

The “Time of Sirat”/ Time of “One”Ness” The Time of “Different One”, “Seven-Time of Creation” / “The Time of Seven”

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Abstract: *The article is about the presentation of the seven stages of existence, which is the original truth of creation, in the form of “seven poems” where creation is performed as the “revelation/inspiration” by the mergence of the Creator and man in creation; where the revelation/inspiration is “the thing in itself”; and where the “revelation/inspiration consciousness” and “its truth” - which is the “experience of revelation/inspiration” and the truth of the “original creation” in which the realm of existence of the new human being whose “essence” is created by the triplet of “the Creator-revelation-creation” becomes the “thing through which his/her own essence is created from itself alone”- are resolved. In the article, the “seven stages” of “creating the Essence” is put forward as the stages of the seven poems themselves through which man, in the course of “experiencing the revelation/inspiration”, is being created by “the Creator in the creation activity”*

Keywords: *seven-stage-existence, incarnation, becoming the essence, “Creator-revelation/inspiration-creation”, sirat (the straight path / as-sirāt).*

1. INTRODUCTION

The Fall (Descending) –The Encounter (Mergence)- Ascension: 3+1+3, Time for the Creation from within “One”ness:

The “question to be raised to the Creator” which is in the position of the “mid-space/inter-stage” lying between the time of existence of man being in the spatial realm of existence and his/her own being; the “verticality center” where man will be created as “the thing in itself” places man in the position of a being whose half is completed/fulfilled by the Creator in the spatial realm of existence. The “vertical center” corresponding to the stage at which “thought is evolved into emotion” transforms the “mid-space/inter-stage”, where thought, at the time of its birth/emergence, meets the “Creator” without evolving into emotion, into the third reality, “the realm of the essential/principal reality” which verticalizes the mid-space as the question raised to the Creator by man, and in which a “new vertical center of creation” is brought into being. This stage of “creation” which stands for the coincidence and the mergence of man with the Creator in the “thought of creation”, in his/her primordial (first) creation is the beginning/inception stage of descending/the Fall. (Gür, 2014/I: 18) The inception starts with raising “the question of creation to the Creator” at the stage of “the rise/emergence of thought” by which the essence of man has begun to be created in the partition between two realities. This “coincidence/overlap” that occurs with the speed of thought itself is the stage where the “mid-space/inter-stage” comes to life during the evolution of thought into emotion, and where thought, while taking shape, starts to exist in the spatial existence as “the realm/field of life” created by the Creator. This corresponds to the stage before the transformation of thought taking shape in life, which is the “mid-space/inter-stage” of man in the “formation process”, the “evolution” stage where man encounters “the Creator in thought”.

The “unique question” within man himself, which poses “a problem to be solved between himself/herself and the Creator” as the “thing in itself” unites the Creator with that which is within man –the question- at this “inter-stage”, and such unity transforms into the realm of existence of man, which is the stage of creating “life” through taking form from within the “creation time of the Creator” in the stage where “thought”, existing as the question within man through his “potential of existence”, is evolved into emotion. (Gür, 2014/II: 34) The “evolution/evolving” stage which is the same with the process that the birth moment of thought is formed as the created time from the very first moment of creation is equivalent to the difference in duration between the “creation time” and the created time of existence. At this stage, the “life” being in the potential position where the “Creator created it from the thought emerging from within man himself/herself”, in other words, the potential “that was created by having encountered the Creator during the stages of thought birth and thought evolving into emotion” prior to merging with the Creator brings into existence a “new life time” that is positioned in the realm of essence/identity unique to man, which “is shaped by the Creator in the spatial realm of existence” through the transformation of descending stage into materialization in the realm of the “spatial existence”. The descending stage also coincides with the stage of descending on earth through “creating revelation”, in the way that it will also reveal the “essence/origin” of the primordial/primordial creation and the “purpose of man’s fall on earth” and the “purpose of his/her creation”. The creation of revelation at the stage of the “Creator’s descending from the “question that is within man himself” is the process during which “the thing in itself” in man, created as the “free realm”, which is the “time of existence unique to itself”, is created as “life” in the time of existence.

