From the online library at www.worldwisdom.com

I

Fanā and *Baqā* — Extinction and Permanence —
Thus do the Sufis describe our spiritual state
With regard to God; firstly *vacare Deo* —
And then the jewel attained by gnosis.

II

If thou standest before God, then do not rebel,
Even if thy cause be completely just.
In the presence of God,
Let earthly things take their course.

The evil one wishes to unhinge us —
He is not interested in our rights.

III

In my childhood I prayed:
I am small, my heart is pure —
And I wanted always to be
In the garden of the little angels.

Then came hard life,
Things became difficult;
The happiness so near to God —
I no longer found.

But later, Paradise
Opened again —
God finally willed
That my heart be in Heaven.

IV

Somehow nature works better
Than what the hand of man can achieve;
See how the lily in the field
Sings of God, His splendor and His beauty!

The Creator put something of His nature
Into the play of creation:
He gave to flowers something that the world
Of proud human art could never produce.

Sacred art indeed shows evidence of inspiration —
But in nature lies a divine favor
That deeply moves the human soul.

V

In Pure Being there was a possibility,
That said: Give me existence in time.
Existence was granted, and there was my ego;
I said: Thou art my God, now guide me.
God said to me: thou art my image,
And thou art free; say yes to the Way —
The Way to Me; this is the meaning of existence.
I saw that I am the mirror of the Godhead.

Beyond-Being, Being, Existence, I — toward the Most High;
Toward the inmost heart, beyond I and thou.

VI

If one wishes to walk happily on the straight path,
One should perceive the beauty of the True and the Good —
Never forget Plato's words, that the True
Radiates the beautiful, the luminous, the wonderful.

VII

Categories: space and time; form and number;
Cause and effect; substance and energy;
And also quality and quantity. Unnecessary are
The many other things that our mind can conjure up.

A true category is a Sacrament —
Thou canst see in it the pillars of Wisdom;
And, on the basis of the transparency of existence,
Thou canst build a bridge to God's Truth —
And to thy Self — to thine Eternity.

VIII

Life is not like a picture book
That one can leaf through, back and forth.
The past is not in thy hands;
Happiness lies in that which is and will be.

The future is That which no thought can measure.
The meaning of these words — that God is infinite.

IX

Three kinds of attraction: upward, horizontal, downward —
In India these are called *sattva*, *rajas*, and *tamas*;
The horizontal contains the other two within it,
And thus the way divides into two.

Thou seest it in art: horizontal in itself,
It attracts toward both the good and the bad;
In itself art is ordained to deliver the human soul
From the misery of this world.

X

Space and time: ether and energy;
These are not empty, and cannot be so.
Ether contains and energy renews;
Thus the world expands, yet it is but appearance.

Thou art a part of it — and God knows how.

XI

Man is half animal, half angel; something of earth,
And something of the divine. He is pushed to and fro,
But he is one in the Lord, in the silence of prayer.
The soul hears God, and Grace comes from above.

So lead us on the straight path,
Ambiguous as we are. Ambiguity must be,
But also liberation. For God willed us —
As earthly beings that He could liberate.

Useless wavering has affected thy heart;
Flee to God — the door is always open.

XII

If thou speakest with God, and if thine intention is pure —
When thou dreamest not, and thinkest not of this and that —
Then it is God who pronounces His Name,
And makes thee direct thine inmost core toward Him.

XIII

Our life is filled with events,
Which seem great, and which one never forgets —
But which are nothing when we have found the Lord,
When the Lord found us, He who is All and One.

XIV

Man can perceive the whole world,
The farthest stars, even the galaxies —
But these measureless immensities
Do not see us; they are but blind numbers.

Man cannot only see the universe,
He is a glance from God, that transpierces it —
His Intellect can even understand the meaning of existence.

XV

Cause and effect. Take note! The effect is
Contained in the cause like a seed;
In the cause there is a power
That enables the effect to unfold.

In the effect is the substance of the cause,
Good or otherwise.
"By their fruits ye shall know them."
Causality is a mystery that never errs.

Thou seest two kinds of causality in the world:
Firstly, God — and then the possibility
Of darkness or evil, which the Lord allows;
For both act in the ray of the finite,
A ray which, on the one hand, lets the Good shine,
But, on the other, moves away from the Highest Good.

XVI

Form and substance. The substance can be precious through its form,
And the form can be precious through its substance.
Form and number: number adds nothing
To noble form; unless number
Be the meaning of the form — in which case number represents
The value of the thing. Substance and number: Substance
Can be noble, in which case number has worth.

All this is the science of values. And in the
Spiritual life, there are values of this kind —
The One, the Good, the Many. Truth is never new;
Whoever loves God is faithful to all values.

XVII

I have lived through a whole century
And feel as if I am a piece of history —
I have little faith in the majority of men,
But I do not like to sit in judgement.

