

## هوالباقى

# Grief Therapy from the Perspective of Rumi's Masnavi

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"In the name of He who taught thought to the soul – He lit the heart's lamp with the light of the soul"

(Shabistari, Golshan-e Raz, v.1)

## Introduction:

Jalal al-Din Rumi's \*Masnavi-e Ma'navi\* is one of the most significant sources of mystical psychology.<sup>[^1]</sup> Particularly, the first book of the \*Masnavi\*, from a structural perspective, concerns the three stages of the soul (the inciting soul, the reproachful soul, and the serene soul) and their signs, which we have explained in the books \*The Semantic Structure of the Masnavi-e Ma'navi\*<sup>[^2]</sup> and \*The New Way\*.<sup>[^3]</sup>

The \*Masnavi\* is a book about knowing psychological illnesses, the signs of spiritual maladies, the remedies for the ailing soul, the characteristics of a healthy psyche, the signs of a healthy soul, the ascents and descents of the psyche, mental hygiene, the story of the soul's journey towards the Supreme Origin, and a book of love, consciousness, and freedom. The \*Masnavi\* is a luminous ladder that analyses the healthy and the sick soul and shows the path

of human ascension from the prison of this world to the eternal world and the higher life.[^4] The \*Masnavi\* is a book of the dialectic of life and death.

Grief therapy is one of the subsidiary topics expressed within the verses of Rumi's \*Masnavi\*. Grief therapy is articulated within the framework of Rumi's worldview in the \*Masnavi\*. [^5] This lecture series is presented for doctoral students of psychology.

## The Terminology of Lamentation and Mourning:

Rumi generally uses the terms 'lamentation' (nowheh) and 'mourning' ('aza) for grieving in the \*Masnavi\*.

"Wherever they hold mourning, sit there, because you are more deserving of wailing."

(\*Masnavi\*, Bk. 2, v. 481)

"Like the people of mourning, their voices are taken by lamentation and their instruments."

(\*Masnavi\*, Bk. 3, v. 986)

One of the most beautiful scenes of mourning is described in the tale of "The Parrot and the Merchant" in the first book of the \*Masnavi\*:[^6]

"He said, 'O sweet, plaintive, lovely parrot! What has happened to you? Why have you become like this?'

'Alas for my sweet-voiced bird! Alas for my confidant and fellow secret-keeper!'

'Alas for my sweet-melodied bird! My soul's comfort, my garden, my basil!'

'If Solomon had such a bird, would he himself have been occupied with those [other] birds?'

'Alas, I found a precious bird, but soon turned my face away from it.'"

(\*Masnavi\*, Bk. 1, vv. 1694-1698)

## The Three Principles of Grief Therapy:

Grief therapy is based on three principles: epistemology, ontology, and hermeneutics.

"Its exterior is death, but inwardly it is life. Its exterior is flawed, but within it is permanence."

"For the fetus, being born from the womb is a departure; in the world, it is a new blossoming."

(\*Masnavi\*, Bk. 1, vv. 3928-3929)

### Epistemology:

Mourning is for death. The fundamental way for grief therapy is the knowledge of death and life. Mourning is based on temporary grief, not depression. Depression is a type of persistent grief that may appear later.

### Ontology:

Is mourning a reality, an illusion, or a delusion? Is mourning a conventional matter or a real one? Mourning is a kind of illusion. From the perspective of Mulla Sadra's Transcendent Theosophy, an illusion is a type of mental existence. [^7]

"From an illusion, their conflict and their peace."

## Hermeneutics:

How one interprets the human being, existence, life, and death plays a crucial role in grief therapy. The interpretation of the human being, existence, life, and death based on mystical foundations is effective in treating the grieving. Rumi, in Ghazal 1674 - "We are from on high, and to the high we go" - describes and explains the origin and ultimate goal of human life. Rumi's ghazal "We are from on high, and to the high we go" from the \*Divan-e Shams\* is an ocean of meanings regarding transcendent death and life, containing the core of mystical psychology [^8] and theoretical and practical mysticism. In this ghazal, Rumi, through 'mystical word-painting', depicts the nature of 'from-Him-ness' and 'towards-Him-ness' of the world and the journeys of the human psyche and soul towards the Presence of Love in the form of word-music. Ghazal 1674 of the \*Divan-e Shams\* is a 'mystical word-painting' tableau of the ascending arc. The life-giving sound of the music of human and cosmic ascension is the melody of the music of the waves returning to the sea and their original abode. "You have read 'Innā ilayhi rāji'ūn / So that you may know where we are going': 'Innā ilayhi rāji'ūn' means "We are returning to Him"; an inclusion of the noble verse "Innā lillāhi wa innā ilayhi rāji'ūn" (The Holy Qur'an, Surah Al-Baqarah, v. 156): "We belong to God, and to Him we return." With physical death and the detachment of the spirit from the body, and the spiritual revolution, we reach liberation and freedom from the prison of this world, and we arrive at our abode, origin, and ultimate goal. In this ghazal, the mortality of this world and the immortality of human life and the afterlife are clearly manifested. We have explained the esoteric interpretation of this ghazal in the article "Hermeneutics of Rumi's Ghazal 'We are from on high, and to the high we go'". [^9]

