

A comparative study of the Eye of the Heart in Islamic Sufism and the Third Eye in Yoga

Samaneh Jafari¹, Tayyeb Jafari²

1- Assistant Professor of Persian Language and Literature, Farhangian University, Tehran, Iran.

2- Ph .D. Graduate of Persian Language and Literature, University of Isfahan, Isfahan, Iran

Abstract

Trends that have emerged in the epistemological field (of divine and non-divine origin) have commonalities due to the focus on the spiritual dimension of human existence, like the eye of the heart in Islamic Sufism that has similarities with the third eye on Yoga. The most important similarities are the effect of Zikr in the opening of the eye of the heart and the third eye, the need to get Zikr from Sheikh/Guru, solitude, the necessity of observing certain conditions before and during Zikr, steps of Zikr, and the manifestation of the unseen after the opening of the eye of the heart and the third eye. However, there are some differences, too. In Yoga, the physical location of the third eye is determined in the body, but in Islamic Sufism, the eye of the heart is a non-physical concept. In Islamic Sufism, the extent of manifestation of truths that one sees with the eye of the heart is fully described and symbolized, but in Yoga, a brief description is given.

Keyword: Islamic Sufism, Yoga, The Eye of Heart, Third eye, Zikr

¹ samanehjafari101@yahoo.com



1. Introduction

1.1 Definitions and overview

Knowing the heart is of particular importance to all times, religions, and all human beings. In Islamic Sufism, one of the key and central issues is the heart of which many definitions have been proposed. A summary of these definitions is: "The point where the universe came into existence, the connecting point of eternal secret, the connecting point of beginning of the vision, the starting point to see the glory and beauty of the God almighty, realm of Rahman, home of the Quran and Furqan, hell between the unseen and Shahada and the soul, the joining point of heaven and earth, Nazer and Manzur¹ (Kashani, 2003: 66).

Meybodi introduces four Hijabs for the heart, each one with a view on God; 1) Sadr: the place of Inspiration or Ilhām and a purifying look from God to it to clean the sins and wrongs; 2) Heart: the place of light of faith and a purifying look from God to it to clean the moral sins; 3) Fuad: the extreme place of seeing God and purifying look from demands and the opener of science and wisdom; 4) Shaghaaf: Maht Rahl of love (Meybodi, 1992: 411). Al-Ghazali also considered the heart as knowing God, the worker of his pleasure, the accelerator to God and the righteous representative of the path, and the king of spirits and souls (Al-Ghazali, 2004: 3).

The importance of the eye of the heart in Islamic Sufism is that it is related to the discussion of meeting God. And the Mystics have spoken much about this matter and have referred to the meeting of God with the eye of the heart in the world and the hereafter. Some, however, believe that on the Day of Resurrection, believers will see God with their eye; with the explanation that those eyes are different from their real eyes (Muharrami, 2012: 125).

According to the above explanations, the Mystics use an eye for both the heart and secret, by the fact that, after some process, the seeker attains the status through which knowledge is acquired and he can see the unseen as if the eye of his heart or his inner eye is opened.

But as in Islamic Sufism, the eye of the heart/secret is present, there is also a term called the third eye in Yoga that requires a preliminary introduction to Yoga before considering. Yoga is known to link Aryan and Hindu culture and it is impossible to determine the exact date of its birth. Apparently, the Aryan tribes who went to war with northern India have taken Yoga with them. Yoga is the union of body and soul, and if the body-soul relationship (Pengala and Aida) happens, Yoga could cure all pains and diseases. For this, Yoga is said to be the message of wisdom and humanity (Satyananda Saraswati, 2005: Introduction).

Yoga speaks of the seven chakras and the purpose of all its basic and advanced exercises is to purify and reopen the seven. In Tantric texts (Tantra religion came into existence in the fourth century and was found in all philosophical, worships, ethics and art in the sixth century), much has been written about the chakras, and there are explanations and techniques to awaken them (Satyananda Saraswati, 1991: 1).

