man, but all perceptions are specific to the true self or soul of man. It is the real self or soul that sees, but through the eyes. And it is the real self or soul that speaks, but through tongue.

I said that sometimes it happens, a person says to himself, I have seen this scene before, and with a little attention, he realizes that he saw that scene in a dream. I also dreamed that I had gone to Kermanshah and was teaching religious teachers there. In my sleep, while I was teaching, a tall man who was wearing local clothes and his hair reached his shoulders stood up and made a mistake in a subject of the lesson that he did not agree with me, and I gave him the answer in the same dream. Sometime passed until I was invited to go to Kermanshah and teach religious teachers there. When I was teaching, the subject of the lesson was about the true dream! The same person who was one of the teachers of Kermanshah province and I had seen him before in a dream stood up and asked me something wrong! Before I answered him, I told him that I saw you in a dream that you had a question and you had the same look like! I had never seen that man awake, but as soon as he protested, I remembered that I had seen him in a dream.

While dreaming, especially in true dreams, while the human body is in bed, his true self appears in scenes that later take place in the waking world. But he sees those scenes in his dream with the eyes of his soul without the eyes of his body being with him in those scenes.



Therefore, perceptions are specific to the human soul, and having or not having a body does not interfere with the truth of a person.

### **Being a man and a woman is related to the virtual self, the body**

Just as the true self of a person is not related to his body, and the human self is only the true self of a person. The true self of a person has nothing to do with being a man or a woman, or being short or tall. The woman has a female body and says I; and the man has a male body and still says: I. so the truth and soul of man and woman is their "I" which is neither woman nor man. Not only being a man or a woman has no meaning for the soul, even the imperfection of organs and physical disability has nothing to do with the soul and is related to the human body. The Quran says: by the soul and Him who fashioned it.<sup>6</sup> in this verse, it is about the balance of the soul and therefore it can be said: The soul cannot have defects! Even If a person has an imperfect body, his true self (soul) is not imperfect because his true self has nothing to do with his body. In any case, the soul of man is his true self. Even if the whole body is worn out, the body is worn out, but the real self does not become old and worn out in the sense that the body is disabled and old. So, just as the human soul is neither male nor female, nor tall nor short, nor is it imperfectly created. Being defective is related to the human body because the conditions for the development of the body during the embryonic period were not fully provided or the growth of the body faced an obstacle at the stage, as a result the body of the fetus was not fully developed.

6) Surah Shams verse 7

## **Self means just being**

When the true self of man was neither male nor female, we realize that the true self only be! When a person says: "I", this saying "I" has nothing to do with his body, and the human body is not his "I". When a person is a child, he says: "I"; when he becomes young, he will say "I" again; when he gets old, he says again: Me. Therefore, the real self of a human being is a reality other than the human body. It is the human body that gets old and is either male or female, short or tall. It becomes clear that his real self is only exist without being able to put a name on it because these names and labels are all related to the human body.

The difference between humans and other creatures is that, for example, a table is a table and nothing but a table. Regarding an iron table, it cannot be said that the table is different from iron because the same ironwares have become tables. But human flesh and organs are not real human beings. The human body is different from me, and the only characteristic that can be proposed for it is to say that the true self of a human being(me) is only be exist! And understanding this point is very valuable. Because in this way we face a truth whose essence is the same as its being. And there is nothing unless it is. Perhaps the best interpretation in this case is the interpretation of Rumi who says:

Oh, who colorless and unmarked that I am, no one to know me as I

Paying attention to a creature that has no characteristics other than being requires a consciousness that is aware of its essence. And therefore Rumi wishes to find himself as he is without any form or definition. And this requires that a person is freed from seeing with the eyes of the head and brings the eyes of her/his heart to the scene.

If we pay attention to this point, we will understand that being a man or a woman has nothing to do with the true self of a person. On the other hand, the fact that you are called "I" does not refer to something false, so I just am. If you ask someone, "what are you?" and he/she answers: "I am a man" or "I am a woman". He/ she did not answer correctly because we did not ask what are you physically? He/ she should say I am only! If someone says in our answer that he/she is a man or a woman, he/she is commenting on his/her own body, not his/her real self! The true self of men exist only. A person whose name is Yaqoob is the name of his body Yaqoob, and Yaqoob is the name of a person whose body is a man.

