

**The Life and Teachings of
Jalal-ud-din Rumi
– Maulana Rumi –**

SantMat-theTruth

Michael Raysson

THE LIFE AND TEACHINGS OF
JALAL-UD-DIN RUMI

– MAULANA RUMI –

SEEK THE MUSIC THAT NEVER DIES
AND THE SUN THAT NEVER SETS.

MICHAEL RAYSSON



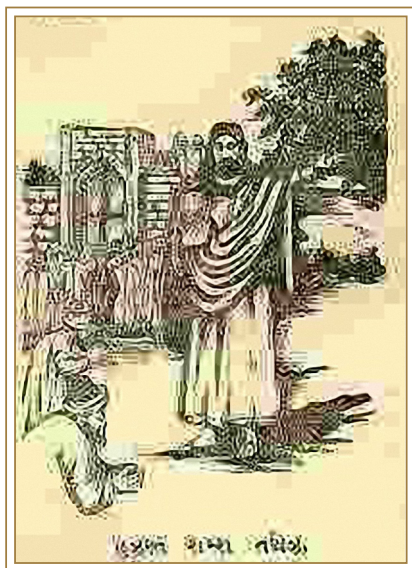
Jalal-ud-din Rumi – Maulana Rumi

Picture on the occasion of the celebration
of the UN to His 800th birthday



Contents

Shamas-i-Tabrez	3
Meeting and Transformation	4
Separation	9
'Our Master' Rumi	13
The Sultan-ul-Azkar	21
Editorial Appendix	24



Shamas-i-Tabrez



Shamas-i-Tabrez

God is in search of a man who is really a man. Shamas-i-Tabrez was a Great Godman of Persia.

Shamas-i-Tabrez He was looking for someone with whom He could share the secrets of His heart. He wandered here and there searching for such a man and He became known as Parinda, the flier. There were so many men but He could find no one who was fit to receive His treasure in all fullness.

So He prayed to God,

Oh Lord, You have put this desire deep in my heart!
Now please reveal to me him to whom I can give of
You fully.

God replied,

If you desire this to come to pass, sacrifice yourself
and become nothing. Do not tarry. Depart out of the
world.

Shamas-i-Tabrez happily paid that price.

And so His Master appeared within and guided Him to Konya.



Meeting and Transformation

There was one schoolteacher of Konya in the Kingdom of Rum named Jalal-ud-din Rumi, who was considered to be the greatest theologian in Islam. He had entered the world in 1207 A. D., the son of the Sultan-ul-'Ulama – king of scholars – of Rum, a title which he, by virtue of his own intellectual and scholastic ability, inherited.

When Shamas-i-Tabrez found him, he was giving a class. He saw the Master and wondered in his mind,

What can this strange-looking dervish know of the great myteries we are giving out here?

When Shamas-i-Tabrez asked him what he was doing, Rumi replied,

This is that knowledge of which you know nothing.

When the class departed Shamas-i-Tabrez took all the books and tossed them in a pool. Saints have strange ways of opening the eyes of the blind.

Rumi watched with bewilderment and exclaimed,

Those books which you have so foolishly thrown away contain the answers to the great problems of life!



With a smile, Shamas-i-Tabrez put His hand in the pool and, giving Rumi all his books back as dry as ever, said,

This is that knowledge of which you know nothing.

That day Rumi became the follower of Shamas-i-Tabrez and in due course gave his life to Him. He left many thousands of disciples and lost His reputation. In the eyes of the world He was a lost man but in the company of Shamas-i-Tabrez He gained everything.

I saw Kaaba whirling round the Master's place. Oh God, what sort of man is He? Is He really a man or a magic enchanter?

Those times were also turbulent times and due to the changing winds of fate Rumi had travelled widely throughout the Middle East.

He had met practically all the great mystics and theologians of that time, including Ibn-Arabi, Farid-ud-din Attar, Sheikh Saadi, Al-Suhrewardi, the illuminate, and others.

His own father was indeed a Sufi theologian of great repute and he had steeped his son's life in those teachings. With all that, strange to say, He had gained but a little inkling of the high teachings as presented by the Great *veiled Saint of Tabrez*.

Within a little time He changed from a sober to a God-intoxicated Saint.



It is said that God was so deeply enamoured of the devotion of Rumi that Shamas-i-Tabrez was but a transparent mirror of God for Him. When He saw the Master's face the secrets of God flowed through.