According to the texts, the sixth chakra of the seven chakras (Sanskrit word meaning wheel or circle) is called the third eye, which is above the heart chakra and below the crown chakra, and its opening has similar results as the opening of the eye of the heart/secret in Sufism.

The study of mystical writings on the one hand, and the texts of Yoga knowledge and material on the third eye, on the other hand, illustrate aspects of a remarkable commonality between the eye of the heart and the third eye. Based on these premises and considering the importance of comparative research in the field of human beliefs and religious thought, this article tries to answer the following questions in a comparative study of the eyes of the heart in Islamic Sufism and the third eye in Yoga:

1. Where is the eye of the heart in the human body?

¹. Beholder

2. Can it be said that the eye of the heart is the third eye in Yoga?
3. Have Islamic Sufism and Yoga provided a similar technique for opening the eye of the heart and the third eye?
4. Does the opening of the eye of the heart and the third eye have a similar effect?

For this purpose, the researchers first studied and recorded the mystical works and sources written on Yoga as well as research in these two fields through a library method, and then sought to answer research questions by discovering the connections between the two.

1.2 Research background

There has been no independent research focused solely on the topic of the eye of the heart in Islamic Sufism, but there are some articles that focused on the heart or the topic of the Visibility of God and the topic of Zikr, which are the topics discussed in this article, and this section introduces them.

"Zikr in Sufism of Eastern Christianity", by Mahmoodzadeh, has examined the Zikr and its consequences on the heart (Mahmoodzadeh, 2010: 89-114). In the article "The evolutionary effect of Zikr in the path to God", Khoshhal and Kazemi examined Zikr in mystical compilations and found one of its results as "observing" which is related to the subject of this article (Ansari, 2010: 29-65). "The Status of the Heart in Masnavi" is another article on the heart, written by Behnam Far and Rostami (Arami, 2010: 21-39). In the article "The Mystical Perspective of Imam Mohammad Ghazali and Jalaluddin Molavi on the Visibility of God", Muharrami has mentioned Zikr as the main factor on the visibility of God (Muharram, 2012: 105-124).

The third eye is also detailed in Yoga textbooks, but the only authentic article dealing with the third eye is an article entitled "Comparison of the Effect of Acupuncture on cardiac "Shenmen" and the Third Eye on the anxiety of Patients candidate for Coronary Angiography", written by Seddigheh Arami et al., Which has a scientific and medical approach to the third eye and has investigated its function on patients' anxiety (see: Arami et al., 2015). Another article entitled "Sufism and Yoga" written by Maryam Ansari compared the scientific-practical method of Yoga and Sufism (see: Ansari, 2010).

But so far there has been no article comparing the third eye to the eye of the heart in Sufism in a comparative approach. The present article comparatively addresses the third eye in Yoga and the eye of the heart in Islamic Sufism, which is something new.

Before starting the main topic, it should be noted that since among the mystical compilations, Mersad al-Ebad has discussed the subject of Zikr and its effect on the reopening of the heart, there is more focus on this work and if necessary other mystical books and writings have been cited. Before examining the details, it is necessary to explain the eye of the heart and the third eye so the audience can understand the cases with a clear mind.

2- The eye of the heart and the third eye

One of the debates in Sufism is the physical and the spiritual heart, which, as mentioned in the introduction, has been much talked about by the scholars and is known as the essence of the human being. According to their beliefs, when the heart is completely emptied of everything but God, the true owner of it, one can see the invisible. Mostamali calls this "certainty", believing that "there is a difference between seeing through eyes and seeing through certainty, that is when the eyes see but the heart does not. When it is hidden from the eye of the heart, it cannot be seen.

Also, as the heart is presented with the visible, it can notsee the unseen. And until it stops seeing through the physical eye, the eye of the heart is not presented with the unseen" (Mostamali Bokhari, 1984: 3/1322).