Every human being in a dream is his "real self", his "self". As in awakening, his "real self" is his "self". No one can escape from himself/ herself. In sleep, man can escape from his body, but he cannot escape from himself, because he exists and no one can escape from himself. This is an important thing that a person should know that only "is".

### **The surest way to reconcile with God**

A person who wants to know what God is like in order to be able to communicate with God and reconcile with God, so to speak, should note that she/he herself/ himself is only "being". The infallible Imams, peace be upon them, told us: anyone who has known himself/herself has certainly known his/her own God, and knowing himself/herself means understanding that we are only "existence".

Then we realize that God is existence and all existences are manifestations of God.<sup>8</sup>

If someone says: I am the one whose father is rich, he does not understand that his father is his father only in relation to his body! In other words, his soul, which is his truth, was not created by his father, but his father's body became the basis for the formation of his body. The true self of man is what God said about him: <sup>9</sup> so, when I have proportioned him and breathed into him of my spirit. So the soul belongs to God.<sup>10</sup> and if someone says that my father is rich, the father of his body is rich! Whoever says: I am a karate champion! He doesn't realize that his body is a karate champion and himself is just being.

When we are able to understand existence through our knowledge, we will understand what it means that it is said that God is absolute existence. We no longer say what God is?

8) Sheikh al-Raees Ibn Sina, may God have mercy on him, says that God is the same being. It makes no sense to say what God "is".

9) Surah Hejr verse 29

10) Keep in mind that the soul is one of God's creations, but it is the highest creation and that is why God attributed it to God.

Because God only exists and every existence is a manifestation of God's existence, we no longer say what God is. And therefore the Quran said: nothing is like God.<sup>11</sup> because it just is! God has no form. Just as the true self of human has no form. The Truth of the soul is its existence, and this existence is such that no one can escape from it, because no one can be separated from her/his existence. Our Existence, which is our soul, has imagination, intellectual properties, and other powers, and this is because man cannot separate himself from his imagination, because imagination is related to the human soul, which is his existence. Said:

When a phantasy comes into thy heart and settles (there), it is (still) with thee where so ever thou fleest

Thou canst not be delivered from any phantasy or fall asleep so as to escape from it (altogether)

### **Nihilism is not about the real self**

Even if someone doubts herself/ himself and asks: "who am I?" That questioner is her/his true self. The one who says out of doubt: who am I really? Or says: I doubt that I am! In response, we say that you are what you say, I doubt that I am. If you notice, man cannot doubt his own existence, even when he wants to doubt himself, he has proven himself, because he just is. You can doubt the form, but no one can doubt the true self, which is what she/he is! And say: I doubt that I am myself! We tell her/him: Who doubts? I doubt it, he/she replies!

11) Surah Shura verse 11

So who is there in the scene who doubts? He himself! (She herself!). So her "self" is "herself". Although she doubts that she is herself. The feeling of self-existence is so obvious that the "self" may not have an idea of what it is in its mind, but to itself it is only "itself". According to Attar:

So you are either one thing or a hundred thousand; you do not have reasons clearer than yourself

When the "truth of the self" is enlightened, it is its "being". And when it became clear that the soul is only existence and nothing else, we must understand that what it is is also its "existence". This means that everyone has no identity (what it is) at all, not that their identity is either male or female. Because I only exist, what it is is the existence. As soon as you realize who I am, you must understand that you exist, not gender or occupation or these things. Just as we should not place or identity in the place of our existence and make our identity (what it is) a veil of attention to our existence.

If we point to a chair and ask someone what it is? She/ he answers that it is a chair. Because the identity is that chair. That is, it is a type of existence whose essence is to be a chair. So, in the chair, there is a quiddity or essence and an existence. But the human soul does not have one nature and one existence. If you ask, what is a human being? The real answer is that man only exists, he is neither a woman nor a man, neither rich nor poor, and he just exists.

By paying attention to our existence, we understand what God's existence means. And so if they ask what God is? The answer is that God only exists,

God is not like a chair that has one essence and one existence, but God's essence is the same as God's existence. They said know yourself to know your God. This narrative should be carefully considered. In addition to that, the narration of Imam Ali, peace be upon him, says: the best wisdom is to know a person himself and also says: the best wisdom is to know oneself (one soul) and also says: self-knowledge is the most useful knowledge. Because through self-knowledge, a special window to know existence opens in front of us. And instead of being limited to what the universe is, we look at the existence of the universe and we find that the whole universe is only existence with different strengths and weaknesses and all beings end in the absolute existence which is God who gives existence. And this is great knowledge. Now go back to looking at yourself. What is man himself? The answer is that it just is.

