

**LECTURE BY SEYED DR. MOSTAFA AZMAYESH
ON THE HIDDEN ASPECTS OF THE MYSTIC LIFE OF JESUS CHRIST
IN VENLO, THE NETHERLANDS
ON 20TH NOVEMBER 2005**

During this gathering music is played by Anne-Marie van den Bercken on flute and the Sufi Simorg Ensemble. Translator is Hans Hoekendijk.

The gathering is opened by Anne-Marie van den Bercken, welcoming the participants and introducing Seyed Dr. Azmayesh. At first a film will be shown of three painted glass windows in the church of St. Foy de Conches in Ouche, Normandy (France). These windows will show the relation between the role of Jesus in Christian religion and Sufi mysticism.



The film shows three stages of the path of the substantial evolution.

At first we see the creation – God – in his left hand holding the globe of the universe, crowned with a cross. God is the Light of Lights, the source of the visible and invisible worlds sitting on his throne. This is a manifestation of God in human form between the frontiers of the colour spectre: red and violet.



A ray of light shines down on Mary. She is shown in a defensive attitude towards the archangel Gabriel. Gabriel is shown in a dynamic position, ‘saying’ Hail blessed Mary, God be with you. In here we can see God as the sender – Gabriel as the messenger and Mary as the receiver. The picture is done in three colours –

meaning the Holy Trinity where the lily is white, showing the innocence of the heart.

In the ray of light (the messenger) – entering the heart – we can see a white dove and the child holding a stave as a sign of initiation.

The inner child is the symbol of joy. The dove comes from the land of nothingness in the egg (our heart) and starts to grow until he can break the shell (the ego).

The transformation inside the egg requires a catalyst in the form of the mother or the teacher.

When the dove develops it is necessary to break the shell and this requires the second mediation of the teacher; this is the initiation.

In the second window we see the baptism: the ceremony of initiation. The inner child is in the heart of the man who is kneeling in a submissive position towards St. John the Baptist. God is in the top of the picture. The water pours down from the pyramid and the dove flies away.

On the bottom of the picture we see two birds: a swan and a duck.

The duck is the seeker starting out on its path. The swan is partly shown because of its many hidden capacities. Both birds are independent from external conditions.

The baptism is the initiation freeing the soul from the body.



In the third window we see God high above and the wine press, being (a symbol for) Jesus. His head is bent down in compassion and his hand is on his heart. The wine symbolises the transmutation. Tools used are the funnel, awl or piercer and pick-axe.

The lion symbolizes Jesus bringing the disciples to the wine-press.

To the right and left we see people just standing by from the outside and looking at the process. A man to the left uses a golden cup to gather the wine (wanting to receive theoretical knowledge).

The wine-press symbolizes the crucifixion and God is the image of unconditional love.

These three pictures show the three stages of the path of substantial evolution:

- the descent of the soul into the egg
- the growth by the inner vibration
- the making of wine: the making of pure substance

These are some new aspects of the mystical life of Jesus.

Now we come to the question of what mysticism, what gnosis is.

In understanding the life of Jesus, we learn of the events that took place and so we learn to understand the school: the life of Jesus through the eyes of mysticism.

You can study from different points of view: theological, philosophical, etc. We look through mystical eyes and this way has been hidden so a lot remains to be looked at.

Jesus is present in everything because he is continually giving new life, new birth. The student is dead but when he gets connected the student becomes alive again. Think of the story of Lazarus who had been dead for three days but Jesus restored life to him. Jesus can give new life to anybody who is connected with him and can so be compared to Lazarus. This aspect of Jesus is not limited to Christians only; Jesus makes everybody who comes to him alive again. This is another aspect of mysticism: the seeker is continually expecting the apparition of Jesus and this is true for any seeker, not only those of Christian belief.

Everybody is waiting for the live Christ to arrive but with him the anti-Christ arrives also. As the universal Jesus the anti-Christ can penetrate in each layer also but not in the heart. Jesus is only interested in the heart of a seeker.

The seeker is waiting and expecting; fighting with the head and the heart.

All these aspects explain something about Sufism and Christianity.

In the mystical language Jesus is called Isa (meaning Jesus from Yeshua) and Masi (meaning Messiah/Christ both words meaning Anointed)

Jesus is a teacher and can initiate a seeker by means of water; by means of a baptism to get rid of anything that came from the anti-Christ.