If I do not see God in the mirror of Your countenance,
oh Master, then I am the worst of unbelievers.

He saw what could not be seen by others and heard what was not communicated to anyone by anyone. Madly He fell in Love with Him and lost Himself. All conflict born of logic – high and low – was resolved.

Sultan Walad

Having been elevated to such a state, Rumi wished only for Shamas-i-Tabrez.

He came before the Great Master and said,

Listen to the pleadings of this dervish, oh King. Although my abode is not worthy of You, yet in all sincerity I am Your devoted slave, and whatever I possess now, and whatever I may happen to possess in the future, is and will remain Yours – by the Grace of God.

So for some three months continuously Shamas-i-Tabrez and Jalal-ud-din Rumi were constant companions. Shamas-i-Tabrez



out of Love became a hard taskmaster giving out to Rumi the Inner Secrets of Light and Sound and lessons of True Love.

He bade Him keep strict silence and cease all social intercourse, terminating His duties of lecturing to His students, as He Himself was now the student.

In distress His disciples watched the change that came over their preceptor. Deprived of His company they became intensely jealous and violently angry at the strange dervish Who so suddenly transformed their teacher into a madman.

After a year and a half amidst constant protests and threats Shamas-i-Tabrez, despite the pleadings of His disciple, abruptly left Konya and headed for Syria, forbidding Jalal-ud-din to follow Him.



Maulana Rumi wrote about the mourning tones of a flute which is played on a mountain top and which speaks of the separation of the soul from its True Source. The music which penetrates this region is that of a heavenly flute; and it was that music which sounded in the conscience of the Great Maulana Rumi.¹

The Sound Current of flute which you were hearing previously as reported is quite good. This should be listened to with rapt attention. It will grow stronger, draw closer, and ultimately come from above. It will eventually bless you with such a ravishing bliss that your mind will become subdued for good in due course of time with the Grace of the Master.²

Kirpal Singh



Note: These texts are inserts by the editor. They are not an original part of the text by Michael Raysson.

- 1 Source: 'The Soul's Journey – The last Part of the Journey'
- 2 Source: 'Spiritual Elixir – Part II, Chapter II: Meditation,' by Kirpal Singh (1894–1974).



Separation

By absence Thou art making my face pale as gold: do not so. When Thou withdrawest Thy countenance, the moon is darkened grief; Thou art intending the eclipse of the moon's orb: do not so. Our lips become dry when Thou bringest a drought; why art Thou moistening mine eye with tears? do not so. My lawless eye is a thief of Thy beauty, oh Beloved, Thou tak'st vengeance on my thievish sight: do not so.

Rumi, Who suddenly had become mad in the exaltation of union, now became mad with the grief of separation. For over a year He suffered deeply in His Master's absence.

From time to time He would send communications pleading for His Master's return, but to no avail. At last He sent His son, Sultan Walad, to Damascus – where the Master was residing – to try and persuade Shamas-i-Tabrez to return.

Upon His son's departure, Rumi said to him:

Begone, oh friend, and bring that Friend by persuasion – and otherwise if you deem fit. Begone forthwith and come back with that evasive Beloved. If He holds forth a promise to come at another time, be not deluded and be not deceived. Bring that resplendent beauty to my (dark) abode by sweet pretexts and softly spoken words.

The Life and Teachings of Jalal-ud-din-Rumi



Rumi's former students, for their part, became repentant and promised Jalal-ud-din not to stand in the way should the Master return:

We are (sincerely) repentant, be Thou compassionate, if we repeat our mistake, may we be accursed. Although we committed sins in frivolity, extend to us Thy forgiveness.

Sultan Walad succeeded in his mission. By his father's orders he walked back while Shamas-i-Tabrez rode on horseback. Who can describe Rumi's joy at seeing His Master's return?

Once again His heart revolved around the beautiful form in which God was manifest in all Glory. Submerging Himself totally in the Master, He exclaimed:

I am so much filled up with my Master that I have forgotten what is my name, whether He is in me or I am in Him; I cannot differentiate.

However, Jalal-ud-din's students once again fell prey to their old malady. Like a cancer it swelled up in their hearts. How could they accept Shamas-i-Tabrez, Whose views conformed only to Truth and not to orthodox bigotry – and Who had formed their own respected teacher into His own image? Their ill will flared up beyond any bounds, and at this time Shamas-i-Tabrez mysteriously disappeared.