According to the above explanation, the heart can only see the unseen when it stops seeing

through the eye. Al-Ghazali also believes in this, because he considers it as a mirror that if all the causes of it are removed, what God has written will appear (Al-Ghazali, 2004: 3/30).

According to mystical writings, the final result of the opening of the heart is the visit of God, which goes back to Imam Ali (PBUH) who answered Zaalab Yamani who asked him: How do you see God? He said, "The eyes cannot see God clearly, but the hearts will come to him with true faith" (Shahidi, 2006: 180). Generally, talking about the eye of the heart comes with other names: the eye of the heart, the eyes of insight and the eyes of the unseen, and all mystics are aware of its existence and that by the austerity and Chilla, Zikr and forgetting all worldly pleasures, one can open this eye and see the unseen.

Yoga refers to the seven chakras that lie along the spine from the lowest to the highest point, each with its own characteristics. The sixth of the seven chakras is called Ajna, which is also known as the Third Eye, the Wisdom Eye, the Connection between Three Rivers, the Center Between the Two Eyebrows, and the Shiva Eye. "Ajna chakra is the most famous chakra because it is the most distinctive point of consciousness and the subtle center of consciousness in the human body" (Satyananda Saraswati, 1991: 4).

According to mystical writings, the seeker in his sleep or awakening is connected with the unseen through his heart, and he can see the invisible and receive consciousness through the eyes of the heart. In Yoga, the seeker receives guidance through his third eye in the deepest states of meditation. This chakra is described in the form of a white lotus with two petals of gray-yellow that resemble the eye. On each petal, the letters "Ham" and "Kasham" are embedded, referring to the positive and negative forces of "Prana" that are interconnected in this center, as well as to the Sun and the Moon (Satyananda Saraswati, 2005: 529-530).

It is worth mentioning that in modern medical science, the third eye is also considered and is one of the irrational pathways of acupuncture. According to research, acupuncture on the third eye can reduce patients' anxiety before surgery (Kao, 2012: 1-7). Besides, there are examples of third-party use in ancient myths and legends. Giant Cyclops in the Odyssey of Homer and the Three Sisters (One Eye, Two Eyes, and Three Eyes) in Grimm's Legends are examples of this usage. In the field of biology, with the discovery of the pineal part of the eye in fence lizard in 1872, scientific studies began in this field (Eakin, 1973: x-xi Introduction).

According to the aforementioned commonalities, it seems that in Sufism, the so-called eye of the heart or the eye of secret can be assumed the same as the third eye in Yoga. The question that arises here is whether this eye of the heart/third eye also has a definite place in the physical body and whether it has been addressed in Islamic Sufism and Yoga.

3. The physical location of the eye of the heart and third eye in the human body

In Islamic Sufism, the heart is a subtle meaning that the intellect is incapable of understanding, and is so great that if it encompasses the seven heavens seven hundred times, they disappear in it without occupying any part of it (Arami, 2010: 24). The heart is like a mirror that through good deeds and pure light reaches the extent that God shines through it (al-Ghazali, 2007: 26). Despite all the varied and many descriptions of the heart and its quality, the Mystics do not indicate its place in the body. Some have considered it different from the heart on the left side of the body but some like Suhrawardi believe it is the same heart on the left side of the body (Suhrawardi, 1996: 173).

In Yoga, the exact location of the third eye is indicated. The third eye, the sixth of the seven chakras, "is situated in the center between the two eyebrows and is the delicate center of consciousness in the human body. For each center of consciousness in the body, there is a detector equivalent. The physical equivalent of Ajna chakra in the body is the "pineal" pineal gland. The pineal gland is the recipient of the vibrations and the carrier of consciousness

through which thoughts and phenomena communicate with the cosmos "(Satyananda Saraswati, 1991: 5 and 9).