When you look at the window you will see that the one who is baptised is in the shadow of the teacher. You see the swan (teacher) and the duck (seeker or student). The duck is under the feet of the swan in the water and the water is moving due to the inner vibration of the teacher.

Jesus kneels for St. John in full submission. Later on Jesus turns into a teacher (the wine maker).

The three tableaux depict: creation – initiation – mission.

Creation:

How the bird came into the enclosed space of the from another world.

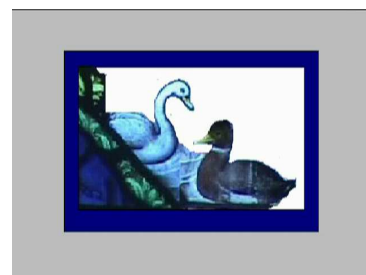
Initiation:

How the bird can return to freedom

Mission:

Who am I – Who is my real self

During this travel to your real self you will discover your real self.



egg

A human being is not defined as a rational being but as a bird; only interested to go back – like a dove – to the Garden of Eden where it originally came from.

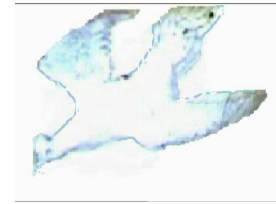
Some definitions about a human being:

Aristotle said that a human being is an animal that can think.

Mowlana Rumi searched every layer of himself and discovered he was best described as a bird.

Descartes said: I think, so I am.

Mystics say: I fly, so I am.



When a school compares a human being to a bird, it is a mystical school. The mystics do not stop at thinking: I am a thinking animal but want to go deeper.

There is a lot of longing in mystical poetry and a lot of talking about farness (from the Beloved).

The reed-flute, which was cut from its origin, gives this tone and melody full of nostalgia and longing for its origin, for its roots.

Although mystics think this world is beautiful, they want to go back to their origin: the land of nothingness.

This is the reason why philosophers use their intellect and mystical poets try to give an explanation for their longing. The poems they have written become richer and deeper when you read them more than just once.

Now Seyed recites poetry on different rhythms: Hu Hacq madad – Hu Hacq madad, followed by Hu Hacq madadi – Hu Hacq madadi, then Hu madadi Hu, Hu madadi Hacq and concludes on the rhythm Hu madadi Hacq madadi.

The soul of a human being can be compared to a parrot reasons for this comparison is that the parrot speaks two languages: one is the parrot-language and the other is the language. A human being cannot understand this parrot-parrot is bilingual, as is the seeker.



and one of the different human language. The

The soul of the seeker is compared to this parrot. This seeker may talk in a rational language with others and in a secret (hermeneutical) language within himself and with other seekers. This is a very subtle language and has a hidden nature as we may see from the swan – also a symbol for St. John, the teacher who gives water – which is not fully shown in the picture. The waves are moving because of the inner vibration that is only meant to open the door of the heart of a seeker.

When the egg is exposed to the vibration of the mother bird a bird comes into the egg from nowhere, from the land of nothingness. In this case the bird is invited inside the egg by the vibration of the mother bird.

That is why you see the water around the swan moving, propagating waves/vibration to awaken or create this little bird in the heart of a seeker. This inner vibration is only for opening the heart and has nothing to do with the brain, thinking or thoughts or the ego. When a seeker is exposed to this vibration a channel is created in the heart and immediately a connection is made from the heart to the brain by this same vibration.

Seyed sings Madadi Hu – madadi Hacq and then says in Persian: Baba ab dad, meaning father water gave, so Father (or teacher) gave water. Water is the source of life and this sentence means that Father gave life.

In the eyes of Sufi's every mystic or poet, theologian or religious people is a cupbearer, bringing life as they themselves are sources of water, sources of life.

All these people, according to Sufi's, are the keepers of the secret of vibration; the invisible vibration that brings the seed into the heart; giving life.

Mowlana Rumi said: 'You are water, you are the jar – don't leave me thirsty.

Water you are (Ab to i) - Path you are – Do not leave me thirsty.

When asked some people tell about their experiences in this gathering up to now.

'A lot happens – there is a focus between my heart and my brain – my body feels warm – it is very good to get in touch with the heart's

'I have been looking for my heart for many time to choose'

'There happens a lot, many things are in and I am holding back as it is sometimes too

Seyed: There could be something in you that would like to keep domination.

'I am quiet, at rest, at peace and joyful: all of this in a very subtle way'

Seyed: You are connected to your heart.