So what is God? There is only God. But In the meantime, the existence of God is different from other beings. Firstly: the existence of all creatures is from God. Secondly: in terms of intensity, God exist in infinity, that is, God is the most intense of existences. What is the meaning of this verse?" nothing is like Him" does it mean" there is no God?" Or means "there is nothing like God". That is, it is not like a table and chairs and an orange.

Because table, chair and orange are identity and only God "is".

### **The relationship between the existence of a creature and the existence of a creator**

We said that the truth of the soul is its existence and its identity is its existence. Like the existence of God, which is only exist, but at the same time it is not something special! Therefore, we should not want to know something special in relation to our knowledge, but we should communicate with our existence. It's like we find colorless light, which has no color and cannot be pointed to, but it exists.

In a dream or when she/he closes her/his eyes, a person can realize through imagination that she/he is different from her/his body, so that our eyes can be separated from us, but our vision is not separated from us. We conclude that the eye is a tool and a part of the body, but vision is a ray of the human being, and therefore vision is not separate from the human being. Man has vision but it is not the same as vision. It is like the sun and its light. Sunlight is not the same as the sun, but it is not separate from the sun either.

The relationship between the existence of the world and God is like the relationship between vision and the human self. The world is not God, but it is not separate from God either! Vision is an act that the real self of a person does through the eyes. That is, the true self of a person appears through the eyes with the ability to see. But the true self of a person is not the same as her/ his vision (it is not just vision at all). The world belongs to God. Divine names and attributes are manifested in the form of various creatures, but none of them are God. It is like hearing is from me and the human soul appears in the place of the ear as hearing, but the true self of man is not only hearing.



The world is a manifestation of the names and attributes of God, but it is not God. Like the powers of hearing and sight, which are the signs of the true self of man. In the same way, all existence is a sign of divine names and attributes, and none of them is God! God is only exist. The world means mountains, seas, and plains, which are identities that do not exist by themselves, but come into being with the existence that God gave them. So, what is actually in relation to mountains, seas and plains is what they are and not the aspect of them being mountains, seas and plains. Because these are the limit of the existence that God has given to them, but God Himself has no limit. Our sight and hearing is nothing but our soul, which has been manifested in the eyes and ears with a special quality or a special limit. And therefore, in their essence, they are nothing but the same human soul with a certain limit. The true self of man has no limit to his body, but it has a limit to the higher world. But God has no limits. Like colorless light, which has no limitations compared to yellow, green and red light, although green light is light, but with the limitation of being green and its identity being green.

We said that man only exists, and has no identity( what it is), because identity emerges from the limitation of existence, but the human spirit "only exists" outside the limitation of being male and female, etc. Herself/himself is herself/himself. The one who asks: "who am I?" He unconsciously seeks to look at his limitations, oblivious to the fact that he only exists. If someone stays that a certain person is a student and thinks that he has told the whole truth, he is wrong because being a student is a credit in the society. Being a manager and being a boss also means in relation to the society. It is like being a father, which is meaningful in relation to a child, so that if someone doesn't have a child, he won't be a father either!

Being a student is related to a set of contracts. If they study lessons and pass the national insurance exam, they become students! These contracts have nothing to do with human truth, if there was no university or society, no one would be considered a student. All these issues are related to the human body, and true self of man is outside of these attributes, and the most serious thing for man is to know that he only exists and to separate valid attributes from his truth.

### **A window to see God**

The true self of man is only existence, and in order to preserve this existence, he must be connected with the absolute existence, which is God. The statues and validity of worships starts from this point that we get existence and perfection by connecting ourselves to the Absolute Being. Like the light of the sun, which gets its existence and light by connecting to the sun, if the connection of the lights to the sun is lost, they will no longer have light and no existence. Human existence is a degraded manifestation of God's existence and it is impossible for God's existence to neglect human existence. Because man is a manifestation of God. But, considering the identity, man neglects the absolute existence and in this case creates a god for himself! Because he looked at identity rather than absolute existence, a person whose mind is limited by identity sets up a place for his false god. For example, he imagines that God is an old man in the corner of the sky! Instead of finding the God of existence, this man created a god for himself, while he should find God who is the same thing and the same as perfection. If man wants to find God, instead of looking at his identity, he should look at his being to find the absolute existence, not to imagine an "identity" for God.