## The Method of Grief Therapy:

## 1- Changing the View and Approach to Death and Life is the Way of Grief Therapy [^10]

Death is not annihilation. Death is a transition from one stage of life to a higher stage of life. Death is the liberation of the soul from the cage of the body.

"Its exterior is death, but inwardly it is life. Its exterior is flawed, but within it is permanence."

(\*Masnavi\*, Bk. 1, v. 3928)

"I died from the mineral state and became a plant. I died from the plant state and rose to animality. I died from the animal state and became a human. So why should I fear? When have I ever diminished by dying?"

(\*Masnavi\*, Bk. 3, vv. 3901-3902)

## 2- Remembrance (Dhikr) and Contemplation (Fikr) Bring Tranquility:

\*Dhikr\* linguistically means 'remembrance', and technically means remembering God through repeating His Beautiful Names with heartfelt attention. \*Dhikr\* has a semantic interaction with faith, God, resurrection, wisdom, knowledge, the heart, supplication, certainty, tranquility, humility, awe, the spiritual path, self-vigilance, and meeting God. \*Dhikr\* is the remembrance of God in the heart, mind, and behaviour. Tranquility and hope are among the results of \*dhikr\*. Famous divine \*dhikrs\* include "Allah, Allah",[^11] "Lā ilāha illa Llāh",[^12] and Salawat (blessings on the Prophet). Recitation of Surahs Al-Hamd (Sura 1), Al-Tawhid (Sura 112), and Ya-Sin (Sura 36). Other \*adhkār\* (remembrances) have been written in detailed books such as \*The Mysticism of the Two Weighty Things (Saḡalayn)\* (Safavi, 2017) or are recited by the people of the heart.[^13] \*Fikr\* means contemplation on creation and the philosophy of life.[^14]

"We have said this much; reflect on the rest. If your contemplation is stagnant, then engage in dhikr." "Dhikr brings contemplation into vibration. Dhikr is the sun that enlivens this stagnant being."

(\*Masnavi\*, Bk. 6, vv. 1475-1476)

"The breast has been polished by dhikr and fikr, so that the heart's mirror may receive the pristine image."

(\*Masnavi\*, Bk. 1, v. 3154)

"Perform dhikr of the Truth, burn the cries of the ghouls. Sew shut the narcissus eye from this vulture."<sup>[15]</sup>

"Distinguish the false dawn from the true. Know the colour of the wine from the colour of the cup."<sup>[16]</sup>

"So that through patience and perseverance, from these seven-coloured eyes, You may develop an eye that perceives."<sup>[17]</sup>

"You will see colours beyond these colours. You will see essences (gems) instead of stones."<sup>[18]</sup>

"The gem? What? Rather, you will become a sea. You will become a sun traversing the heavens."<sup>[19]</sup>

(\*Masnavi\*, Bk. 2, vv. 754-758)

"The dhikr of each thing bestows a specific quality, because each attribute has an essence."

(\*Masnavi\*, Bk. 3, v. 3830)<sup>[20]</sup>

"From dhikr, the moon greatly increases its light. It leads the straying one onto the path of Truth." "Make the morning prayer and evening prayer your daily practice. [Saying] this 'Lā ilāha illa Llāh'."

(Rumi, \*Divan-e Shams\*, Quatrain 10)

"O You who make existence and space temporal events. You are pure and exalted above forgetfulness and contingency." "Nothing is in my head but the thought of You, nothing on my tongue but Your dhikr; else it is all error and futile."

(Rumi, \*Divan-e Shams\*, Quatrain 457)

Prohibitions of Mourning:

"Do not pluck that feather which cannot be mended. Do not scratch your face in mourning, O beautiful-faced one." "A face like that, which is like the sun at midday. Scratching such a face is wrong."

