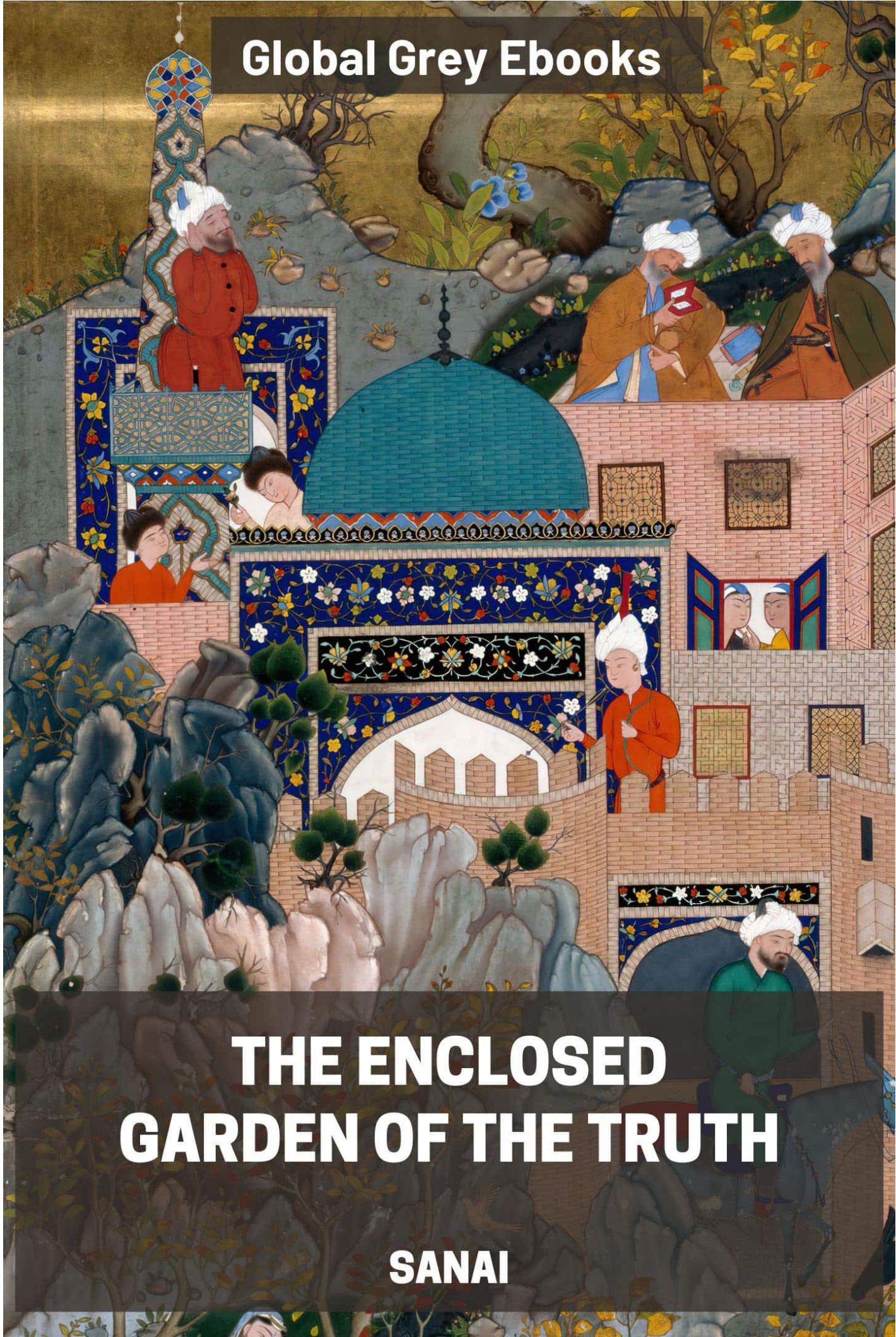


Global Grey Ebooks



THE ENCLOSED GARDEN OF THE TRUTH

SANAI

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The Enclosed Garden of the Truth by Sanai.

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IN THE NAME OF GOD, THE MERCIFUL, THE COMPASSIONATE.

O Thou who nurtorest the mind, who adornest the body, O Thou who givest wisdom, who showest mercy on the foolish, Creator and Sustainer of earth and time, Guardian and Defender of dweller and dwelling; dwelling and dweller, all is of Thy creation; time and earth, all is under Thy command; fire and wind, water and the firm ground, all are under the control of Thy omnipotence, O Thou the Ineffable. From thy throne to earth, all is but a particle of what Thou hast created; the living intelligence is Thy swift messenger. Every tongue that moves within the mouth possesses life for the purpose of praising Thee; Thy great and sacred names are a proof of Thy bounty and beneficence and mercy. Each one of them is greater than heaven and earth and angel; they are a thousand and one, and they are ninety-nine; each one of them is related to one of man's needs, but those who are not in Thy secrets are excluded from them. O Lord, of thy grace and pity admit this heart and soul to a sight of Thy name!

Infidelity and faith, both travelling on Thy road, exclaim, He is alone, He has no partner. The Creator, the Bounteous, the Powerful is He; the One, the Omnipotent,--not like unto us is He, the Living, the Eternal, the All-knowing, the Potent, the Feeder of creation, the Conqueror and the Pardoner. He causes movement, and causes rest; He it is who is alone, and ha; no partner; to whatever thing thou ascribest fundamental existence, that thou assertest to be His partner; beware!

Our weakness is a demonstration of His perfection; His omnipotence is the deputy of His names. Both *No* and *He* returned from that mansion of felicity with pocket and purse empty. What is there above imagination, and reason, and perception, and thought, except the mind of him who knows God? for to a knower of God, wherever he is, in whatever state, the throne of God is as a carpet under his shoe. The seeing soul knows praise is folly, if given to other than the Creator; He who from earth can create the body, and make the wind the register of speech, the Giver of reason, the Inspirer of hearts, who calls forth the soul, the Creator of causes;--generation and corruption, all is his work; He is the source of all creation, and the place to which it returns all comes from Him and all returns to Him; good and evil all proceeds to Him. He creates the freewill of the good and of the wicked; He is the Author of the soul, the Originator of wisdom; He from nothing created thee something; thou wert of no account, and He exalted thee.

No mind can reach a comprehension of His mode of being; the reason and soul know not His perfection. The mind of Intelligence is dazzled by His majesty, the soul's eye is blinded before His perfection. The Primal Intelligence is a product of His nature,--it He admitted to a knowledge of himself. Imagination lags before the glory of His essence; understanding moves confined before His nature's mode of being. His fire, which in haughtiness He made His carpet, burnt the wing of reason; the soul is a serving-man in His pageant, reason a novitiate in His school. What is reason in this guest-house? only a crooked writer of the script of God.

What of this intelligence, agitator of trifles? What of this changing inconstant nature? When He shows to intelligence the road to Himself, then only can intelligence fitly praise Him. Since Intelligence was the first of created things, Intelligence is above all choicest things

besides; yet Intelligence is but one word out of His record, the Soul one of the foot-soldiers at His door. Love He perfected through a reciprocal love; but intelligence He tethered even by intelligence. Intelligence, like us, is bewildered on the road to His nature, like us confounded. He is intelligence of intelligence, and soul of soul; and what is above that, that He is. How through the promptings of reason and soul and senses can one come to know God? But that God showed him the way, how could man ever have become acquainted with Divinity?