Man must find his own existence. The true self of a human being is neither being a student nor being a man, the true self of a human being is just existence. When man finds himself, he finds God in front of him! Said:

For a lifetime, I ran from mountain to mountain looking for God, but suddenly my heart sees that God is in front of my heart.

The truth of Man only exists and is connected to the absolute existence. God exists in the perspective of human beings, not in the perspective of human thought. Through the lens of our existence, we can find the absolute existence in front of us. It is in this state that it can be said:

When did you go out of my heart to wish to see you? When did you hide so I could find you?

You didn't disappear to ask for your presence; you are not hidden that I would want to reveal you

You came out with a hundred thousand manifestations so that I could watch you with a hundred thousand eyes

These topics or not audible, they are a taste. We must feel them in ourselves. If man understands and sees that his existence is a ray of God's existence and understand that there is only God. In general, the truth is the Persian word "hast" that has been Arabicized. As "is" in English is compatible with Persian "hast".

As long as our mind is caught in the shadow of identity, or heart cannot face God, and we do not actually live with the light of God without awareness. We have in the tradition that Imam Sadiq (peace be upon him) says: Whoever thinks what God is like perish. In fact, the message of this narration is that whoever thinks what God is like, his life will be invalidated and no matter what he goes on, he will not achieve anything,

Because he is looking for something that is not God. He is looking for his fake god who is a god with identity. So you must understand that there is God. As the true self of man only exists. And so they told us: Whoever knows himself/ herself will know his/ her Lord. It is clear that we should look at ourselves in such a way that we can find God through self-knowledge. And if not, considering the relationship of cause and effect and that all creatures are affected and want a cause, and we are affected, we want a cause, this kind of knowledge of God is possible through any creature. A person may worship God for ten years, but God is created by his own mind! This type of worship is not effective. Proverb worship is when the attention of the human heart is on the existence of God, and the presence of the heart means that the human being has a relationship with the existence of God, not with the meaning and concept of God. Prayer is for the soul of one who does not think about here and there, who knows his "being" in the light of God's light, the light that is all connection and need, on the other hand the absolute existence that is full of grace.

Whenever a person distances himself from his "being" and notices his "body", he loses the presence of his heart. The body cannot be connected to God because the body is the identity of man. Human existence is connected to God because God is absolute existence. And the rest of existence is a manifestation of God, and therefore, if we come to the presence of the truth with our existence, our whole existence becomes the same connection to the truth, like the lights manifested from the sun, which are all the same connection to the sun and have no independent identity.

For the presence of the heart, man must turn his attention away from his identity and direct his heart, which is his own being, to the absolute being, which is God. In this case, communication with God is established very easily. Of course, emptying the living environment of the world and its belongings plays an important role in removing senses from identity.

### **The meaning of the presence of the heart and its blessing**

With the heart's attention in worship, the existence of man is connected to the absolute existence of truth and brings man closer to God. Because until man finds his existence, there is no possibility of connecting to absolute existence. And as a result, religion's emphasis on the presence of the heart in worships will be the best factor in moving from identity to existence and connection to absolute existence. Imam Sadiq says:

And I like that when a believer among you stands for prayer, he turns his heart to God, and do not entertain your heart with worldly work. And there is no believer who turns his heart to God in his prayer unless God also turns His face to him.

Imam Ali, peace be upon him, said:

For a servant, the amount of his prayer is as much as he pays attention to God in his heart.

God's closeness means that by removing attention to identity, human existence is connected to God's existence and placed under the light of absolute existence. This means the presence of the real heart. Therefore, the closeness to God cannot be realized except by paying attention in worship, because when we pay attention to worship, we have practically provided the way for humans to communicate with the Absolute Being. This is why you cannot approach God with thought. Because "thought" is not the same as being. Two things that are not the same cannot be connected. Thought is of the nature of "identity". With the help of thinking and reasoning, one can understand the existence of God and their kingdom, but to connect to the divine world and benefit from the lights of that kingdom, one must bring the heart to the scene. That idea which is introduced in the hadiths as part of the best acts of worship that is, going through the highest levels in the pass of truth and paying attention to the truth.