The descending stage in the process of “creating revelation” and “its transformation into life”, during which man experiences this stage as “life” and “materialization/realization”, becomes the “full coincidence/overlap” through which “the question raised by man” who coincided with the Creator in the “purpose of creation” merges with the cause of the Creator’s descending on earth; in other words, this stage, itself, becomes the stage of opportunity to “encounter with the Creator in the spatial realm” that is positioned at the “core/essential” stage of encounter prior to ascension. The “core realm” (realm of the essence) which is the overlapping (coincidence) stage in the purpose of creating with the Creator “”, which takes shape by transcending from the speed of thought to the speed of life during descending, which is “brought into being” by the creation of man as “the thing in itself”, and the tangible materializations/realizations that have been created as “life” in the functional realm within the time of existence all take form in “this stage” that is the end of descending stage and the beginning of ascension; the born /emerging thought is experienced in life, and the cause/ground for “encountering with the Creator in the spatial existence” prior to ascension becomes “factual” within the experience created by the Creator Himself, that is, the process is experienced as “situation” and “incident”. This circumstance comprises the occurrences/materializations created by the “Creator” from the time of sirat, boundary- be!-, from the birth/emergence stage of “thought”, which is the time of “be”, until the fourth stage where the cause of the encountering stage of the Creator with Himself is “manifested” -internally and externally-, and the time of “be” creates new “time” in the time of existence and a new “realm of existence” unique to man. Therefore, the whole time of existence is within “be!”, and the completed/fulfilled “creation time of the Creator” becomes the “created time of existence” consisting of the manifestation period of “be!”

On the other hand, “be!” creates man’s realm of existence, which is manifested as the new created time in the Creator’s time of creation, as “the re-created third time” which is inclusive of “be” but which is outside of “be”. The descending stage, as the process of “creating revelation”, is the experience and the alternative time of existence created by the physical/tangible life itself in which “man is recreated by the Creator and shaped in accordance with the purpose of creation”. Ascension stage, on the other hand, is the “creation” stage that lasts until the stage of contact with the Creator in “His time of existence” which is the time of “one”ness as the “stage of thought evolving into emotion and the integrity of emotion” and as the process of the stage of becoming the source and embodiment that is the third reality of man created in the “inter-realm” by “merging with the Creator in the act of creation”. The “time created together with the Creator from within the time of creation” is a novel/new time span that embodies the entire process, right from the creation moment of “be!” on, and it is the time of

creation entirely “unique” to man and only “specific to man”, who merges with the Creator in this process. This is the state of the creation of “the thing in itself” as itself. The new time and realm of existence are not within the time and realm of the “total created time of existence”, but within the “Creator’s time of creation”. It is the time of “one”ness manifested “from within the Creator’s time of creation” between the two. Man also exists in the position of “one”ness created by the Creator in the act of creation and in the time of that “one”ness. This state is the creation of the stages of the manifestation process of “be!” created as that which is “unique to human” who merges with the “Creator” in the process of “making meaning/sense” and in the act of creation of that meaning by the “Creator”.

I. “For the Child”¹ / No more captivity /No more Retreat / The Dawn is breaking anew /He can’t even fit in the high seas but exceeds the Heavens /The child has grown up at last / Running after his dream/The bird is flying freely/ The forest hid him / The river merged with the sea. (Gür, 2014/III :7)

