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There is a sun within you that nurtures the fruit trees of your invisible being. Shams is the name of that sun. Shams Tabriz, your face, is what every religion tries to remember. Rumi's son Sultan Velad describes what it felt like to be with Shams: "When he spoke the Qur'an and the sayings of Muhammad, he sowed new love in my soul. He revealed secrets. He made me fly without wings and reach the ocean with no boundaries, where I found peace and, like a bird freed from a trap, felt safe from all dangers" (Veladnama).

Here is a story from Shams's Maqalat.

A great caravan arrives at a place where there is no habitation and no water. There is a deep well, but no bucket or rope. To test for freshwater, the caravaners tie a kettle to a rope of their own and let it down. It strikes something, and they pull, but the kettle breaks away. They send down another and lose it too.

After that they lower a thirsty volunteer from the caravan, then another, and another, but they also disappear. A wise man says he will go down. He is nearly to the bottom, when a terrible dark creature appears.

"I can never escape from you," says the man to the monster, "but I hope at least to stay aware, so I can see what is happening to me."

"Don't tell me long stories," says the monster. "You are my prisoner. You will never leave unless you answer one question."

"Ask it." [Says the wise man.]

"Where is the best place?" [Queries the monster.]

The wise man reflects to himself, "I am totally helpless here. If I say Baghdad or some other beautiful place, it may be that I will insult his hometown by not mentioning it." Then the wise man] replies, "The best place for someone to live is where he feels at home. If that is a hole in the middle of the earth, then that is his home. That is the best place."

“Well said. You are a rare human being,” says the monster. “Because of your blessing, I will set the others in your care free and give you authority over the earth. I will take no more prisoners, and I will release the waters of this well.”

Shams in his wild wisdom advises us to bless the monster in his home, where he lives. [and to say] I like what you have done with the place.

*Excerpt Above From: Barks, Coleman. “Rumi: The Big Red Book.” HarperCollins. iBooks. This material may be protected by copyright. This book is available on the iBooks Store: <https://itun.es/us/EoZdw.I>*

Rumi respectfully listened to the words of Shams-i-Tabriz who said, *"All things which seem of importance, what are they on the day when you depart? What is rank, what is power, what is position? A far greater problem is what will go with you, for the solution of that problem will lead you to eternity. The problems of this world, you may solve them and solve them, yet they are never finished. What have you understood about God, about man? What relationship have you found between man and God? If you worship God, why do you worship Him? What is limitation, what is perfection? And how can one seek for it?"*

After this conversation Rumi realized that it is not learning but living the knowledge that counts. For he had read much, and he had thought much, but he suddenly saw that what is important is not saying but being. When he realized this, and after Shams-i-Tabriz had left, he wrote a verse, *"The King of the earth and of heaven, of whom people have spoken, today I have seen in the form of man."* For he saw how wide can be the heart of man, how deeply the soul of man can be touched, and how high the spirit of man can reach.

*Excerpt Above From: Hazrat Inayat Khan, “Sufi Message Volume X Sufi Poetry”, Nr. 5 Jelal-ud-din Rumi*