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LXXVI

In a world where everything is ugly
For the first time in history,
One cannot ask a wise man
To renounce the solace of recreation.

All the sages of the past
Lived in beauty; for there was nothing else
In lands where Revelation dominated —
And with this, the sense of God and bliss.

LXXVII

Truth and patience; the Koran links
These two treasures, when it says:
Lost is he who does not possess them in his heart;
For only through them are souls reborn.

With patience hold fast to the truth —
This is the way that cancels the debt of existence.

LXXVIII

What separates us from the Most High is like a mountain
That we must overcome with our own hands.
So we start digging, but there is too much earth;
We stand before heavy and gigantic walls

And we continue digging, for we must
In order to be free. Until we see:
The mountain was but a dream. The truth is
That illusion alone can separate us from the Sovereign Good.

LXXIX

Moses crossed the Red Sea
With his children of Israel. In like manner
The souls of the pious cross the flood of existence,
From the one shore to the blissful other.

Pharaoh, who drowned in the flood,
Is he who is sunk in earthly illusion;
Blessèd is he who escapes this baleful illusion.

Mount Sinaï: the gratitude of the free heart
Which, after trials, attains to God's Word.

LXXX

Daily meditation is a must,
Otherwise we will end up knowing nothing.
Whoever gains not, loses; whoever has seed,
Must sow it — the seed will be grateful.

LXXXI

According to some theologians,
A conversion resulting from the threat of hell is worthless;
But others say that conversion is conversion —
Heaven never betrays hope.

This has been applied to the case of Pharoah,
Who, on Moses' trail, converted at the last moment;
There was no stubborn theologian there
To refuse the poor sinner this final consolation.

LXXXII

A sin against the Holy Spirit, said Jesus,
Will never be forgiven. This is the sin
That knows no conversion, for it surrounds
The heart with a layer of ice.

In this state, one wishes to know nothing of the naked Truth,
And one tramples under foot whatever Truth may say.
Compassion awaits behind closed doors —
God does not save those who wish to lose themselves.

Blessèd the man who understands the nature of the Holy Spirit —
Who separates the core of his soul from pride.

LXXXIII

What Paul taught in his epistle to the Corinthians
About love, is the Holy Spirit —
God's nature, which shows mankind,
With shining hand, the way to Heaven.

LXXXIV

The soul's peace in God is unconditional —
It does not depend on life's moods.
When Primal Truth resounds in our consciousness,
God's blessing descends into the heart.

The guests of Existence come in and out,
Pure Being remains faithful to Itself —

The nature of God, that sings of Peace.

LXXXV

How can human beings live together for so long
Without noticing what it is to be a human being:
There is an I, a thou; surroundings: space and time —
The I cannot rise above itself,

Above the illusion of its uniqueness.
Most people — blinded by everyday life — do not see
That we are mirrors of the All-One.

LXXXVI

The greatest vice that corrupts the soul
Is pride, as every religion teaches.

Deadly deceit in the human mind
Is to despair of the Most High's Mercy.

LXXXVII

When my late father lay dying,
He looked unwaveringly
At a passage from holy Scripture
On the wall facing him;
"The Lord is my shepherd" — David's psalm.
Painful is earthly death;
But celestial was my father's end —
He met his God.

LXXXVIII

In my youth, I wandered over fields,
And liked to withdraw into silent forests —
I knew nothing of my future,
But I felt that something had to come.

In the wheel of time, there was no profit —
In my heart, I sought the meaning of my human state.

LXXXIX

The *Avatāra*, the prophet, the master —
God has given a Word to different human manifestations
To distribute according to people's needs;
Without the bread of God, no humanity can live.

It is distributed according to earthly need —
The bread of Heaven ripens in the one who spreads the Word.

XC

The pilgrim journeys faithfully towards his goal —
He takes joy already in the distant sanctuary.
He is not daunted by the hardships of the way —
He travels on and he does not look back;
He climbs patiently over many hills —
His joy in the sacred lends him wings.

Be thou the pilgrim, who makes his way through life
And yet stands motionless before the Highest.
Movement is the way of earthly life;
But God with His Grace is immutable.

XCI

The consolation that makes life easier
Is that we walk in God, and are able to do so;
The goal is already present in the "now" — illusion vanishes.