“For the child” refers to the time of sense/meaning that the Creator “created” from the convergence of “thought” with the Creator *in* thought, which embodies “be!” at the birth stage of thought and all the other stages of “be!”. This time span is the time of “be”, “equivalent to” the speed of thought. The poem embodies the overall experiences/occurrences, from the moment at which the entire creating process is performed by the “Creator” through “be!” before experiencing it, until the convergence (meeting) stage with the “Creator” in the time of “one”ness that is the “ultimate stage” of ascension; and the remaining six poems, which are the sequels of the process, fall under the time of creating “thought” through “be”, as the time of manifestation of “the first poem”. Such a state is the third time/epoch -“life” itself -which is created from the “question that lies in the position of the purpose of creation” of man who merges with the Creator in the time of creation. The phase before the encounter with the Creator during the descending stage, which is the occurrence/realization of the meaning- the “Creator” - in the process of “creating revelation” and which exists as a stage between the moment of creation that “transforms into writing” and the “time of raising the question” that is the beginning of that moment, is depicted as the state of ‘*captivity*’, and the circumstance consisting of the communication with the “created time of existence” within the spatial realm – the circumstance before merging with the Creator in creation – is described as the state of ‘*retreat*’. The state that starts from the moment of “encounter” and lasts until ascension refers to the experiences/occurrences of “the state that the sense/meaning is created through”, which is represented in the form of six poems phase-by-phase; and “*the breaking of dawn anew*” signifies “creating”, in other words, “experiencing” the poem, ‘*the wind*’ in time and space, which is the meaning of the moment at which the new human has begun to “be created” in the time of existence. “*The child*” refers to the first/primal stage of his own historical existence within the realm of “*spatial existence of humanity*”, while “*growing up*” refers to humanity’s evolving into the new process of existence at the stage of “transition” to the time of “one”ness. This phase, which is the third poem of the descending stage and a challenging turn, “the Sirat”, which is the overlap /coincidence with the Creator in the purpose of creation, becomes the state “that creates meaning” which lasts until the fourth poem, the poem of the moment at which “thought gains tangibility”. In this sense, the poem coincides with humanity’s “big time of creation” and becomes the first stage, “the childhood”, representing humanity’s “life on earth”. The episode following the stage of “Sirat” is composed of the poems, ‘*the White Butterfly*’, ‘*the Sun and the Daisy*’ and ‘*The Untitled Boundary*’, referring to the state of the process of “becoming the Source/Essence” and “embodiment”, which is the first/primal phase of ascension and the state of the “boundary point to be paused at as a human being”, which is the ultimate phase of ascension; and it embodies the entire process starting with the expression, “*He can’t even fit in the high seas but exceeds the Heavens*” in the poem, ‘*For the Child*’. It is suggested that the “process of creation” “takes place” as sealed to others, during which the “new time/epoch that is created” in the way that it will involve the time of existence of the “new human” whose “new state” is “to converge/merge with the Creator in the act of creation” due

¹ The Beloved, March 4th, Friday, hour: 16: 48, 2011, Aydin

to the core purpose of his created being, as reflected by the expressions, “ *Running after his dream*” and “*The bird is flying freely*”, is “brought into existence” in the “*Forest*”, which is “the created time of existence” but is not perceived despite the products manifested within the time of existence.

In other words, the process of the “creation of “revelation” as the thing in itself in man” gets completed before appearing in the time of history. “*The River*” does not represent mingling with the kingdom of existence or the created time of existence, but the encounter between man as a ‘half/incomplete being’ and the ‘Creator’ as the ‘one and only’ in the act of creation; it refers to the fact that he is “created” as a new complete being by participating in the “creation process” with the Creator in the purpose of creation, and thus, in the “ascension” phase, which is the ultimate stage of creation, s/he reaches the potential to be able to encounter and merge, in his/her own time, with the Creator in the time of “one’ness. “The poem” is the representation/voice of the position of ‘be!’ that lies in the creation process of the ‘meaning’, which starts with encountering the Creator in “His time of creation” in space and time, which embodies the whole process of “the descent of revelation”, that is, “creation”, and which, by evolving into the meaning of creating a process itself, lasts until the stage of man becoming a ‘free human’, a ‘complete realm of existence’ and till the stages of ‘*The Forest*’ and ‘*The river*’ at which the stage of his/her encounter with the ‘Creator’ in his/her own time is also involved in. The seven poems which begin with the poem, ‘*For the Child*’ and each of which is experienced as a ‘product’, that is, a genuine creation in the process are the creation of “the new epoch/time” in which “the created” one is the “new time of existence” itself in “merging with the Creator in the act of creation”. For this reason, the first poem “is presented/takes part” in the beginning of the book, ‘*Exit from the Purgatory*’ in the way that it will correspond to the ultimate stage of the beginning and completion of the process, but it is brought out in the “final/ultimate” stage where the creation process which “*the forest hid*” and which “*merged/mingled with the sea*” is completed/fulfilled and realized by being presented as a product. This is the “new era” created “between the alpha and the omega”.