'A long time ago I chose for my heart. In church I saw the announcement of this gathering and a booklet on Seyed. I wondered why I came here and I think it is because you are my brother at heart'

'There is a great feeling of longing inside of me. I had a difficult time in coming here because I had to let go of my grandson who is very sweet and gives me a lot of joy and warmth. I now realise that I might have given my pregnant daughter some more love'



energy'

years and I think now is the

movement but I feel fear also overwhelming'

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After the interval Seyed continues.

When somebody travels to the middle of an ocean in a boat he or she will only see water and sky in each direction. On the surface of the water you will only find bubbles and the place of the pearl is right on the bottom of the ocean.

For a seeker this is very important: you must search in the depth of the water, not on the surface of anything, being the ocean or the desert.

That is why it is very important to know how to travel from the surface to the depth through many layers. Time is not important while travelling but the longing to find what you are looking for is very important. What you are looking for is your substance, your pearl and in Persian substance and pearl have the same word: Johar.



In order to find *your* substance, *your* pearl, you have to travel to *your* depth. You need a method to research everything you want and when you have a method you will find what you are searching for. Mysticism is a method of searching for a goal: the departure, the way and the goal can all be found in yourself but you have to find the need to set out in yourself also. You start out by beginning to ask yourself 'Who am I' and you will find all kinds of answers to this question with your mind, but you have to go beyond your thinking. When you have travelled beyond thinking you will know yourself en when you know yourself, you will also know God. This travel, this path, is going from yourself to yourself: you yourself are the path and the goal.

People may go wandering in the desert to find the pearl but they will not find it there; some will set out for the sea to find it but they will not find it on the surface. In order to find the pearl you need an orientation and when you are not given this orientation there is a chance

that you will become nihilistic, that you will feel empty, that you think you will never find the goal or wonder whether there is a goal at all. When that happens, this is very sad for the person and that is why the orientation is crucial in this search.

You may think of this as trying to get your license to drive. You not only need to drive the car but you must be able to read and understand the (traffic) signs also. Once you know this 'code' you can travel endlessly, in every direction, but if you do not know this code or cannot follow the signs, you will not get at the pearl.

In order to obtain your license you must pass two exams: the theoretical and the practical examination and have an accumulation of experience for driving the car of your life wherever you want to.

It is said that by the faculties of intelligence and reason alone, a human being will not find the pearl. Why not? The reason is that intellect and reason are the accumulation of sensorial perceptions. On this path, however, you have to develop an extra-sensorial perception to go to the depth and that is why God sent us a messenger like Jesus; not only as an intellectual person but also as a spiritual person who can guide us in developing our extra sensorial perception. He can guide us in the right direction of our orientation; our goal.

Jesus' need to give life is perpetual and this need is not to give one life only but hundreds of lives; the teacher gives life perpetually.

On the planet of Mars some traces of water have been found but there is no life there now because there was not enough water to sustain life.

People like Jesus
The Dead Sea
period now called
arrival of Jesus.
been waiting for
not believe him was
could not



giving life also need water to be able to give life. Scrolls were written some 2100 years ago in the the Messianic period. People were waiting for the When Jesus came he said he was the one they had but he was not believed. The reason why they did that they had not met him in their hearts so they distinguish him among all the then living people.

For this reason, in order to be able to distinguish Jesus among all the people alive, we must first meet Jesus in our hearts and that is why the capacities of our hearts need to be developed. This cannot be done with our 'ordinary' five senses but must be done with our 'extra-sensorial' capacities, our extra sensorial faculty to recognize Jesus in our hearts.

When Jesus comes again he will be like any other human being. Although he did many miracles, he was not believed during his life-time. People then (and now) can be divided into two groups: one group who just did not believe him at all and the other group who followed him like they would follow any 'magician' who could perform miracles. This last group of people followed a magician instead of remaining true to Moses when he went away to the mountains for forty days.

That is why we have to develop our spiritual, extra-sensorial capacities to find the pearl of our real self. When someone finds the hidden capacities of his or her true self, he or she will know him or herself and will know God. Then Jesus can be met in the heart and the meaning of the word Saviour will be clear.

Sufism is the school of substantial evolution. In philosophy or theology you develop knowledge about the universe but to travel from the false self to the true self this knowledge is just not enough. If you would pose the question of what Sufism is, I can answer that the method of education of the Sufi's is the inner vibration – the method is travelling down the

path of vibration with the help of the seven hundred and twenty rhythms that work like a ladder.