The Yogis consider Ajna Chakra the center of spiritual command in the physical body, which, like other chakras, is associated with the Sahasrara, located in the cranium at the top of the head. Given these explanations and the importance of the third eye's place and its mediating role in acquiring awareness and connection with the cosmic forces, it seems that the importance of Sujud (Sajdah) among Muslims and the need to place the distance between the two eyebrows on things that Sujud is permissible has to do with the opening of the eye of the heart. In this case, on one hand, the Mystics' emphasis on prayer and prolong Sujud is realized, and on the other hand, the possibility of similarity between the eye of the heart in Islamic Sufism and the third eye in Yoga is increased.

After knowing enough about the eye of the heart and the third eye and examining its physical place in Islamic Sufism and Yoga, what is to be discussed in this section is how it can be opened in these two schools of thought and its consequences.

4. Opening the eye of the heart and the third eye by Zikr

The way of God is to abstain from sins and forbidden, to do the obligations and the Mustahabbats, which al-Ghazali has elaborated on "The Revival of the Religious Sciences ¹", and they all have a significant impact on the seeker's liberation from everything but God and the opening of his eye of the heart. But according to mystical writings, what is particularly significant in this regard is to say "Zikr". In Yoga too, the Mantra (Zikr) has a significant effect on the opening of Ajna chakra.

4-1- Zikr in Islamic Sufism and Yoga

Among the mystical writings in Mersad al-Abad, Zikr is discussed in great detail. The author quoted some verses of the Qur'an (Al-Baqarah 152, Al-Anfāl 45 and Al-Jumu'ah 10) and Riwayat in this work, saying that "while the soul was passing through the earth and heaven to get its form, everything he studied a Zikr remained with him, and to that extent, he was away from the Zikr of God. As a matter of necessity, as they have said, "The solution is to repeat it over and over", it is said in the Qur'an that "Remember Allah with much remembrance", so that they can get rid of the diseases, (Najm al-Din Razi, 1995: 268).

Najm al-Din Razi, after mentioning these preparations and describing that Zikr of God removes the influence of Zikr of not God, as well as the Hijabs, considers "La Ilaha Illallah" (Ibid: 268-269).

According to the above explanation, "La Ilaha" separates the soul of the seeker from the unrighteous and cuts off his attachment resulting in the manifestation of Allah and the opening of the eye of the heart and seeing the manifestation of the light of divine majesty. In keeping with the same function of liberating from everything but God, Kalabadhi also generally defines Zikr as forgetting of all but God (Kalabadhi, 2001: 104).

There are various ways to wake up Ajna chakra in Yoga, one of which is Japa (Zikr). "Japa is a traditional spiritual sadhana practiced by most religions ... The action of the Mantra is to penetrate the deepest layers of the mind. Different vibrations of the Mantra affect the different centers of the brain by repetition and, as a result, wake them up" (Satyananda Saraswati, 1991: 32). The Mantra is meant to be characterized by the individual's spiritual status and is most effective in opening and awakening the third eye.

In examining the effect of Zikr on the individual, careful scientific studies on brain vibrations indicate that in normal consciousness, the brain emits small and fast beta waves

¹. Iḥyā' 'Ulūm al-Dīn

produced by the cerebral cortex. In early Yoga exercises, when the person is consciously in a relaxing position with closed eyes and performs Japa (Zikr) and Antramona (silence of the mind) exercises, the frequency of his brain waves changes and slowly gets higher. These waves are called "alpha". By continuing these exercises, one can rise higher than this level and achieve shorter frequency brain waves called theta (Ibid: 6-7). The person with the brain waves alpha and theta can observe the unseen with his eye of the heart or the third eye and what is invisible becomes visible to him.

4-2- Necessity of getting Zikr from the Sheikh/Guru

In Islamic Sufism, it is emphasized that one should not enter the mystical path without the help of Sheikh. According to many mystical compilations, including Mersad al-Abad, one should even get the Zikr from the Sheikh because he knows the existent coordinates of the seeker and can accordingly give Zikr to him, and only then will the total benefit be obtained (Najm al-Din Razi, 1995: 275-276).