Because there always are good people in the world.
Whoever loves the Most High respects his neighbor!

XVIII

Firstly, discrimination between *Ātmā* and *Māyā* —
Then concentration on the divine nature of *Ātmā*.
Humility and Faith — then the love-dance of Laila;
Through these the ailing heart can, and must, recover.

XIX

Humility is self-knowledge — objectivity
Regarding oneself. He who knows himself,
Say the Arabs, also knows his Lord —
Such a one separates himself from the illusion of pride.

Humility and Faith go hand in hand —
Faith is to live from the bread of Truth;
It is related to love and happiness,
And frees us from the burden of our weakness.

Know thyself — this is written on Delphi's door;
And have faith, so that thy heart may not be lost.

XX

An event, and not only words,
Is often the speech of the Lord. In order to raise us up,
The Most High tries us with the drink of experience —
One must experience what one has to understand.

XXI

Whether one be eight or eighty —
Joy remains joy and sorrow remains sorrow;
The experience of life changes nothing in this —
Our existence is a contest between these two.

Nevertheless — something can change:
In old age one is no longer entirely on earth.

XXII

Someone saw the Name of God a thousand times
At the same moment — how is this possible, given that God is one?
It is like when early sunlight falls
On the rippling surface of a lake.

There is no multiplicity in God — there is Infinity,
Which, in *Māyā*, is refracted a thousandfold;
The soul has consecrated its all to the Lord.

XXIII

Human language is a kind of miracle —
The fact that one can express ideas with sounds;
From the trivial to the sublime;
From the severe and hard to the sweet and mild.

In words there can be curse, but also blessing;
There is human conversation with its to and fro;
And there is the speech of God, which creates faith.

XXIV

God is Truth, hence consequentiality:
He created His image — so He gave it
Reason and liberty. It is often said that
The Most High owes nothing to the finite —
That it is not right for the earth to complain;
This is true and not true — it goes too far.

Understand: one must not always do what one wants;
And one does not always want to do what one must.
It is not so with God. So be silent.

What is right in itself, the Most High must will —
In other words, He wills that He must.

XXV

Asharī teaches that, if God wills,
He can put bad people in Heaven
And good people in hell; that, since God is free,
Nothing can compel Him to do anything;
That good is only good because God wills it thus;
And that bad is only bad because the Lord condemns it.

Not so! — God is Himself the Highest Good;
And the good is what reposes in His Nature.

XXVI

Divine wisdom, poetry, music,
And feminine beauty are profoundly linked.
Their essence is Truth and Love;
They are nourishment for the Spirit and joy for the soul.

Wisdom blossoms in a wondrous way;
Precious is poetry that points to the Truth;
Noble music is a journey to Heaven;
And beauty is a symbol that leads us to God.

XXVII

How is it possible, that, in the midst of life,
Man can feel sad, even though he is happy?
This can happen because, without knowing it,
He misses Paradise in his everyday happiness.

Man is not made for this world;
Be not astonished thereat, and be on guard!

XXVIII

The Sufis distinguish between *jadhb*, attraction,
And *'irfān*, knowledge;
In the first case, the pious man is drawn upwards;
In the second, God allows him to discern things.
The *majdhūb* lives from lofty heavenly signs —
The *'ārif* reaches God through his Intellect.

XXIX

Certitude of God's Truth; and
Resignation to His Holy Will;
These are the graces and also the duties
That fulfill the meaning of our life's path.

XXX

Credo in Deum Unum — this is the highest;
Blessèd is he who honors God's Truth.
Fiat Voluntas Tua — this comes next;
In this, our soul's striving finds nourishment.

Believing and being resigned: the heart's weapons,
Our viaticum on the way to God — what more couldst thou want?

XXXI

O beata Solitudo, O sola Beatitudo —
The words of St. Bernard. One could also say,
If one may dare to paraphrase:
O beata Certitudo, O certa Beatitudo!

XXXII

David, who danced before the Ark of the Covenant,
And played the harp, and sang the psalms;

Krishna, who played his magic flute,
And, as a god, embraced the gopis;

Shankarācharya, who taught Vedanta,
And whose teaching deeply penetrated India's soul;

Three names that mean infinitely much —
That spread light and warmth into the world.

XXXIII

In this life, unjust opinions
On the part of wisdom-companions are hard to suffer.
Thou askest thyself who they are and who thou art —
Faith in so many things is gone.

What can one do? Alongside the fools there are also the wise —
All-Possibility needs no proofs.

XXXIV

The worst man is not the *shudra*,
Who clings to earthly things, without a heavenward glance —
The worst man is the *pariah*, whose soul
Mixes the lowest with a lofty ambition.

"Selectons from Songs without Names Vol VI"

Features in

Songs without Names Volumes I-VI
©2006 World Wisdom, Inc.
by Frithjof Schuon
All Rights reserved. For Personal Usage Only
www.worldwisdom.com