2. **“The Second Poem”², What is left behind from that which flees at dawn; / ..is the vibration of my secrets dwelling in the cage of my chest, / The Messenger of Rain, / The innocent kiss of the Flower / The breath of the primordial existence, / The wind that refreshes my heart and warms up my body: / I will exist in your spirit, in your sense, / Take me to the safe harbour within me / Where the storms and hurricanes end up in me. (Gür, 2012: 18)**

The second poem contained in “*The Diary of the Image*” (Gür, 2012: 18), which represents the “horizontalization” and hence, the corporealization of thought as the result of being incapable of encountering a “vertical center” at the stage of evolving into emotion, but which is also the representation of the process during which the quest is directed to the “query” and “the center of the question” by the verticality created by questioning the process is the process of evolving into becoming the Source/the Essence. This is the process corresponding to the stage of ‘*captivity and retreat*’ in the first poem that lasts until the stage of encounter with the Essence. From the moment of encountering the Essence/Source, “the artificiality/falsehood of the experience” of the process *before* the encounter is reflected in this part of the poem; however, the poem also refers to the fact that “thought that started the quest” has attained its purpose, that is, it has “created the essence” as the “question” of “merging with the essence” and transcended from what was “copy” to what is “the essence/original”, reflecting the “experience” of the process during which “emotion” reaches the “original/essential one” through evolving into thought without becoming “horizontal”. In “*The Diary of the Image*”, humanity’s trapped or no-way-out state that becomes “fake/artificial” in the realm of “spatial existence”, that takes shape through the “logocentric universe” and consists of the stages, ‘*memory, death, bridge, and wind*’ turns into a “process” in which “*the safe harbour within me*” creates the Essence/Source as “the thing in itself” during the creation process of the essence following the poem, ‘*For the Child*’, which is the reference to the moment of encounter with the Creator. In

² The Beloved, March 2012 Tekirdağ

the poem presented in ‘*The Diary of the Image*’, ‘*the wind*’ is the connotation for encountering the ‘addressee/respondent of the question’ in the process of finding what was being sought; whereas, in the poem, ‘*The White Butterfly*’, which is the ‘fifth poem’ of the creation process, it has become ‘the created time itself with the touch of the Creator’ as the state of being the first(original) breath (atman), the pulse, soul/life and the ‘impact area’ created during the encounter between man and the ‘Essence/Source’ – the Creator – through which the answer is the creation process itself. In the spatial existence, the moment that starts with the expression, ‘*What is left behind from that which flees at dawn*’, and again, that moment at which innocence - the ‘breath/atman’ and ‘life/soul’ - touches man in the first/original creation being as the ‘incomplete/half potential of existence’ in the state of ‘*the vibration of my secrets dwelling in the cage of my chest*’, as reflected to occur in man, who is unable to merge with the ‘first/original meaning’ created by the Creator, is the moment of ‘creation’ positioned in the ‘*innocent kiss of the flower*’. The fact that ‘the pulse’, breath/atman and innocence are the touches of the Creator is the state suggesting that ‘man was created for innocence’, and it is the state in which the ‘wind’ becomes a corporeal ‘being/entity’ with the ‘touch of innocence’ in the form of ‘breath (the wind)’ that ‘*refreshes my heart and warms up my body*’. In ‘*The Diary of the Image*’, the state of being ‘in an incomplete/half potential of existence’ is positioned as the problem of the pulse blended with artificiality and lies, where man is ‘*captured from the heart of the matter*’ (Koran, 2002: 34/51) within ‘the spatial existence.’ In the process of creation as the status of ‘*the fake/fiction and lies can neither bring anything new, nor can they take back what has gone by.*’ (Koran, 2002: 34/51), and starting with the encounter /mergence with ‘the Essence of the Creator’, ‘*The Diary of the Image*’ refers to the moment of ‘convergence’ at which the creation process begins as ‘the first touch, innocence, breath and soul’ in the corporeal realm at the stage of ‘the descent (fall) evolving into emotion’ and the stage of the ‘creation process itself’, in such a way that what ‘the fake and lies’ fail to do is manifested within the meaning of the first/original creation through the ‘genuine act of creation’.