Faith is: to recognize that the light that may escape us
Is nevertheless the radiation of God —
When our earthly soul cannot see,
Nonetheless to have faith in the Holy Spirit within us.

XCII

Life is a garment, and every man
Has only his own. But his deep being
Stands naked before God, ready for eternity —
God says to this inner being: thou art mine.

Life is man's free will;
But what the Creator's profound intention made
Is man's eternal vocation —
Whatever be the meaning of his earthly husk.

XCIII

The mystery of disappointment. Dost thou not feel
That thy soul lacks insight?
Many things may be worse than thou didst expect —
Think not of this; let thy heart be pure.

The world must be — earth is earth;
So dream not that it should be otherwise.

XCIV

If God is purity, I am sobriety;
If God is power, I will cultivate the best of acts;
If God is the treasure, I am contentment;
If God is salvation, I will trust in Him.

If God alone is real, the world cannot be;
If God is Identity, then He is mine.

XCV

Stern man is strength and knowledge;
Sweet woman is beauty and love.
The radiance of man is in his intellect;
The primordial image of femininity is a beautiful body —
To which noble sentiment shows the highest respect.

Masculine and feminine: each is One human being.
As friends, they are equals; as sexes, they are
Lord and helper, two modes of duty.
Then again, adoration from pole to pole —
God and goddess; each reigns in his own way.

XCVI

He brought light from Heaven, but faced difficulties
In the realm of everyday life. Light, because
The Word of the Most High filled his heart, but in this world.
He was indeed radiation, but he was also earth.

XCVII

There is perfection in this world;
But remember: this perfection is not the same
As that of the Most High, for: "Only God is good."
An earthly value does not belong to Heaven's realm.

In this world, one can say many things,
But often wonders if one should dare to speak.

XCVIII

"Blessings and peace": the Moslem salutation.
I think of the Tree of Paradise:
Certitude in the depths of the heart,
And serenity in the realm of thought.

The root and the crown of the Tree of the Spirit;
That the soul may dwell in the inmost Self, near the Most High.

XCIX

Ingratitude: the world's reward, according to proverb.
One gives the best, and gives it willingly.
Who would not like to receive a good answer?

The best answer is thanks from the Lord.

C

The core of primordial prayer: God's Name
Is the guarantee of certain salvation,
If thou art patient in faith. As seen by God,
The way is easy, but human effort is steep.

CI

Wisdom regarding phenomena
Is the perception — by the Intellect — of the essences
Or archetypes. Only what is good allows us
To break through the walls of appearance.

In the case of the bad, there is no archetype;
Bad is merely privation, not manifestation of Being —
It shows the traces of nothingness in the realm of existence.

So maintain thy connection with the radiation of Being:
Be thou the archetype of thine own existence;
Before God thy husk is of no importance.

CII

Why is there existence? — that is the question.
Why is there not just nothing? Because Being
It is the necessity to be: because one thing was created,
Then two things, yea, the whole expanse of the universe.

Possibility burst into nothingness:
This is the cause that we call Creator —
And someone had to be there, in order to know it.

CIII

In a world where there is beauty, there must
Also be ugliness; but with God
It is not so — there are no contradictions
In Heaven's realm, in the Divine Ipseity.

When God's radiation fills man's soul,
There is beauty therein without any opposite —
The Good in itself shines eternally.

CIV

It is said that God's Spirit is beyond good and evil —
That in It there is neither good nor bad.
This is not so. God is indeed without contradiction;
But this means: He is all that is positive.

"Yes" is not simply the opposite of "no" —
"Yes" is in itself, it is Pure Being.

CV

A man loves this, but should love that;
He looks longingly on values that are doubtful.
He should, before God, banish his dreaming ego;
God knows what everyone, who knows himself, should love.

CVI

He who has important duties, also has the rights
That correspond to his responsibility;
Likewise, there are no rights without duties —
The nature of things proclaims this relationship.
Dreaming is of no use here, because the Lord will judge.

CVII

Artistic beauty is a cosmic power
That has often brought heaven to earth.
The man who serves it may not be spiritual —
The interiorizing wine flows for others.
Here I think especially of music —
It brings the wise back to their own hearts.

CVIII

The artist, it has been said, is like a spring
That gushes forth untroubled by reflection;
This is not so. For true art demands
Everything that pertains to man.