Some said He had been murdered – it is stated that He was flayed alive –, but Rumi said:

*Who dared say that that Immortal One met His death?
Who dared say the Sun of hope has set? Lo! an enemy
of the Sun came up to the roof, closed his two eyes and
exclaimed the Sun had set!*

It is said that He graciously rewarded anyone who said that Shamas still lived.

One day a traveller told Him that he had seen Shamas-i-Tabrez in Damascus. Rumi joyfully took His robe and gave it to that man. A friend of Rumi protested that the man had just lied in order to please Him.

Rumi replied:

Had I believed the news to be true, I would have given
him my life, not my robe!

He went to Damascus and asked from house to house for news of Shamas-i-Tabrez.

The whole of Damascus was surprised that He Who was considered to be such a Great Man was searching for Him Who was considered a nobody.



In despair, Rumi cried,

How long will I search for You from door to door? How long will You evade me from corner to corner and from alley to alley?

As it was, Rumi was never to see that blessed physical form again; and so that story was ended.

But from within He was called back to fulfill His commission to give mankind *baet*, initiation, into the sublime mysteries of *Shugal-i-Naghma-i-yazdani* – the Divine Sound Current of God.



‘Our Master’ Rumi

A Maulvi (schoolteacher) could become a Maulana (Spiritual Leader; literally ‘our Master’) only by the Grace of Shamas-i-Tabrez.

Shamas-i-Tabrez was said to have given Inner Eyes to thousands of the *congenitally blind*.

To Rumi, His Great Disciple, He transferred this mantle of Master-ship so that the science of Spirituality would continue to flourish.

With all Grace of His Master, Jalal-ud-din Rumi returned to Konya to continue this work of restoring sight to those in darkness.

At this time, He was known for His strange and ecstatic ways. The Inner Bliss overflowed from Him like a heaving sea and the story of Love poured out through His eyes. In the ecstasy of His devotion He would dance about and songs of Love welled up from the deeps of His heart. Such behaviour was very much looked down upon by the Muslim orthodoxy.

Nevertheless, song and dance became important to the circle of dervishes that gathered around Maulana Rumi, and they became known as *whirling dervishes*.

To the accompaniment of reed and drum the dervishes would sometimes do their whirling dances through the night while Rumi would give impromptu discourses.

The Life and Teachings of Jalal-ud-din-Rumi



It is said that Maulana Rumi Himself could dance for days on end without stopping. At such times He would be lost to all outward consciousness and have total union with the Inner Song and Light. Then He would commune with His Master and the Saints of olden times.¹

As long as a Competent Master remained, the outer music was used only as means of the Inner.

Holy Men dance and wheel on the (Spiritual) Field ... From within Them musicians strike the tambourine ... One must have the Spiritual Ears, not the ears of the body.

There were indeed an outer and Inner Circle of students. Those of the Inner were also given the Inner Exercises of Simran and Bhajan which they were to do in silence, along with self-introspection. In addition, Rumi would quote the Prophet Mohammed Who said that the way of Islam was not the way of solitary monkhood. What was needed was the way of the householder.

The very vicissitudes of such a life, He would say, were the means of cleansing oneself and learning the Inner Endurance so needed for Spiritual Life.

1 Normally, today's dervishes whirl dancing in a circle to the outer music of the flute, in order to enter a kind of trance. In Turkey, it is considered to be a tourist attraction, because this is the only possibility for the dervishes to follow their tradition. Maulana Rumi, however, was God-intoxicated by the Inner Sound of the Flute which is audible in Bhanwar Gupha and which calls the soul back to its True Home.



If one could not go that way, well then he should at least take up the way of monkhood so as not to be lost altogether. Maulana Rumi Himself had a wife and two sons and earned His own livelihood.

His followers came from all faiths and all walks of life as His teachings were for all. The Masters see and communicate through the heart and not the outer forms.

Rumi tells that once He was speaking to a crowd on which a party of non-Muslims was present. In the middle of His talk they began to weep and went into ecstasy.

Someone asked Him how people who knew nothing about the Muslim faith could understand such things. Rumi told him that everyone knows the Oneness of God, Who is Creator and Provider, no matter what their religion. In His words which came from that One God were mixed the Universal Ecstasy and they awakened in these people the scent of their Beloved and the quest.

Once a Jewish disciple was asked by his Jewish brethren why he went to a Mohammedan sheikh.