In Yoga, the seeker should receive the Mantra from Guru: "Japa is a traditional Sadhana practiced by most religions. In Hinduism, the Mantra is given by the Guru based on the personality of each individual. In the Yoga system, the Guru teaches the Mantra to the student. The Guru's reason for giving the Mantra is that the Guru considers the effect of the Mantra scientifically and practically on the mind" (Satyananda Saraswati, 1991: 32).

According to the above mentioned, both in Sufism and in Yoga one should receive the zikr or Mantra from his spiritual teacher. Because he is aware of the seeker and knows his mental and psychological characteristics and also knows the effect of Zikr and Mantras. Accordingly, with this two-sided knowledge, he could give the person proper Zikr and the necessary result is obtained. In addition to the need for receiving Zikr from Sheikh of Guru, one must also provide the conditions and customs to achieve the desired outcome. These conditions are of particular interest in both Islamic Sufism and Yoga. In the following, we comparatively examine this issue.

4-3- The rituals of Zikr and the necessity to observe them

According to the mystical writings, to get the Zikr from Sheikh and saying it, the seeker must first have some preparations and can not achieve the desired result without them. These arrangements are as follows: 1) Tawbah Nosuh from all sins; 2) Three days of fasting according to the Sheikh; in these three days, Murid should be with Wudu and always say Zikr, speak less to people, only speak if necessary, should not eat much at the time of Iftar, and say Zikr more at nights; 3) After three days, to Ghushl with the Niyyat for Islam; 4) Going to the Sheikh after praying, to sleep and sit facing the Qiblah with two knees in the complete presence of the heart. After these preparations, the Sheikh will say "La Ilaha Illallah" three times with a loud and powerful voice and Murid will repeat each time, then he should go to his house and say Zikr (Najm al-Din Razi, 1995: 276).

The importance of Zikr in Islamic Sufism and among the Mystics is such that it is regarded as necessary for the cultivation of the body (Nasafi, 1980: 164). And they have even elaborated on how the seeker should say Zikr in his privacy (Razi, 1995: 272-273).

Harmonizing two parts of negation and affirmation in "La Ilaha Illallah" with breathing and exhalation. Coordination of negation to exhalation (exiting of not God with the exiting of air from the lungs) and the affirmation with the breathing (filling with Allah while filling with air in lungs) also causes the person to concentrate and be aware. In Yoga, there are prerequisites for starting a Mantra (Satyananda Saraswati, 1991: 34). In Yoga, as in Islamic Sufism, the repetition of the Mantra is in tune with the exhalation; that is, the beginning of every breath during exhalation is accompanied by the Mantra of "ham" and in "breathing in" the "su" Mantra, and the person must remain silent after each ham-su (Ibid).

One of the important things in Yoga suggested to the seeker is the use of the rosary. According to the Yogis, "the Mantra is powerful in itself. When combined with the rosary, the rosary is filled with vibrations. That is why the rosary is kept in a silk bag and out of the reach of others; because people have different vibrations" (Ibid: 33).

In Islamic Sufism, the issue of the rosary has not been addressed. But Mystics and Yogis have set out steps and hierarchies in addition to defining and explaining the conditions necessary to do them so that the person could act with full awareness and understanding of his capacities and mental abilities. This indicates the importance of the issue in both.

4-4- Steps of Zikr

One of the issues that Islamic Sufism and Yoga have in common is the steps considered for Zikr. As Razi said in Mersad al-Abad, Zikr begins from the tongue and goes to the heart: "At first, Zikr is like a tree planted in the heart of the believer ... as he cares about this tree, its roots reach from the heart to all the parts in such a way that Zikr is spread everywhere in the body. As root has become so strong in the body, the tree of Zikr reaches heaven ... in this position, the heart says the word "La Ilaha Illallah". Whenever the heart speaks, the tongue must be stopped, for the heart to remember that Zikr with the tongue is disturbing, and whenever the heart forgets Zikr, the tongue must say Zikr so that the heart remembers" (Najm al-Din Razi, 1995: 277-278). According to the aforementioned, Zikr has two levels of verbal and from the heart, among which Zikr of the heart is more important. In addition to verbal and from the heart, he mentioned the third type, which is referred to as Zikr of the secret or the true (Ebadi, 1984: 51).