3. “The Third Poem”³. Fragile like the heart; breaks if ever touched / Ascending to the sky despite the harsh winter to come / The flower of Journey to Hope. (Gür, 2014/III: 207)

In ‘*The Third Poem*’, ‘*the journey*’ created from ‘encountering the Creator in the moment of creation’ once again ‘in the sense of the original existence’ is portrayed. It is the journey, in the process of creating meaning/sense, which exists in the state of innocence/purity at the moment of the ‘meeting taking place between the ‘quest’, which, itself, is the ‘quest for purity’ and the Creator’, the innocent/pure one Himself. Furthermore, it is the journey during which ‘hope’ developed out of the state of ‘*Fragile like the heart; breaks if ever touched*’, in order to get prepared for ‘*the harsh winter to come*’ is the ‘*strength created out of the fragility of innocence/purity*’; therefore, the poem presents the ‘process of the creation journey that is quite challenging but that draws its strength from purity’. ‘*The journey*’ itself is the poem called ‘For the Child’, which comprises all the stages and the manifestation of the ‘creation process’ when ‘the Creator’ is the ‘fellow traveller’ Himself. This stage shows that ‘the thing in itself’ through which the Creator creates man over again is purity/innocence, because in this sense, ‘at the first step’, the Creator creates man on the basis of ‘purity’ and ‘preserving his/her purity’, and man becomes the one gaining his/her existence/ life with that touch of purity. The spatial existence, in this state, becomes the price paid by man’s purity’ and ‘the purpose of his/her creation’. ‘Purity/Innocence’ is the ‘fragility/vulnerability’ that requires to be kept alive against the harsh winter, however, this can only be possible if ‘hope’ is the Creator Himself.

³ The Beloved, Nov.15. 2011,Tuesday, Tekirdağ, 15: 06.

4. ***“The Fourth Poem”⁴. Autumn, dried leaves, flowers blooming for Hope, / The Prophet, Messenger, Alerter, The Beloved fulfilling her/his journey in the realm of existence, / The window opening towards the future, regardless of the past. (Gür, 2014/III:206)***

“*The fourth poem*” corresponds to the stage of *Sirat* (stage of the straight path/ as-sirāt (arabic)), at which the Creator and the created are brought together in the “sense and purpose of creation”. This is the stage where man, being in the position of “having been created”, integrates the question raised by the Creator to Himself in the primary creation and the question within himself/herself under the roof of “thought”. The stage of the principal verticalization is the process in which the Creator creates Himself over again from the “purity/innocence” of man, which is his/her “essence” as “the thing in itself” dwelling within. *Sirat* is the location /state where the criterion is set upon determining whether the innocence/purity of man is aligned with the purpose of creation or not. “Innocence” is the “purpose of creation” itself in which the protection of man is never possible in any case “unless the pulse by which man is captured from the matter of the heart in the spatial realm of existence merges with the Creator” before encountering Him and “unless thought has merged with the Creator at the moment of its birth”. Since man is the being created and brought into existence by the touch of “innocence” – the Creator -, the “thing in itself” within man is that “innocence” s/he must never merge with anything else, nor must s/he have it touched. In “*The Diary of the Image*”, the title of “*death*” refers to killing and defiling “*innocence*”, and “the mountain” which is the sole place to keep the innocence of “*the wind*” alive turns into craving for manlessness /no human, which then turns into a state where the quest for the Creator, the possessor/protector of innocence, begins.

