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XCV

It is astonishing how many living creatures,
Plants, animals, and men we know.
I call God not only a wise mathematician,
But also the richest of artists.
The world is woven not only of numbers —
It wishes to shine a thousandfold in beauty.

XCVI

The wind is a symbol in different ways:
It is the Spirit, that bloweth where it listeth —
From another point of view, it is an image of the nothingness
Of human stupidity, that swirls around in a circle.

Likewise stone is an image, either of heaviness,
Or of the unshakable Good;
Within man, it is the image of God-filled courage —
Happy the man who carries the eternal within him.

On the other hand, light is unambiguous —
Thou see'st in it but One thing, or thou see'st it not.

XCVII

Women's beauty is a quality conferred by Heaven —
But this gift should also be active
And encompass the whole soul,
So that the woman be what the Creator wished.

Outward charm flourishes for a few decades —
Blessèd is she who has made herself beautiful for the kingdom of Heaven.

XCVIII

There are many who do not find the strength
To overcome the flotsam of the past —
Things that should possibly be forgotten,
As one rolls up a silken scroll.

The Spirit confers on us an eternally youthful "now,"
Which replaces past illusion a thousand times —
May the True kindle our heart.

XCIX

In existence, everything is an up-and-down;
How could ye believe it to be otherwise?
Whatever happens, from the beginning to the grave —
Peace ye find in God alone.

The Lord made the world ambiguous —
At the same time, He brought us salvation,
And gave us His promise: ye are Mine.

C

Hold fast to God; and whatever thou needest in life
Will come from this basic law.
The Lord created the Spirit of Truth —
Blessèd is he who sees his path in the True.

True is what is willed by God — what is real;
Know thy Lord, and know what thou art.

CI

I have known women whose beauty in old age
Moved me deeply; they were untouched
By any trace of everyday grayness; only noble thinking
And noble sentiment shaped their features.

Happy the one who is not lax;
Hold faithfully to wise self-discipline.

CII

There is also holiness in children — see
How God finds a home in the heart of a child;
In a paradise of innocence — and before
Calculating reason has become hardened.

One also loves it when sages are childlike;
Did not Jesus say: become like little children.

CIII

It is curious how people admire a ruthless man
Who kills people — nevertheless, what one loves
Is the hero who, despite his blood-stained sword,
Encourages nobility and patience.
If there were no warriors with a rough hand,
There would be no security in the land.

But what is useful is not always praiseworthy —
Therefore one speaks of a "two-edged sword":
Justice calls for violence and fire.

CIV

In many people there is a substance of soul
Which one would like to turn to good account —
That seems to be waiting for a higher, God-centered goal;
God grant that ye wait not in vain.
Thus every man is there for something good —
The question is whether he himself can see it.

CV

Who and what am I? Consciousness
Of the Highest Truth; and then the path to God;
The wise conclusion of the intellect —
There where the True is, there is Grace.
Cleave not to what thou art according to some dream —
Wish to be that which has a spiritual meaning.

CVI

That which awakens the presence of God,
The Supreme Name, is like a raiment
With which God covers His true Being.

Or it is deepest silence,
Extending from the heart to the Lord —
Existence keeps silent, only the One Will speaks.

CVII

Enlightenment often occurs in darkness —
Nel mezzo del cammin di nostra vita
Mi ritrovai per una selva oscura —
The night of the soul opens the path for thee.

Ma già volgeva il mio disio e'l velle
Sì come rota ch'igualmente è mossa —
L'amor che muove il sole e l'altre stelle.
In a dark forest ye seek a safe path —
The way of love leads to the sun and stars,
And after the trial comes the brightness of grace.

This is Alighieri's message:
Without the forest, ye cannot venture on the Path —
The ascension to the heavenly realm.

CVIII

Beauté oblige — this means, in other words:
If thou, O woman, art beautiful, thou must deserve it;
Beauty belongs not to thee — thou shouldst have
No such pretension in the face of God.

If God has lent thee such a grace,
Thou must draw from it the consequences —
In thy shape thy duty is apparent.

CIX

First: the Supreme Reality is *Ātmā;*
It has degrees — for *Māyā* is infinite.

Next: only one thing has meaning — God-remembrance;
Therefore it should guide all thy steps.

Thirdly: there is no better good here-below
Than God's presence — peace of heart.

Thou canst realize nothing without trust in God —
It helps thee face the future.

And then: the fact that He, the One, is unique
Means that He alone is the measure of things.

Finally: when worldly illusion has left thee,
What remains? There remains the One Self. —

The way to the Supreme Good is clear and straight.
There are six themes of meditation, but one sole path.

CX

Certitude of God, and with it, certitude of salvation —
The Lord is real; thou wishest to be of the blest.
God, and His own image — there is no better wisdom,
And no better activity, in this world.

CXI

If thou knowest thy Lord,
thou also knowest man;
If thou knowest man,
thou also knowest thy Lord.
Flee from what thy foolishness desires;
But what the Most High wishes, perform willingly.

Knowledge and will are the two poles
Unfolded in thee by God for thy well-being.
His Spirit and His Will are the star of existence.

CXII

In the desert sand near Mecca,
An unknown man, the leader of a caravan, went on his way
Beneath the vault of heaven. Some years later,
His empire dominated a third of the world.

Tiny cause, immense effect —
For in the son of the desert, God saw His instrument.
Blessèd is he who places himself in God's Will.

CXIII

Day by day, one lives through a dream —
Then, suddenly, the song comes to an end.
An end that is a beginning, according to God's Will —
In the eternal, all dreams come to a halt.

Blessèd is he who keeps the pact with God.