The Quran says: only pay attention to the truth. O mankind! Worship your Lord.<sup>18</sup> worship is paying attention to the heart and moving the soul towards God and in this direction to follow all the commands of God. So that this attention remains stable and the heart benefits from the light of the blessed presence of God. Now that the manifestation of God is visible on the world stage, you serve and turn your heart to God and declare it:

When did you go out of my heart to wish to see you?

When did you hide so I could find you?

18) Surah Baqare verse 21

## **Worship is the cause of the intensity of existence**

if a person sees that his existence is created by the absolute existence and by connecting to the existence of God, his existence remains for himself, he does not neglect himself, he does not get caught up in what is and is not, and he tries to worship God in the most beautiful way.

When a person stands in the presence of the truth with his being, which is the same relationship with the truth and has no independence, he prays with humility and servitude and tries to increase his benefit from absolute perfection with the attention of his heart, his being becomes more intense. The more stable a person is in the land of servitude and worship, the closer he gets to God and benefits from the truth. In this case, his worship is no longer limited to the form of worship, but a worship that has heart, content, and light, and is safe from the darkness of limitation, arrogance, envy, and pride. And, God willing, he will be mortal and will remain with the truth.

Therefore, during prayer, thoughts and attention to identity should be moved towards "absolute existence" by helping to bring to the stage the existence of the entire need for truth. The same point that the late Hashim Haddad, may God bless him and grant him peace, was one of the students of the late Ayatollah Seyyed Ali Agha Qazi Tabatabai, may God bless him and grant him peace, had mentioned to the martyr Motahari, may God bless him and Grant him peace, Mr Motahari says: in the meeting I had with the late Hashem Haddad, may God bless him and Grant him peace, he asked me, Sheikh Mortaza, how do you pray? I said that I will try to pay attention to the meaning of the prayer and then pronounce its words. The late Hashim Haddad used to say to him, "So when do you pray?" The late martyr Motahari, may God Have Mercy on him, said to Ayatollah Hosseini Tehrani, May God Have Mercy on him, that I thought about Mr. Hashim Haddad's words.

By the way, when do I pray? Because:

What I meant by prayer was to leave the hadith of pain and separation with you in private

Thinking of prayer and only paying attention to its meanings is not real prayer. In prayer, the heart should be in the scene. There is a big difference between thinking about a truth and communicating that truth. Sometimes a person comes across a word or action and laughs, but there is a time when a person thinks about laughing, thinking about laughing is not laughter. Laughing is laughter. Or At one time, someone is reading a book and is connected to the contents of the book, but when he thinks about reading a book and thinks that he is reading a book. Besides, while he thinks he is reading a book, he is not reading a book, but he is thinking about reading a book. The idea of reading a book is not reading a book. The one who thinks to laugh, will not laugh anymore! And the person who thinks about reading a book will not read a book in that state. The same is true of worshipping God. If someone thinks about worshipping God, the thought of worship is not worship and that thought cannot connect us to God. According to Rumi:

Thought is of the past and future; when it is emancipated from these two, the difficulty is solved.

Man dwells either in the past or in the future when he thinks. A person who thinks about tomorrow's plan or yesterday's fight in his prayer is out of prayer! These thoughts make the connection between man and God not established." existence" be forgotten and "identity" take its place. Because:

Thought is of the past and future; when it is emancipated from these two, the difficulty is solved.



Because your mind was occupied with the present, the impossible thought did not cross your mind

What is currently on the scene is the "being of God" and a self- existence that is connected to God's being. The rest of our dimensions, such as jobs, homeland, etc., are in our thoughts and are credit matters. The reality is only the "being" of man and that is the connection to the "absolute being" that is God. A person who realizes this point will no longer be a prisoner of the past and the future and trapped in fantasies, but will be in the "now". A person who has lost the present is always thinking about the past and is caught up in the future. The past and the future that do not exist at the moment. The past is gone and it will not come again, and the future has not come and it is not yet. A person who is caught in the future and cannot live in the present always lives in a future that does not exist. When tomorrow comes, he/she thinks about the tomorrow of this very tomorrow and thus never communicates with absolute existence. For he/she always dwells in that which is not. According to Rumi's advice:

Beware! Do not say" tomorrow"- for (many) tomorrows have passed. Let not the days of sowing pass away altogether.