(\*Masnavi\*, Bk. 5, vv. 553-554)

## Rumi Summons Man to Lament for Himself:

"You have seen others lamenting. Sit for a while and weep for yourself."

"The green and fresh branch becomes so from the weeping cloud. Because the candle becomes brighter from weeping."

"Wherever they hold mourning, sit there, because you are more deserving of wailing."

"Because they are lamenting a transient [thing], unaware of the everlasting ruby mine."

(\*Masnavi\*, Bk. 2, vv. 479-482)

## Love and Mourning:

Mourning is an opportunity to return to everlasting Love. Mourning is an opportunity to re-evaluate life and begin a new chapter in life based on the values of eternal wisdoms. Love is the physician of all our ailments.

"When a few days pass after the mourning, the fire of that love for him will subside."

"Love is not enduring for the dead. Seek love for the living, life-increasing soul."

(\*Masnavi\*, Bk. 5, vv. 3271-3272)

"I was dead, I became alive. I was tears, I became laughter. The state of Love came, and I became an enduring state."

(Rumi, \*Divan-e Shams\*, Ghazal 1393)

## The Definition of Death and Life from Rumi's Perspective:

### Definition of Death:

From the perspective of Rumi, death is not the annihilation of the human being, but rather a transition from one stage to another stage of life. The death of a human being in the natural world is the death of the body, but it is the beginning of the life of the human spirit in the higher world. Man never experiences absolute death. The spirit, the true identity of man, is an abstract entity that possesses eternal life.

"From the perspective of Rumi's mystical psychology, death is part of the becoming of human life towards eternal life. Death is not only an end to life, but the beginning of a new life in a new world. Understanding the truth of death is an effective factor in preventing anxiety caused by 'thanatophobia' (fear of death). 'Death consciousness' leads to self-vigilance (morāqebah) in human

behaviour. Death is only one chapter of the chapters of human life. Therefore, it is not only not an endpoint, but it is another starting point.

Death is not non-existence, but a vestibule towards human immortality. The way a person faces death is fully connected to his mental beliefs (worldview) and his behaviour in this worldly life. From a spiritual perspective, each person sees his true face in death. Those who believe in God and are righteous have no fear of death."<sup>[21]</sup>

"So for you, at every moment, there is death and a return. Mustafa (Muhammad) said, 'The world is [but] an hour.'"

"With every breath, the world and we are renewed. Unaware of the renewal within permanence."

"Life arrives anew, like a stream. It appears continuous in the body."

(\*Masnavi-e Ma'navi\*, Bk. 1, vv. 1141-1145)

"Its exterior is death, but inwardly it is life. Its exterior is flawed, but within it is permanence."

(\*Masnavi-e Ma'navi\*, Bk. 1, v. 3928)

"I have experienced my death in life. Once I am free from this life, there is permanence."

(\*Masnavi-e Ma'navi\*, Bk. 3, v. 3838)

## The Metaphorical Language of Death in the Masnavi:

In explaining and examining the issue of death in the \*Masnavi-e Ma'navi\*, using literal and figurative language, Rumi has employed numerous conceptual metaphors to describe and analyse the nature of death and the psychology of death, such as 'the pain of childbirth', 'liberation from prison', 'maturity', 'the

paradox of death and life', 'flawedness and permanence', 'the paradox of death and existence', 'freedom and death', 'union (visāl)', 'return from exile to homeland', and 'autumn'.

### Pain of Childbirth:

"The body is pregnant with the soul-child. Death is the pain of childbirth and its convulsions."

(\*Masnavi-e Ma'navi\*, Bk. 1, v. 3514)

### *Paradox of Death and Life:*

"Its exterior is death, but inwardly it is life. Its exterior is flawed, but within it is permanence."

(\*Masnavi-e Ma'navi\*, Bk. 1, v. 3928)

### *Freedom and Death:*

"The lion of the world seeks prey and fodder. The lion of the Master seeks freedom and death."

(\*Masnavi-e Ma'navi\*, Bk. 1, v. 3965)

### *Paradox of Death and Existence:*

"When in death he sees a hundred existences, like the moth, he burns his [limited] existence."

(\*Masnavi-e Ma'navi\*, Bk. 1, v. 3966)

### *Union (Visāl):*

"His wife said, 'Separation (al-firāq), O good-natured one!' He said, 'No, no, it is union (al-visāl), it is union.'"

(\*Masnavi-e Ma'navi\*, Bk. 3, v. 3527. Bilal the Abyssinian's response to his wife about death.)