He replied,

Why – He is the King David of this age!

The Mongolian soldiers were also fond of Rumi's teachings and it is said that when the Mongols invaded Konya, they tore down the city walls but did no destruction to the city itself out of deference

The Life and Teachings of Jalal-ud-din-Rumi



to the Great Maulana there. The Persian Sultan and the Governor of Rum, Muin-al-din, and his minister all became disciples of the Master, and it is probably for this reason that His unorthodox teachings were allowed to continue without disturbance amidst the constant hostility of the orthodox Muslims.

Many of Rumi's discourses are personally addressed to Muin-al-din, to whom He gave lessons of humility and True Love. Under such guidance the worldly governor became intensely devoted to his Spiritual Governor.

During His life Maulana Rumi came to have two Gurumukh disciples.

The first was an illiterate goldsmith named Salah al-din Zakrob. The story goes that while in one of his states of ecstasy Rumi was dancing about the streets of Konya when He passed by Zakrob's shop. Zakrob was beating silver and he was also remembering God. Thus the sound of his hammer filled Rumi with intoxication and He began to dance around the shop. In deference to the Master, Zakrob continued beating the silver. In this way he wasted many pieces of silver but he gained much more. He became a disciple of Maulana Rumi and gave all his devotion to the Master and the Inner Practices. The Master in turn gave him His heart.

I discovered a treasure in the shop of gold leaf maker. What a form, what a content, what a beauty, what a Grace!



The Maulana gave him great favours and took him as His close companion. People wondered what He saw in this illiterate man.

Zakrob simply stated:

They are offended that the Maulana has singled me for His favours, but they know not that I am but a mirror. The mirror does not reflect itself – but the one who looks into it; then why should He not choose to see Himself?

Maulana Rumi Himself said:

Assuredly Salah al-din is the image of that fair one; rub thine eyes, and behold the image of the heart.

When Maulana Rumi made Zakrob His assistant in instructing the dervish acolytes, those same jealous sentiments that arose with the coming of Shamas-i-Tabrez once again came to the surface and great propaganda was made against Zakrob. It is indeed unfortunate that such petty sentiments have threatened such great movements. Rumi practically had to excommunicate the troublemakers before they would give in.

For nine years, until the death of Zakrob, Maulana Rumi gave this beloved disciple His special Love.

After that, God bestowed another Gurumukh disciple on Rumi in the form of Hisam al-din Chalapi, who later became His successor

The Life and Teachings of Jalal-ud-din-Rumi



as Master of the Mevlevi Dervishes – as the order of whirling dervishes later became known.

As we have seen, Maulana Rumi's Love knew no bounds when He found one who could totally efface himself in God. He was indeed a living sacrifice of Love. When He saw that this disciple Chalapi had become such a one, He bestowed all that He had on him, physically and spiritually. His own house became barren because He gave everything he had to Hisam Chalapi.

Once the Amir of Rum sent 70,000 dirhams to the Master. The Master immediately gave it all to Hisam Chalapi.

Sultan Walad, Rumi's son, complained to his father that while He was giving everything away to Hisam Chalapi there was nothing at all in their own house.

The Maulana, in order to stress to His son the rare greatness of one who has surrendered all to the Master, said,

If a million saints were starving in my sight and I had a loaf of bread, I'd give that loaf to Chalapi.

When Chalapi found out that the Master's followers were fond of studying the *Ilahi Nama* of Hakim Sanai and *Mantiqatu' tayr* of Attar, he went to the Master to ask Him to write such a work that the disciples need study no other poetry.



Maulana Rumi immediately took out a portion of His Great Work, the *Mathnavi*, saying that God had already forewarned Him of the wishes of the brethren.

And He read to them from that fragment which began:

*From the Sound of Flute hear what tale it tells, wherein
the sad plaint of separation swells.*

Thereafter each night Maulana Rumi would call forth Hisam Chalapi and dictate to him the God-inspired verses of the *Mathnavi*.

Chalapi would take them down and then chant them in his beautiful voice. Sometimes they would work the night through, unaware of time. Maulana Rumi called the *Mathnavi* the *Book of Hisam* and in all modesty called Himself *a flute on the lips of Hisam al-din*, pouring forth *the wailful music that he made*.

That inspired literary work of Rumi has been called a *sublime mountain peak*; the many other poets before and after Him but foothills in comparison. Among Western scholars who have delved deeply into the original it is considered to be one of the supreme mystical works of all time.