A person who wants to pray if he/she is thinking about tomorrow, he/she will not connect to the truth now, because he/she lost his/her mood and was thinking about tomorrow.<sup>19</sup> In the same way, tomorrow is thinking about tomorrow, a tomorrow that never comes, and in the same way, the whole life is spent in nowhere.

19) In our narrative texts and in the culture of mystics, spending time in the "now" is said to be spent in "time". One of the things that comes to a person in the journey to the truth is "time", and for this reason, Believers are advised to find their "time" and be in it so that they can be freed from the veil of the past and the future and residing in the "presence" and "now".

## The cause of doubts

\*\*\*\*\*

Imam Ali (as) says: what has passed since your day is no more, and what remains and has not yet arrived is not reliable, so use your time for action. If you notice, the Imam wants to free us from the past that is gone and is no more and the future that has not come and is not known to come, and it is in this situation that we have passed from nothingness to existence and we are placed in the position of collective consciousness and so called we go in presence. In this case, we face the presence of truth and come to certainty from knowledge.

Again Imam Ali (as) says: the whole life is not more than three days, the day that has passed and we have no hope of its return, and the day that is left and we are now in it, and the day that is coming and there is no certainty of its coming. Yesterday is advice and today is booty and tomorrow we don't know who it belongs to. Today is a trust that will return to you whatever you entrust to it.

In this valuable narration, the Imam reminds us of the insignificance of the past and the future so that we do not waste our lives in the past and the future. And if you are free from yesterday and tomorrow to live in the present and take advantage of the present, this present will be stable. Whatever you do in it remains for you because you are connected with existence from your existential aspect. By using the Imam's advice to the so-called mystics, man becomes a "son of time" and Rumi says in this regard:

The Sufi is the son of the (present) time, O comrade: it is not the role of the way to say "tomorrow".

Thinking about tomorrow separates man from the truest reality, which is God. Because God knows the future and the past and exists in the present, and a person can be connected to God who is freed from time and place, that is, from identity, and is placed in the present. In other words, to be connected to the absolute being with its being. A person who always lives in tomorrow does not plant any seeds in his/her carnal soul, but lives only in unfulfilled dreams. While this world is a place of cultivation and an opportunity to connect with the lord. When we understand that today is the day of cultivation, tomorrow when all these identities will become nothing and only existence will remain connected to the absolute existence, we will understand that if a person does not cultivate in his/her sensual field and does not save anything and does not establish a connection with God, everything has lost. We understand how important it is that we connect to the Absolute Being with our own being. In this case, a person realizes that he/she must connect his/her heart to God in every possible way through the presence of his/her heart to God, in order to be enriched with the richness of the truth and get close to the truth. Of course, I emphasize that closeness is not achieved by thinking, closeness is created by connecting the existence of man to the existence of truth.

The result is that if a person follows the right way of life through the method of self-knowledge and the method of connecting his/her existence to the existence of truth, in addition to the fact that it is no longer possible to doubt God, his/her soul is also prepared to benefit from divine lights. And therefore, he/she will no longer find depression and emptiness in his/her life, and on the contrary, the presence of God becomes clearer in his/her heart day by day. But mental, intellectual and imaginary God, like all thoughts and imaginations, leaves a person after a while. Rumi says:

Before the Infinite all that is finite is naught: everything except the Face of God is passing away.

When Attributes of the Eternal have shone forth, then the mantel of temporality is burned.

All that you may think of is liable to pass away; he that comes not into thought is God.

Pass on from the name and look at the attributes, in order that the attributes may show thee the way to the essence.

The disagreement of mankind is caused by names: peace ensues when they advance to the reality (denoted by the name)

If someone moves towards the light and reaches the light, he/she will no longer doubt the light. As time passes, the presence of the divine light in the heart of a person who is connected with his own existence becomes more intense. But if a person sits and only thinks about light and does not see it, after a while she/he will say that there is no light at all! A God that is not reached with the presence of heart and connection will lose its color after a while and become a habit! In this situation, God has not left, but it is man himself who has turned his heart's attention away from God. He/she who wants rain should hold the mouth of his/her bowl upwards. Now, if someone comes and holds the mouth of his/her bowl upside down towards the ground, surely it won't rain and says where is rain? While not only by paying attention to God and the manifestation of divine light in his /her life, he/she could communicate with that light, but with the help of that light, he/she could accomplish his/her affairs beyond external means.