This is the most challenging stage of the transition phase- the *Sirat* – passing through the “*innocent one*” positioned as “the thing in itself” towards the state of becoming the “new human” created by the Creator over again; because “despite the harsh winter”, “the flower of journey to hope” is the “great strength” created by the unification of innocence with the Innocence. In this stage, those that fail to merge with the “*Creator*”, which is “*the innocence itself*”, cannot pass through the “*sirat*” (the bridge of testing innocence), but they are left behind within the realm of the horizontal, spatial existence, continue “worshipping what they establish”, and eventually leave the earth through the stage of the horizontal exit known as death, as a human being whose “heart” used to beat with the rhythm of those left behind. The stage where “*innocence is re-created by the Innocence*” in their encounter with each other, and the state in which the new human encounters the Creator in his/her position as the triplet of “*the prophet, Messenger, alerter*” is the *Sirat* /Transition stage where the durational existence begins and the transition to the time of “the Creator Himself” is experienced. This is the overlapping/coinciding meaning(sense) of the state of becoming “the beloved” with the Creator at the stage of “innocence” with the “fall/descent of revelation on earth”. “The creation of revelation” in the “revelational consciousness”, “the convergence of man with the Creator” as “*The prophet, Messenger, Alerter*” within the realm of spatial existence itself is the “new and alternative created time” of the Creator. “Revelation” is the time created from the innocence in which the innocence of man that is his/her own essence and the innocence of the Creator unite in the act of creation. The “spatial realm of existence” in the poem, “*For the Child*”, where innocence is defiled/corrupted in the states of “*captivity*” and “*retreat*”, corresponds, in the Fourth Poem, to the other option as “the new epoch/time” in which “innocence can always be preserved” through the “creation of revelation”. The *Sirat* places the state of man, on the basis of “revelation”, into a position where innocence judges itself.

The fact that “the Creator”, the “one and only”, and “unprecedented” beloved one of man and the protector of innocence, becomes “*the Beloved completing/fulfilling the journey in the realm of existence*” represents the state where “the Creator” is “the sole protector” of the innocence of man with His position as “the Beloved one” unique to the individual in his/her experience of convergence with Him. On the other hand, the state in which the corruption of innocence is the conscious (intellect/mind) - due to the innocence that failed to be kept alive in the “spatial realm

⁴ The Beloved, Nov.18. 2011.Friday, Tekirdağ, 13: 02.

of existence" existing as the location where the request for "innocence", which is the ground for convergence/encounter, "merges with the Creator" at the moment of the birth of thought - refers to the fact that the time created by the Creator is the "apocalypse" (doomsday/the last judgement). The "Sirat", in this sense, represents the other side through which one who fails to encounter and merge with "the Beloved completing His journey in the realm of existence", which is the "innocence", "cannot pass"; thus, it is the exit, the "ascension", the beginning of the stage of "apocalypse/doomsday" that symbolizes the state of deprivation of the process of "being fulfilled/completed together with the Creator", and the one who fails to pass through this bridge ends up in Hell. The "Sirat", being the current state of humanity itself, is the final stage for getting through to the time of "one"ness with "the Beloved one completing His journey in the realm of existence" before the "Apocalypse".

5. **"The White Butterfly"⁵. The flowers of the long-awaited Spring, / The wings of the free bird soaring, /The serenity of the night in the full moon, /The Messenger of the beautiful day to be lived, /Over the green sheet covering the earth, / The White butterfly flirting with the wind! /The tossing bodies left their traces, / On the wings of the flowers in the shade of the oak tree. (Gür, 2014/III:305)**

The poem, "The White butterfly flirting with the wind", along with the other two, "For the Child" and "The Sun and The Daisy" are the three poems with "titles". The first poem comprises the entire process of the "stages of creation", while the second one represents the stage of the "actual/essential" creation in the wake of the "Sirat" phase, which means that it is the stage where man is created anew from "the first touch of innocence" in the way that s/he will become the beloved of the Creator at the stage the "moment of thought birth", which is the basis of the "sirat" phase; in other words, it is the stage where "innocence" is "merging with the Creator" along the "apocalyptic" process. "The White butterfly flirting with the wind" unites the state in which the wind corresponds to the "Creator's act of creation" as "the breath(atman) of the primal creation" and "the innocent kiss of the flower" with the creation of "the new epoch/time" represented by the expression, "long-awaited Spring". "The White flower" symbolizes the "free existence" and living in "one"ness in the time of the "One", which is "the miraculous time of freedom"; "the wind", on the other hand, represents the state that takes the magnificent effective power of the "naive, untouchable freedom" of the butterfly from "being created by the Creator's act of creation". The effective power of the "revelation created from the essence of innocence" is described in the relationship between the "butterfly" and the wind, whereas it is indicated that the primary/essential effect and the intervention comes from the "Creator Himself". The fact that "the White flower flirting with the wind" by merging with the Creator in creation is the "sirat" and apocalypse created from the unification of this convergence of man with the Source reveals the consequences of the "freedom" created from the touch of "innocence" and the justification of the "Creator's intervention in the created time of existence". The fact that the creation process is realized/actualized in the "forest", which is "the new stage of time created" apart from the "created time of existence", in the way that it will correspond to the stage of "the forest hid him" as expressed in the poem, "For the Child", signifies the state in which the expression, "The tossing bodies left their traces, / On the wings of the flowers in the shade of the oak tree." refers to the fact that what is taking place is not witnessed/testified by people but by Nature itself.