Mystical poetry consists of four components: rhythm, melody, harmony and inner vibration and the latter leads you to you, step by step.

You can say that the universe is endless vibration as matter itself is: an innumerable quantity of vibrations, of rhythms and Sufi masters recognized seven hundred and twenty rhythms from all these rhythms leading towards God.

When Adam and Eve were expelled from paradise, God gave them the ladder of rhythms to return to paradise. Sufi's use these rhythms to travel inside themselves.

After a long silence Seyyed says that the Sufi Simorg Ensemble will now express some of the vibrations Seyyed just propagated in silence as the propagation of vibrations into our hearts can not only be done in music but in silence also.



Some remarks from the audience after the silence and the music:

'My heart beats very rapidly, I feel emotion and it feels something like coming home.'

'It is very impressive but I noticed that I keep returning to my head. My heart does not remain open all the time, but I am trying.'

'I feel movement inside of me, something like a horizontal lemniscate.'

Seyyed: so you felt something whirling inside you.

'I saw a landscape and I became amorphous as if my body disappeared while in this landscape.'

'I felt a flow going upwards from my heart to my throat that tightened.'

Seyyed: the substantial energy comes from your heart to your throat, your eyes and the tips of your hands. This is the same with the members of the Ensemble: when they play they work on their substantial evolution and the same happens to them as to the lady in the audience. What the Ensemble does is propagating vibration in the atmosphere. This is different from the – beautiful – traditional Iranian music as no vibration is propagated.

When Iranian musicians are exposed to the music of the Sufi Simorg Ensemble they are very touched in their hearts. They do not know how it is done by they feel the vibrations go straight into their hearts.

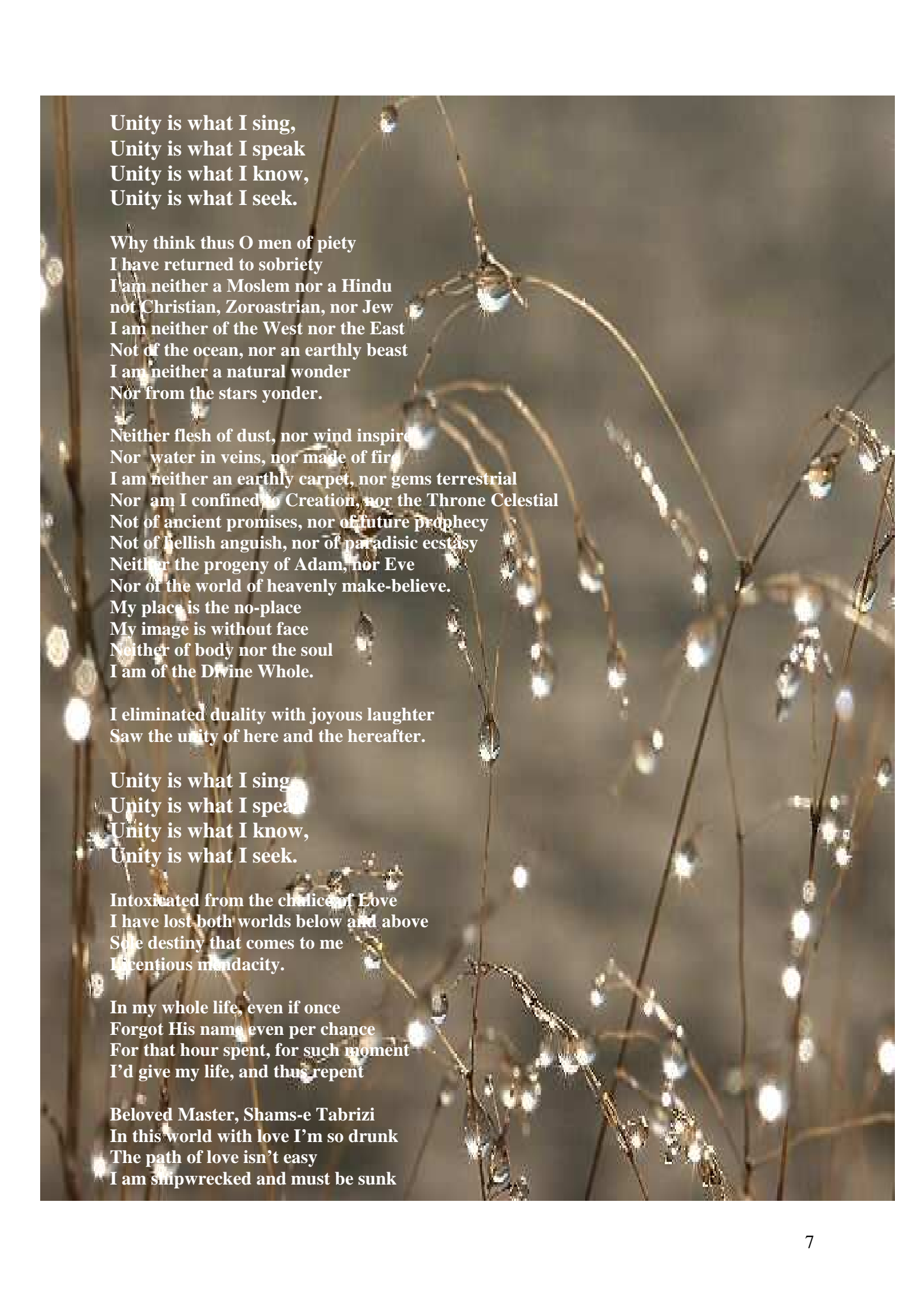
'At the beginning of the afternoon session I wanted to go to sleep – not any normal kind of sleep because I was still wide awake. It feels as if I am being carried. It was sometimes as if I was in a very great ocean and all the time I just want to say over and over again: Thank you – thank you – thank you.'