Ars sine scientia nihil. Human art
Does not simply burst out like the instinct of animals;
If thou wishest only to create joyously and without thinking,
Thou hast nothing to give to others.

CIX

Old age is the winter of life;
It likes to re-awaken what once was,
Yet on the other hand, all the past
Is covered with the serenity of snow.
An image of Pure Being, as far as I can see —
Flowers are dreaming underneath deep snow.

CX

There is no time in the nature of God,
Nor in the encounter with the Lord.
The moment of prayer is eternity —
It stands in the sky like the morning star;
In the now of the heart lies thy whole life.

CXI

The sage is more naïve than fools
Within the space of life, where everything is changing —
Because he sees the things around him
As archetypes, and treats them as such.
That he is at the same time more intelligent —
The foolish world cannot easily understand.

CXII

The conqueror, proud with his courageous legions,
Comes home to Rome — center of the world —
On a chariot decorated for triumph;
Near him stands one, who bows to him and says:
"Forget not, O hero, that thou too art mortal."

CXIII

When Alexander, master of the entire Greek world,
Asked Diogenes what his wishes were,
Diogenes said: "Move out of my sunlight" —
He was not one who easily complained.

Selfhood in the Godhead is the wise man's bliss.

CXIV

Hindus like to have in their names
The word *ānanda* — "highest bliss."
Ānanda is the quintessence of the soul
Which, through truth, has freed itself from illusion;
Through truth: for the deepest nature of happiness
Is *Brahma satyam.*
Many things may make us happy —
And give us joy — but only one thing can deliver us.

CXV

If thou sayest certitude, thou thinkest of the depth
Within thy breast; if thou sayest serenity,
Thou thinkest of the heavenly space within thy forehead —
Of silence, of floating in the realm of eternal snow.

The Absolute; the Infinite.

CXVI

Motion, motionlessness; and the passage from one to the other —
Something absolute, neither one nor the other;
So it is also with that which lies between mere earthly thought
And the remembrance of God, wherein is a discerning of spirits:
An entrance of God into the flux of the world —
An instant that contains eternity.

CXVII

With each of the poems, I think:
This one may be the last. Not because I will it,
But because God could will it. Mine is what comes to me;
And one day, my pen will be still.

It is strange that I should think of saying this;
On the one hand, it is evident;
On the other hand, destiny brews what it can —
What my wishes are, you should not ask.

CXVIII

It is said that God created the vast world
Out of nothing; that it is His shadow —
Neither reality nor its opposite;
Other than God — yet faithful to His nature.

The universe had to be, because the Good
Rested still unknown in God's silence —
And so creation's melody rang out.

CXIX

Worldly creativity — because people flee
From God and from themselves. Give heed,
Stand still! And pay your debt to the Most High —
Then He will watch over everything else.

CXX

For Jesus, the Divine Creator was the Father;
He himself, the *Avatāra*, was the Son —
And God within man was the Holy Ghost;
Salvation, Heaven, was the reward of faith.
What Jesus said was for him experience:
He himself was the Word, the Book, the Revelation.

What came after him, was not the "I" of a messiah;
Islam came as religion as such
And was the final form of the first *Dharma*.
Every Word of God is a norm of life.

CXXI

Bhakti and *jñāna*: mystical experience
Is like an image that enraptures our soul;
On the contrary, the idea of the gnostic
Is a consciousness that hearkens to the truth.
Ecstasy, which is overwhelming like wine,
Can, in the realm of gnosis, be sober.

CXXII

The angel called her "full of grace";
"What manner of greeting" — asked Mary — "is this?"
Then she felt: "Be it done unto me according to thy word" —
And was filled with the Spirit, with the Kingdom of Heaven.
Humble she was, and did not believe easily —
And she was chosen before the Face of God.

CXXIII

Prudence is the mother of all intelligence;
This is often said, but rarely practiced.
So let prudence make our faith more wise —
Equilibrium is the way of all wisdom.

In every action and experience,
Respice finem — think of the result.

CXXIV

You ask me about space and time,
Infinity and eternity —
Then formal limits and ephemerality;
Form and becoming; number —

The Lord is Beginning, Creator, and End;
You must understand well these categories of existence —
The way from God to God is long.

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