In this context, the wind, along with the kingdoms of existence, is the testimony under the command of both the breath (atman), the touch and the moment of creation. The line, "Over the green sheet covering the earth" indicates the state in which "creation" "takes place through the Creator's descending on earth"; "The flowers of the long-awaited Spring" represents the fact that the expected "miraculous time" is the ascension stage taking place through the creation of the status of "the free bird", that is, the stage of time in which the miraculous time of "one"ness is the time created through "The White butterfly flirting with the wind". "The serenity of the night in the full moon", in the fulfillment of the Creator's time of creation—the

⁵ The Beloved, May.17. 2011.Tuesday, Tekirdağ.

doomsday - , indicates that the innocence, *the White butterfly*, and ‘*the free epoch/time created from innocence*’ attain the full purpose of creating from within ‘the serene night’, the Creator’s time of ‘one’ness. Here, the purpose of creation is revealed, and the ‘full moon’ is encountered at the stage of merging with the Creator in the act of creation. The full moon represents the beginning status of the time of ‘one’ness in which the reason for the act of creation is ‘completion/fulfillment’, which corresponds to the state in which the Creator will clearly expose His own existence/identity in ‘the act of creation’. ‘...*the beautiful day to be lived*,’ is ‘*the Messenger*’ of the new epoch/time created from the ‘totality/completeness of the Creator’s time of creation’; it is the Messenger of the ‘miraculous time’, the time of ‘the single and beautiful’ innocence which humanity has longed for centuries. Therefore, it is proclaimed that the time of ‘one’ness ‘*has already been created*’, in which humanity created by the ‘innocent touch of the Creator’ starts to live in the time of existence; and the proclamation is presented in the form of a product.

6. ***“The Sun and The Daisy”⁶ . Oh, Daisy, The Youth of my Heart! / Your white face turned towards the sun / My bosom is full with sorrow, when I think of my Beloved one / Go now, and be the ring on your beloved’s finger / Be the wreath(crown) for her/his hair. / Come out in the sun with the relieved heart of yours / On your body soaked by my raindrops. (Gür, 2014/III:364)***