### *Return from Exile to Homeland:*

"His wife said, 'Tonight you are going as a stranger. You are becoming absent from your family and kin.'"

"He said, 'No, no, but tonight, my soul, itself, reaches its homeland from exile.'"

(\*Masnavi-e Ma'navi\*, Bk. 3, vv. 3528-3529)

### *Autumn:*

"Is the remembrance of skill more important, or the remembrance of death? Death is like autumn; you are the origin of the leaf."

(\*Masnavi-e Ma'navi\*, Bk. 6, v. 772)

After death, the human being attains eternal life.

## The Stages of Life:

Life in the World of 'Dhar' (Particles/Covenant) before the Descent (Hoboot):

"Listen to the reed, how it tells a tale, how it complains of separations."

"[Saying] 'Since they cut me from the reed-bed, men and women have wept at my lament.'"

(\*Masnavi\*, Bk. 1, vv. 1-2)

\*Alast\* (the Divine covenant, "Am I not your Lord?") in the \*Masnavi\* refers to the world of \*dhar\* (the primordial world of particles). It is derived from verse 172 of Surah Al-A'raf: "'Alastu bi-rabbikum' (Am I not your Lord?), they said, 'Balā' (Yes, indeed)."

"Just as the taste of that call of \*Alast\* exists in the heart of every believer until Resurrection."

(\*Masnavi\*, Bk. 3, v. 2344)

"The soul of that person who, at the time of \*Alast\*, saw his Lord and became drunk without himself."

(\*Masnavi\*, Bk. 2, v. 1667)

"I have seen you, at the time of the particles of \*Alast\*, bound, inverted, and low."

(\*Masnavi\*, Bk. 3, v. 4543)

\*Alast\* compounds: \*Sāqi-ye Alast\* (Cupbearer of Alast), \*Bahr-e Alast\* (Sea of Alast), \*Eqlim-e Alast\* (Clime of Alast), \*Jām-e Alast\* (Cup of Alast), \*Dharāt-e Alast\* (Particles of Alast), \*Ruz-e Alast\* (Day of Alast), \*Ahd-e Alast\* (Covenant of Alast), \*Asrār-e Alast\* (Secrets of Alast), \*Bāng-e Alast\* (Call of Alast). \*Ruz-e Alast\* (Day of Alast) is the most frequent (4 times; Bks. 2, 3, 5).

## Life in the World of Nāsut (the material realm): Mineral, Plant, Animal, Human:

"I died from the mineral state and became a plant. I died from the plant state and rose to animality. I died from the animal state and became a human. So why should I fear? When have I ever diminished by dying?"

(\*Masnavi\*, Bk. 3, vv. 3901-3902)

The manifesto of the types of life in the world of Nāsut is expressed in Surah Al-Asr. See the article "Manifesto of Life" by Salman Safavi, London Academy, 2022. [^22]

## Life in the Intermediate World (Barzakh):

"Then from that sleep, they draw him to wakefulness, so that he may laugh at his own state."

"[Thinking] 'What was that grief I was experiencing in sleep?' when the correct state is forgotten by me."

"Since I did not know that that grief and affliction were the action of sleep, deception, and fantasy."

"Likewise, this world is a short dream. The sleeper thinks, 'This itself is perpetual.'"

"Until suddenly the dawn of death arrives, he is freed from the darkness of suspicion and deceit."

(\*Masnavi\*, Bk. 4, vv. 3650-3655)

## Life in the Hereafter after the Great Resurrection and the Plain of Assembly:

"Whatever good or evil you see in sleep, on Resurrection Day it will appear, one by one."

"What you did in this dream of the world will become evident to you at the time of wakefulness."

(\*Masnavi\*, Bk. 4, vv. 3657-3658)

"It has come in tradition that on the Day of Resurrection, a command comes to each body: 'Arise!'"

"The blast of the Trumpet is the command from the Pure Creator, 'O particles, raise your heads from the dust!'"

"The soul of each one returns to the body, just as at dawn consciousness returns to the body."

"On that day, the soul recognises its own body, entering its ruin like a treasure."

(Rumi, \*Masnavi-e Ma'navi\*, Bk. 5, vv. 1772-1775)

I have explained the stages of life after death in the book \*Life After Death (Resurrection in the Qur'an)\*.

"From the unconscious mineral, towards the plant. From the plant, towards life and tribulation."

"Then towards reason and pleasant discernments. Then towards the outside of these five and six [senses]."