Seyyed continues: In the School of Sufism the rhythms and practical teachings are very important.

Music made and listened to is set on poetry of Hafez, Sa'di and Mowlana Rumi. The poetry is the carrier of meaning but that is not the most important aspect; the most important aspect is the rhythm which is propagated to the heart.

In Sufism culture or belief is not important; inner substance is most important in Sufism.

Mowlana Rumi wrote that he could not define himself in the frame of any religion, he was neither a Hindu, nor a Christian or a Jew, he was neither from the East, nor from the West; Unity was his only goal and he would think and talk of Unity only.



Unity is what I sing,
Unity is what I speak
Unity is what I know,
Unity is what I seek.

Why think thus O men of piety
I have returned to sobriety
I am neither a Moslem nor a Hindu
not Christian, Zoroastrian, nor Jew
I am neither of the West nor the East
Not of the ocean, nor an earthly beast
I am neither a natural wonder
Nor from the stars yonder.

Neither flesh of dust, nor wind inspired
Nor water in veins, nor made of fire
I am neither an earthly carpet, nor gems terrestrial
Nor am I confined to Creation, nor the Throne Celestial
Not of ancient promises, nor of future prophecy
Not of hellish anguish, nor of paradisiacal ecstasy
Neither the progeny of Adam, nor Eve
Nor of the world of heavenly make-believe.
My place is the no-place
My image is without face
Neither of body nor the soul
I am of the Divine Whole.

I eliminated duality with joyous laughter
Saw the unity of here and the hereafter.

Unity is what I sing
Unity is what I speak
Unity is what I know,
Unity is what I seek.

Intoxicated from the chalice of Love
I have lost both worlds below and above
Sole destiny that comes to me
Incentious mendacity.

In my whole life, even if once
Forgot His name even per chance
For that hour spent, for such moment
I'd give my life, and thus repent

Beloved Master, Shams-e Tabrizi
In this world with love I'm so drunk
The path of love isn't easy
I am shipwrecked and must be sunk

Question: Have we heard all seven hundred and twenty rhythms today?

Seyed – no, today we have only heard a few rhythms as today was meant only to give some examples of the steps we can take down the ladder to our hearts.

Question: Today the subject was the mystic life of Jesus. There is something I miss in the lecture today about the bridge between this life of Jesus and what you told us today.

Answer by one of the participants: The way I have experienced the lecture of the different phases of Sufism have a direct link to the pictures of the painted glass windows this morning. In there we saw the hidden aspects Seyed has shown us today: creation – liberation – transformation.

On this Seyed wishes to thank all participants and refers to Anne-Marie van den Bercken and Joke Bakker for more information like coming lectures and the winter Sufi School in Alandi from 3-8 January next. In this winter school lessons in the Persian language, calligraphy (by Ine Schriever), rhythms, poetry and meditation will be given.