The sixth poem titled , ‘*The Sun and The Daisy*’ corresponds to the position/state in which ‘*the White butterfly*’ ‘created from innocence as the free existence’ is only the beloved of the Creator. In the poem, the ‘basic principle’ of the time of ‘one’ness is clarified, and the time in question becomes the time to seek and find his/her Creator, encounter and converge with Him, who is the ‘one and only’ and the ‘unprecedented’ beloved one. ‘The White butterfly symbolizing the free existence and innocence’ transforms into the daisy represented by the expression, ‘*your White face turned towards the sun*’, and the relationship between the daisy and the sun is attributed to the doomsday/apocalypse, and the miraculous time which is the ‘purpose of creation’ of the ‘white butterfly’ refers to the time of ‘apocalypse’ (the end of days). The impact / effect ‘created in the act of creation’ is the impact that creates the doomsday and the process of it. Through the evening when the apocalypse will break out’, the couple, ‘the daisy- the sun’, puts forward the fact that the ‘white butterfly’ that is the beloved of the ‘only and unprecedented’ Creator is the one belonging to the Creator, which is symbolized in the expressions, ‘*Go now, and be the ring on your beloved’s finger / Be the wreath for her/his hair.*’. The ring stands for the loving relationship with the Creator / being the Creator’s beloved, and committing to the Creator’s love as His beloved one, and becoming his beloved one. In the relationship between ‘wreath/crown’, ‘daisy’ and ‘sun’ and the doomsday, the fact that the created time of freedom of ‘*the beloved one who became the beloved of the Creator*’ is the time of apocalypse/doomsday, which is symbolized by the expression, ‘*Your white face turned towards the sun*’. The ‘*wreath*’(crown) stands for the state in which the Creator is becomes the beloved one; it is the state of becoming ‘the beloved’ of the beloved one; hence, ‘having become the beloved of the Creator’, the human being introduces, in the kingdoms of existence, the position of the new human s/he is transformed into through the miraculous time. The ‘*beloved*’ one as the beloved of the Creator is ‘*crown*’ed for this true love. The state in which ‘becoming a complete human’ in the ‘act of creation’ is the purpose of creation itself is the state of becoming the ‘*beloved of the beloved*’, which refers to the fact that the new human being whose ‘essence’ and incorporeal body is created in the process of creation in the mid-realm (inter-stage) will live in the time of ‘one’ness with the ‘one and only, unprecedented’ beloved one and merge with that ‘one’ness himself/herself. The new human being who is capable of communicating with the ‘essence’ of the beloved Creator by means of his own ‘essence’ created from within, and who can touch the ‘body/field’ of the Creator with his/her ‘created body/field’ is the genuine human being whose ‘pulse’ is connected to the ‘Pulse’ of the Creator. This, itself, is ‘the core purpose of creation’ and the state of being a complete human. On the other hand, ‘the created kingdom of existence’ living against this condition will

⁶ The Beloved, June.15. 2011.Wednesday.

vanish in the "miraculous time of freedom" as the realm where "innocence has been slayed". "The state that the created kingdom of existence lives in " is the corruption that will be destroyed by innocence. "The Sun" is placed in the position where it is the light rising over innocence and the inextinguishable "fire" burning over this corruption.

7. **"The Seventh Poem".⁷ Ascension from the earth, the new direction, the new realm, / Transparent, Lucid and Pure, Purity will come. / If only you could always stay there. (Gür, 2014/III:454)**

"The Seventh Poem" is the final stage of the creation process, the purpose of the creation of man, and the "purpose of creation" itself requiring to be fulfilled by man. It is the place to become "one" with the "One" as "one" in the time /epoch of the "One".

2. CONCLUSION

The entirety of the seven poems is, itself, the alternative existence of the new human being in which the "convergence/mergence of man with the Creator in the creation activity" - that is man's purpose of existence through which the problem of creation being in the location of the purpose of the creation of man is solved together with the Creator - is experienced by means of the triplet, "the Creator-creation-state of having been created". Seven-stage-existence, as the process of the new existence of the new human being itself where the "essence of man" meets the "essence of the Creator" in the "essence of creation", is also the ground for "the inception of the miraculous time" of the "free human being". The state that emerges with "the inception of the new existence of the free individual", suggested by the "seven poems" in the article is the "time of sirat"; and the "time of sirat", as the time of "one"ness, represents the beginning of the "transition of free human to miraculous time" and the "interstage /interval" in the transitional stage from the "image consciousness", which is the time of descending-the fall, to the "revelational/inspirational consciousness". The state of the "thin membrane of consciousness" lying between two existences in human consciousness and corresponding to the "interstage/ the mid- space" where the "essence" is created by the "Creator's act of creation" is the "new reality" itself which is brought into existence as the result of merging with "one"ness. This new realm created through the "vertical" overlap /coincidence of the spatial existence with the durational existence constitutes the "boundary" point of the convergence/unification of "man with his/her Creator", which means that man attains the "boundary point" of the potential of transcending himself/herself to the "revelational" consciousness by breaking loose from the "image consciousness".

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⁷ The Beloved, Dec.02. 2011, 12: 00, Friday, Yıldız Çadır Köşkü (Yıldız Çadır Villa).