"Until the shore of the sea, these are foot-marks. The foot-mark inside the sea is annihilation."

"Because the dry stations are due to caution. They are villages, homelands, and caravanserais."

"But the stations of the sea, in the conditions of the wave, and captivity without breadth or roof."

"The summit of those stages is not visible. Neither are those stations named."

"There are a hundred times more between the stations, from the plant to the spirit itself."

"You have seen these annihilations and these permanences. Why have you clung to the permanence of the body?"

"Hey! Give [up the body], O crow, be a hawk of the soul. Be self-sacrificing before the transformation of God."

"Take the new and surrender the old. Because each of your 'this-years' is more than the 'three-years-ago'."

(Rumi, \*Masnavi-e Ma'navi\*, Bk. 5, vv. 800-809)

## Death Consciousness:

Rumi's psychological method for controlling grief and the fear of death is to increase awareness of the positive and constructive nature of death. Death consciousness and attention to the reality of otherworldly life strengthen healthy human behaviour and help cope with anxiety and depression caused by the suffering of this-worldly death.

In the book \*The Mysticism of the Two Weighty Things (Saqalayn)\*, I have written:<sup>[23]</sup> "'Death consciousness' causes a person not to become attached to the transient world and pleasures contrary to divine pleasure, to bear hardships and afflictions with dignity, and for tranquility and trust in God Almighty to strengthen within him during the struggle of life and spiritual wayfaring. And because he knows that death (a new chapter of life) awaits him, he builds his 'present season' in anticipation and harmony with the requirements of the 'coming near season'. 'Death consciousness' is the cure for 'anxiety and dread', 'abandonment', and 'helplessness' of man in this world. The wayfarer (sālek) is aware of this truth that sooner or later, by ascending to the intermediate world (barzakh), he will begin a new life based on what he has built in this world, and after that, on the Great Resurrection and the life thereafter, he will experience another new life.

'Death consciousness' causes the wayfarer to place a higher value on his existential capital (his worldly life) and benefit fully from it, because he knows that without righteous deeds, calling to the truth, and patience on the divine path, he is on the path of loss. 'By the afternoon. Indeed, mankind is in loss. Except for those who believe and do righteous deeds, and exhort one another to truth, and exhort one another to patience.' (Surah Al-Asr) Death consciousness causes the wayfarer to look upon the world merely as a stopping-place along the road, not a permanent dwelling, and with this perspective, to travel light. In this sense, he distances himself from everything that turns him away from attention to the true Qiblah and prevents self-sacrifice. This state removes the heaviness and heavy burdens that prevent his ascension and union with the ranks of the Friends of God (Awliyā') and cause him to enter the valley of destruction.

The wayfarer on the path of truth does not set his heart on mere staying. He looks towards distant horizons and moves longingly towards the eternal abode (the higher and nobler place), and by removing others, fills his heart with the love of the beautiful and magnificent Supreme Origin. Death consciousness causes a person not to submit to the humiliation of obeying tyrants, flattery, and eulogising the owners of gold, power, and deception, because he knows that death lies in wait for everyone, and that the present circumstances are temporary, transient, and conventional; like a theatre scene which is the temporary acting of the actors, and each conventionally plays a role. Thus, the roles and scenes are repeated during the few days of the theatre of this world. But the truth is that most of the scenes of glory or abasement, blessing or affliction, and the roles of master and servant, rich and poor, ruler and ruled, jailer and prisoner, are conventional.

Death elevates man from the temporary theatre or the symphony of the dead to the symphony of God's eternal life. Man's place in this infinitely great Divine symphony depends on his performance in this world and his temporary life. Has he played around and spent his precious times in foolishness, carelessness, and idleness? Or has he been an active, awake, and diligent actor, always attentive to the commands of the Great Director of the theatre of creation and His sharp eyes and hypersensitive ears?

'Death consciousness' places a person in a 'situation' of constant self-vigilance and self-accountability which is at the same time sweet and pleasurable, and its outcome is companionship and intimacy with the Beloved Friend. 'Death consciousness' is sweet, beautiful, attractive, directive, and brings about awakening, joy, and dynamism of the heart and life. 'Death consciousness' is beautiful, magnificent, and saves people, and it also prevents wrongdoers from further sins and sinking into negligence.