CXIV

Melancholy comes from the evil one, a proverb says —
And so do disturbing thoughts.
"A mighty fortress is our God."
If it please the enemy, he may himself waver.
Always take refuge in the Highest Good,
And leave the devil to rage in vain.

The one who seeks to disturb a pure soul,
Will sicken on his own poison.

CXV

A general once said: even the best rulers
Can scarcely govern an unruly people.
He who would and must rule, has no choice:
He wishes to sense a dignity in those he rules.
The ruler is the Lord's Hand on earth;
The people must be worthy of being well governed.
Whoever thinks that all his efforts are useless,
Will soon lose faith in himself.

CXVI

If thou hast cares, then say to thyself:
Nothing in life can remain the same;
Even things that are a burden on thy soul,
Are often a door to better days.

If thy heart reposes in God's nearness —
And if thou always thinkest of Him because this is the meaning of life —
Then thou knowest, despite all earthly burdens,
That all is well.

CXVII

Jesus — he had to be what he was;
He had God's Will as his companion.
Through his destiny, he was obliged to be the Christ —
According to a possibility willed by God.

All possibilities are in God's Hands —
And no power can turn them into something else.

CXVIII

Christianity is based on the manifestation
Of the Divinity: here there must be a Messiah,
Conceived as a drama, and intensely experienced —
The West needs the wine of such a faith.

Islam is based on the power of Truth:
Here the idea is everything: God is Pure Being;
Allah is One and Alone — praise be to God.
So bow down only before the Lord.

CXIX

The presence of God is the highest Word —
But if It wishes, It is deepest silence too.
God can show us His wondrous nearness
In both a yes and a no.

Whatever be the language of His nearness —
He gives Himself to us, and we belong to Him.

CXX

Auctoritas — the right to teach belongs
To the sage; and also to the man who speaks
Ex cathedra in the name of tradition.
The instrument of God receives the amen of Heaven.

Distinguish well between mere opinion
And that which, through the Spirit, is the presence of the Lord —
That which, beyond all doubt, is the seed of Pure Truth.

CXXI

One day follows another, and so do the nights —
We may wish that day and night would bring us something better;
May time overcome our anxiety,
And find us in better circumstances.

But patience! Look not at what happens to thee;
The Will of God is the end of the song.
Thou art not guilty of what fools do —
The wise man's affairs are in the Hands of God.

What thou art in God, no one can take from thee —
To thee belongs His presence; to fools, their schemes.

CXXII

Tanzīh, *tashbīh* — Arab concepts:
Incomparability and similitude;
Consciousness of Pure Divinity and symbolism —
A ray from the heavenly kingdom.

Out of these, spirit and soul are subtly woven —
But nothing is the equal of what God is in Himself.

CXXIII

Are not incomparability and similitude
Two rooms in the house of the same Truth?
Yes, because each testifies to the Highest Good;
And No, because the one excludes the other.

CXXIV

"Thou, Lord, art my shepherd;
and I shall not want;
In the dark valley, I will fear no evil.
Thou leadest me in green pastures —
Thy Word and Thy nearness comfort me."
Wherever I look is the light of Thy grace.

For what Thou willest is that I trust in Thee.

CXXV

Follow the path on which God guides thee;
If thou walkest with Him, He will walk with thee.
Happy the man who loses himself for the kingdom of Heaven —
If thou lookest towards God, He will look into thy heart.

Also: thou shouldst not grieve —
Thou art in God's Hands, and He will watch over thee.

CXXVI

Thou must not lose thyself in a world
In which souls freeze in the delusion of egoism.
Wherever the warm wind of goodness blows,
There is peace, and a happiness that never fades.

CXXVII

A friend of God said to himself: not this ego,
But Pure Being, confers happiness —
The divine and beatific Ipseity.

Such was Lallā: her garment was light and air;
Drunkenly, she danced back into her true Self.

CXXVIII

Neti, neti — "not this, not this" —
These are the first words of the Vedantic doctrine.
Only when the illusion of *Māyā* is dissolved
In thy spirit, canst thou honor Brahma.

Om, Shānti, Om — the quintessence of *Ātmā*'s song.
Where there is Truth, there is Peace.

CXXIX

Certitude of God, and with it, certitude of salvation:
On God's side, is the kingdom of the Supreme Truth;
On man's side, there is resignation to God's Will.
Peace be with you, and God's Presence at all times.

CXXX

Days and nights of Brahma — the waking and sleeping
Of the highest Reality. This is the world:
A being and a non-being; an immense dream
That flowers, and then falls into nothingness.

And so is man — a day and a night;
But in the deepest core of his heart
Is the One Who neither sleeps nor wakes.

CXXXI

A gigantic body in space, a grain of sand in the desert:
Even a speck of dust contains what that immense size offers.
And likewise: our spirit contains the All —
Even the Creator, who watches over the world.

CXXXII

God gives many consolations to man:
The first — divinely absolute — lies
In the Being of the Most High.

Yet our salvation is conditional:
Although the heart's power of faith suffices,
We still have to earn it.

Another consolation is the particular favor
That God gives to man according to his need.
We could also mention the little things
With which God, as if in play,
Rejoices the heart of the weary wanderer.

CXXXIII

The Name of God is the prayer of the heart —
As Bernard said: I love because I love.
Then comes petitionary prayer, and then thanksgiving —
Blessed the man who, timelessly, stands before the Most High.

CXXXIV

Truth in Itself — and with It, happiness in itself:
The one light comes from the other.
The miracles of the universe praise Thee —
O Truth, let me journey on Thy paths.

Where there is Reality, there is also blissfulness —
In this holy hour, and eternally.

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