The presence of Solomon (as) is the prophet of God. The whole life and government of Solomon was at the disposal of divine creative power. So that in many cases the things he want were created for him at his own will. Asif bin Barkhiya, who is one of the ministers of Solomon, presented the Balqis throne in front of Solomon in the twinkling of an eye.<sup>20</sup> As you wish and create pears in your mind,

The power of Solomon and his administrative apparatus is governed more by his creative power and by his will! Birds, jinns, and humans were in the possession of the Prophet's will. It is said that for a moment Solomon liked this situation that everything is under his control and at that moment his crown was tilted! Straightened the crown, tilted it again, straightened it again, tilted it again. Said: "O crown! Why are you doing this?" crown said:" I am the reflection in side you!"<sup>21</sup>

I said not to do it, she/he said not to do it until I would not do; she/ he loved this one word so much that it cannot be described.

Of course, these words are not for us! It means that a person's thoughts should only be on God and not take his/her attention away from God. So that the opening of his/her bowl is facing upwards and his/her heart is filled with the rain of God's grace, and even in some cases his/her affairs are going on in a way that is out of the ordinary.

You cannot move against the direction of the sea and except to reach the sea. It is not possible to live with fantasies without communicating with God and giving heart to God. You cannot create a mental god instead of the real God and then worship the mental god and then say where is God when that mental god is gone. Let's protest why we don't reach God why is our heart not bright and divine? One should follow the right path in the matter of communication with God to reach the result. One should remove the beak from the salt water to taste the clear and sweet water. Said:

A bird that has not heard of clear water, always has its beak in salt water

21) For example, prophet Yunus left his people when the punishment of his people came from God, and because of this, God placed him in the belly of a fish. If this article is true, it does not contradict the infallibility of the prophets, because they did not commit any sin against God's decree.

### **Man is more truth than body**

In a summary it can be said: if a person evaluates and knows himself/ herself correctly, God willing, the position of many truths raised by religion will become clear to him/her. The discussion reached here that man is only a "being" and "body" and "height" and "gender" do not play a role in his/her reality. Man himself is only exist. For this reason, when the human body is in bed and it dreams itself! Later, when he wakes up, he says that I had a dream, and he does not feel that a part of him dreamed, even though his body was in the bed, and in that scene where he dreams, this body was not with him, but the appropriate body of the word of sleep. So man only exists and he feels himself.

An important point that should be emphasized again is that a person can feel his existence without considering his material body in his feeling. In other words he just feels himself as he is, regardless of his body and occupation. So that when a person does not have a material body, he feels his being with him, and in this case, he does not have any other characteristics other than being a creature and God's creation. To be a woman or a man, to be literate or illiterate, to be big or small, all these are taken into account when attention is paid to the body or to things related to the body in some way, but human himself only "exists" that this human existence can be complete or remain incomplete. For this reason, things like having or not believing in supreme truths, God, and the Day of Resurrection have an effect on human existence. In such a way that the truths of belief intensify his existence and create more closeness for him. It can be seen from the name "belief" that it means a knot that is tied to human life.

Belief, unlike information, is tied to human life in such a way that even if a person experiences severe fear, he does not easily lose his life. But Information is not like that. Information is related to memory, and if a person experiences severe anxiety, he will lose his information. For example, when he is asked what is your name while he is in panic mode. He does not remember, but at the same time he knows that he is himself. Becoming literate is an informational matter. A person studies for a few years to understand the meaning of a few letters, and in old age he forgets most of them. All information and skills are with a person until the grave and dying, and then they are forgotten. All that is related to the body and the accessories of worldly life is forgotten. Football players also forget that they are football players because the skill of football is related to the discipline of the human body. Literacy also fades from human memory, but belief does not fade from his soul, because belief is related to the human soul, and the soul is in a higher position than the material world, and therefore there is no erosion in it.