In facing death, new horizons open according to each person's state. Death is truth (haqq), and awareness of it is healing and salvific for man. 'Death consciousness', by changing man's approach to life, brings hope, dynamism, and 'transcendent needs'.<sup>[^24]</sup>

Physical death is death in appearance, but inwardly it is life, because true life is achieved after the separation of the soul from the physical body. Physical death is apparently the end of everything, but in truth it is eternal life, for this world is the abode of annihilation (dār al-fanā') and the Hereafter, which is abstracted from matter, is the abode of permanence (dār al-baqā'). Birth for the foetus in the mother's womb is a departure, but the newborn must blossom anew in the world. This world, too, for the people of the heart, is no more than a womb, from which, by exiting it into the higher world, they become eternal and transcendent.

"Death without death is lawful for us. Leaflessness is a gift for us."

"Its exterior is death, but inwardly it is life. Its exterior is flawed, but within it is permanence."

"For the foetus, being born from the womb is a departure; in the world, it is a new blossoming."

(\*Masnavi\*, Bk. 1, vv. 3927-3929)

## Conclusion:

Grief therapy in Rumi's *Masnavi* is expressed based on mystical thought. The keys to mystical grief therapy are:

1. Paying attention to the truth that death is not absolute annihilation, but the beginning of a new life.
2. Repeating divine remembrances (*dhikr*) such as "Allah, Allah", "Lā ilāha illa Llāh", Salawat (blessings on the Prophet), reciting Surahs Al-Hamd, Al-Tawhid, and Ya-Sin.
3. Loving the Almighty Truth (God), who is "Al-Hayy al-Qayyūm" (The Ever-Living, The Self-Subsisting). [<sup>25</sup>]

The application of these three keys of mystical psychology brings tranquility to the mourner.

Wasalam

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## Endnotes:

[^1]: See: [\[Link for Sources of Mystical Psychology\]](#)

[^2]: \*The Semantic Structure of the Masnavi-e Ma'navi\*, Seyed Salman Safavi, Tehran, Miras-e Maktub Publications, 2009.

[^3]: \*The New Way\*, Seyed Salman Safavi, London Academy of Iranian Studies, 2010.

[^4]: See: \*Bahr dar Kuzeh\*, Abdolhossein Zarrinkoob, Tehran, Elmi, 1995, p. 13.

[^5]: See: \*Rumi and Worldviews\*, Mohammad Taqi Jafari, Tehran, 2020. \*The Sufi Path of Love: The Spiritual Teachings of Rumi\*, William Chittick, trans. Shahaboddin Abbasi, Tehran, Peykan, 2010. \*The Sufi Path of Love\*, William Chittick, trans. Mehdi Sarreshtehdari, Tehran, Mehrandish, 2017. \*Sirr-e Nay\*, Abdolhossein Zarrinkoob, Tehran, Elmi, 2022.

[^6]: See: Safavi, \*The New Way\*, pp. 227-270.

[^7]: See: Safavi, Seyed G. \*PERCEPTION ACCORDING TO MULLA SADRA\*. London Academy of Iranian Studies; 2002.

[^8]: See: [Link for Hermeneutics of Ghazal]

[^9]: See: [Link for Hermeneutics of Ghazal]

[^10]: See: [Link for Psychology and Hermeneutics of Death]

[^11]: YouTube link provided in original.

[^12]: YouTube link provided in original.

[^13]: See: \*The Mysticism of the Two Weighty Things (Saqalayn)\*, Seyed Salman Safavi, Tehran, Salman-e Azadeh Publications, 2017, pp. 170, 172, 214-215. (And various YouTube links provided in original).

[^14]: See: [Link for Manifesto of Healthy Life]

[^15]: [Explanatory note on Narcissus and Vulture from original]

[^16]: [Explanatory note on wine, cup, false/true dawn from original]

[^17]: [Explanatory note on patience and inner sight from original]

[^18]: [Explanatory note on seeing beyond colours and stones/gems from original]

[^19]: [Explanatory note on becoming a sea/sun from original]

[^20]: [Detailed explanatory note from original regarding the quality of dhikr and theophanies]

[^21]: Safavi, \*Psychology and Hermeneutics of Death\*, London, 2022: [Link]

[^22]: [Link for Manifesto of Life]

[^23]: \*The Mysticism of the Two Weighty Things (Saqalayn)\*, Seyed Salman Safavi, Tehran, Salman-e Azadeh Publications, 2017.

[^24]: \*The Mysticism of the Two Weighty Things (Saqalayn)\*, Safavi, pp. 199-200.

[^25]: \*Allah, there is no god but He, the Ever-Living, the Self-Subsisting.\* (Qur'an, Surah Al-Baqarah, 255)