For twelve years Hisam Chalapi and Maulana Rumi were Spiritual Lover and Beloved.

Then after some twenty-three years of Spiritual Ministry, in the year 1273, Maulana Rumi's earthly mission came to an end. He con-



ferred the Spiritual Mantle on His dear Hisam al-din who continued the work of God.

As His disciples viewed the Master on His deathbed they prayed with deep emotion for His recovery. With all serenity, the Master rose up and, looking deep in their eyes, stated:

This recovery you pray for is for you alone. For so many years this body has been between God and soul and during my busy hours I could snatch only a little time to rise above this body. Now at last this body is being thrown off and I am going back into God. So please do not pray for my staying.



The Sultan-ul-Azkar

– Surat Shabd Yoga –

Grow not skeptical, but attune thyself to the Sound coming down from the Heavens, thy soul shall have revelations from afar.

What are these? The glimpses of the Unrevealed; were I to speak of these sweet melodies, even the dead shall rise from their graves.

Maulana Rumi always taught that the Master or Murshid-i-Kamil was God on earth teaching through the pole of man. It was the law that if mankind wished to reach God then they had to come to the feet of a Godman.

Once the disciple Parvana Muin al-din said to the Master:

Since God is of such loving kindness, then everyone who seeks in truth must find.

The Maulana answered,

Without a Spiritual Guide this cannot come to pass.

What sort of man should this Spiritual Guide be?

Rumi said,

Let Him be Hindu, Arab or infidel even; if He can show you the way, follow Him.



The Master then further explained to His disciple the need for obedience and receptivity to the Master. He told him that when the disciple is obedient and bound to the Master, then the Master is bound to secure the welfare of the disciple ...

But they must be obedient in such a fashion that whatever the Saint does they are obedient, and do not have recourse to their own intellect.

When one becomes receptive to the Master then the glories of the Inner Light and Sound open up and one becomes a knower of the beyond.

As the Light of the Master dawns on the soul one gets to know the secrets of both the worlds.

Maulana Rumi said that there was indeed an effulgent Sun that lies hidden in the Godman. To those who come to Him He opens the Inner Eye and reveals this Sun in all Glory as they progress on the Way. Rumi further said that God Himself also lies hidden in the Godman in all fullness and that too becomes revealed to the True Seeker. From His Master Shamas-i-Tabrez, Maulana Rumi learned these great secrets and realised them fully. He became absorbed in the Music of the Five Naubats and then Himself gave out this secret to mankind at large. Some hints were given of the landmarks of the way for posterity and then exhortation was given to seek out the Living Master of the age Who alone could give one an actual experience of the Inner Glories and put one on the Way back to God in this very life.



Should ye desire to see this refulgent Light, turn ye homeward like Abraham. Pass through the big star and the sky and the blue beyond, steadily walk over the sun and the moon and then you will find yourself in the heavenly presence.

Such experiences indeed are nowadays seen and heard – without eyes or ears – by the hungry souls who have congregated at the graceful feet of the Living Master Kirpal Singh.

1 The text was published in Sat Sandesh, May 1971, english edition, under the title: 'The Life and Teachings of Maulana Rumi.'



Editorial Appendix

Catch hold of the hem of Him, oh courageous soul, Who knows the mystery of all the planes above and below, and Who may accompany thee both here and hereafter.¹

Maulana Rumi

The prophet says that God had said:

The earth, the sky and the higher regions are all quite insufficient to accommodate Me. I cannot be contained in them all, know thee, oh dear ones. But strange as it may seem, I abide in the heart of a Saint. If thou seekest Me, seek me in Them.²

Maulana Rumi

1 Source: 'Jap Ji – Godman is the only True Friend,' edited by Kirpal Singh (1894–1974).

2 Source: 'Jap Ji – Who is the Guru,' edited by Kirpal Singh (1894–1974).



Naam is available for all those truly longing to reach God. With the Grace of the one God and the God working through our Master Kirpal Singh, initiation into Sant Mat, the Surat Shabd Yoga, is still nowadays given as a free gift.

So, whoever believes in the gospel of the Unity of Man, may ask for initiation!

First Edition 2000
Second Edition 2006
Third Edition 2010

Layout and Setting: Medienlogistik R-M Domain
Printed in Leipzig for the service of mankind

For further information see:
www.santmat-thetruth.de

Reprint permitted