It is necessary to be very careful so that a person does not confuse himself with his social relationships. If a person neglects himself and takes the "false self" as his self, he assumes his proof of his existence! If a person is undocumented, it is with "self" because a person just "is". The truth of man has nothing to do with his physical tools and social relations. Social relations are like a shadow, the truth of man is none of these things, and in this sense man is very close to God, because God is not like anything, but is God. Said: "nothing is like Him".<sup>22</sup>

Nothing is like God and God is not like anything. And at the same time God "is"! The truth of a human being is neither male nor female, but at the same time, it exists. The human problem is that he thinks that if something is not like the realities of the material world, then it does not exist! While he/she should reach such an understanding that there are beings that are not something special, but at the same time they are, and he/she should not look for what they are, but he/she should face their existence. Of course, it was said before that the difference between man and God is that man is God's creation, that is, his existence is from God. Man's existence is not inherent to himself, it is not his own, but God's existence belongs to God and is inherent to Him. However, man is nothing but the manifestation of God's existence. Gender, occupation, and the like are the identity of a person and have no role in the truth of a person, and if a person pays attention to her/his truth, she/he will know what she/he needs to grow. According to Rumi:

The (true) king is he that goes into the presence of the king, and is not made king by treasuries and armies;

So that his kingship remains unto everlasting, like the glory of the empire of the Mohammedan Religion.

### **Belonging of soul to body**

When we realize that all perceptions are from the real human self, in addition to vision, hearing and feeling, which are all related to the real self or the human ego, we realize that states such as hunger, thirst, and the feeling of pain will also be related to the real self or the human ego. For example, if they neglect the real self from the body with an anesthetic so that the attention of the real self of a person is given up from his body, and then they open the body with a surgical knife, the body will not feel any pain because the attention of the primary preceiver's attention, which is a person's true self, has been diverted from their body.



In normal situations, when the human self is able to control the body, the real self pays attention to the body, and because the real self of a person loves his body, if the body is harmed, this connection and attention to the body will make the real self of a person feel those blows. Because he considers his body as his own.

During hunger and thirst, the human body needs food and water, and because the true self of the human pays attention to the body, the true self of the human feels hunger and thirst, whereas if the true self of the human being is extremely scared due to an accident and his attention is elsewhere, so he moves away from the body, he forgets thirst and hunger because his mind is elsewhere than the body. All this mean that hungers, thirsts and pains all have meaning in relation to the true self of man, if the true self of man pays attention to the body, but if the true self of man does not pay attention to the body, no matter how much the body is hit or not given food, a person does not feel pain or hunger.

It should never be neglected that the "body" is a tool of the soul, but it is a tool that has a kind of union with the soul, and therefore the human soul knows its body from itself, and as a result, feels the effects on the body, but in reality the body is the tool of the "real self". And because of the special union between the soul and the body, when the human soul is upset about something, the body of that person also suffers. For example, his head hurts. This indicates that mental states effect in the body and due to the soul's belonging to the body, the human body feels pain in a certain part and through the so-called painkillers anesthetic drugs, the soul's belonging and attention to body reduce and we will not feel the pain anymore.

If the condition of the body in these cases has not changed by taking painkillers, but through then we weakened the special attention of the soul to the body. So that in the condition of the relative withdrawal of the soul from the body, the soul returns to its peace and does not suffer from pain by paying attention to the other body of that particular member again.

Therefore, pains and discomforts, whether they are due to blows that are inflicted on the body or due to pressures that are inflicted on the soul and affect their body, are all related to the soul and are rooted in the dependence of the soul on has a body. However, in both situations, if we put the body in the right conditions, it will be effective in reducing the pressure on the soul. Because, in any case, the body is the bed and place for the soul's planning, and if it is in the right conditions in terms of food, rest, etc., it will bring peace to the soul.

We asked Ayatollah Hasan Hassanzadeh Amoli (as) to introduce a book for us to read. Said:" go and flip yourself through"! I also suggest to work on this discussion. Much study is not necessary. These discussions require some "attention" and some "seclusion". By turning the pages of the book of his "soul" and moving within himself, a person slowly realizes that he is different from these identities and, God willing, the way to connect with the truth will be opened from him.

May God, by God's mercy, grant us the opportunity to know "God" as God pleases, may the light of God's great grace descend in our hearts.

"Peace, mercy and blessings of God"

