

Halqa Meeting of August 23, 2015

Abdul Hayy: Rumi says:

The knowers of Spirit are freed from multiplicity,
drowned in the Ocean without 'how' and 'how much'.
Become Spirit and from its manner be intimate with Spirit;
Become the friend of seeing, not the child of assumptions.

In dozens, hundreds of places in the Masnawi, Rumi describes the connection between Spirit and seeing. Spirit is Life and Light as well as what is perceived through their pure expression.

Some time ago, we studied Shabistari's lines #139 and 140 (pg. 48 of my translation of the Garden of Mystery), which read,

**Nonbeing is a mirror, the world its reflection, and the human
is the eye of this reflection beholding the hidden viewer.**

Nonbeing means the latent noumena, the essences of all things that appear in the universe. The hidden viewer is God.

**You are the reflection's eye and It the Light of the eye;
The Light of the eye is seeing itself through your eye!**

In Shabistari's time, it was believed that seeing occurred through an emanation of light from the eye. The light Shabistari that is writing about is the awareness within perception which is the Spirit described in the Qur'an's "I blew into him [humankind] of My Spirit." God's inblown spirit is what gives us life and makes seeing and knowing possible. It is why the human being is the eye of God's reflection in the universe. Perception is the higher function of the body, and according to this viewpoint, the body came into being for the sake of perception. Thus the universe is a body that came into being for the sake of human spiritual perception. For this reason, the human being is described as the truest reflection of God, and the universe is actually the reflection of the human reality.

This idea is explored in Shabistari's line #141 of the Gulshan-i Raz and its elucidation by Muhammad Lahiji:

**The universe is human, and the human a universe.
It cannot be made any clearer than this!**

Lahiji:

In other words, the universe with the [perfect] human becomes the ‘Great Human’ and the human, as the essential reality of everything, is a separate universe. Just as the Reality appeared in the human and became his eye, and through His own seeing looked upon Himself, the human appeared in the universe and became its eye, and through his seeing, witnessed [in it] the detailed, external manifestation of himself. The gist of these words is that, because the human being is the locus of manifestation for the name ‘Allah’—and because Allah, with regard to His comprehensiveness, comprises all of the Names and Self-manifests through the entire range of the Names—so too does the human reality, which is the locus for this name [Allah], comprise all of the levels of the universe. Thus the realities of the universe in their entirety are the locus of manifestation of the human being. This is because every level and every individuation is the locus of manifestation for one of the Divine Names, and the all of the Names are subordinate to the Divine Name, Allah, which is the comprehensive gathering inclusive of all of the Names and Qualities. Thus the realities of all of the levels and individuations are subordinate to the reality of the human who, as the locus for the comprehensive Name [Allah], comprises them all. It is from this perspective that whole, detailed manifestation of the universe is named the ‘Great Human’. This is because it is the reality of the human being that has appeared in all of the universe, and it is because of this comprehensiveness that the human deserves to represent God, since the representative must have the form of That which is being represented. This is the meaning of, “Allah, Most High, created Adam according to His own form.” Truly, the mirror and locus of manifestation of the Real is the human reality which is the comprehensive gathering of all of the physical and spiritual levels. The universe, simply put, is the mirror for the Perfect Human, because the universe is the detailed deployment of what is inherent in the Perfect Human.