In Yoga, the Mantra also has stages and hierarchies that come up as three techniques. The first technique of Japa Mantra is the loud repetition and precise timing of Mantra. This procedure may take months to prepare for entry to the second phase. In the second technique, the Mantra is not whispered loudly. At this point, the lips move in a way that sounds like a Mantra, but the Mantra is a reflection of the mind, and no sound is heard of the person. The third technique is the mental repetition of Zikr without lips movement (Satyananda Saraswati, 1991: 33-34). Yoga also starts Zikr with tongue first and then uses the mind, and something between them is saying Zikr in mind with the silent lip movement that enables the transition from verbal to mental Mantra. In Yoga, as in Islamic Sufism, Zikr should be said in silence and solitude; this is due to the spiritual nature of the third eye (Ibid).

Besides the necessity of providing the necessary conditions and awareness of the steps of Zikr and receiving it from Sheikh or the wise man, knowing how long one should say Zikr to achieve the desired result is another issue that has an important relationship with the symbolic number of forty and its symbolic function, which will be discussed in detail below.

4-5- Chilla or Retreat in Islamic Sufism

Chilla is one of the common traditions among the Mystics which many have paid special attention and commitment. They refer to the verse "And We made an appointment with Moses for forty nights"¹ (al-Baqarah: 51) as well as quoting the common hadith of the Prophet (PBUH) who said: "Whoever purifies himself for 40 days, springs of wisdom flow from his heart into his tongue", and believe that reaching certainty needs solitude and seclusion.

The importance of the number forty and Chilla from the viewpoint of Mystics can be derived from the symbolic notions of this number and its relation to perfection and

¹ . وَإِذْ وَعَدْنَا مُوسَىٰ أَرْبَعِينَ لَيْلَةً

individuality. In symbolism, forty is the number of waiting, preparedness, experimentation, and punishment (Chevallier and Gheerbrant, 2010: Volume 4. 576).

Razi, in Mersad al-Abad, also recognizes the importance of Chilla in that this number is a property of perfection that other numbers do not have (Najm al-Din Razi, 1995: 282). All approaches to the number 40 are influenced by its relation to individuality and perfection, and that it is the number of expectations and at the end of it, something expected will happen.

The Mystics have enumerated the rituals that Razi detailed in Mersad al-Abad and set out eight conditions for it, namely: 1) Sitting alone in a dark house and facing the Qiblah and laying hands on the thighs and do Ghusl and take the solitude as your own home and just to go out for Wudu and prayers; 2) Always being with Wudu; 3) Always saying “La Ilaha Illallah”; 4) Continuity in rejecting negative thoughts; 5) Always being fasting; 6) Durability of silence; 7) Being aware of Sheikh's heart because the conquests of the unseen first reach the heart of the Sheikh; 8) Not complaining both to God and Sheikh (Ibid: 282-285).

In Yoga, there is no mention of Chilla but the number 40 is considered important. When they explain about Zikr “Okram” which is universal and appropriate to all Zikr, they believe that each letter should last at most 1.5 seconds so that in one minute, the Mantra of A- M is performed forty times (Satyananda Saraswati, 1991: 31).

Like mystics, Yogis have set stages and hierarchies to begin Zikr, which include a general subdivision of the basic Japa Japa (including 4 modes) and intermediate Japa Japa (including 5 modes). The important thing in these two classes of exercises is to pay attention to breathing and coordinating Zikr with breathing. Thus, the “Su” Mantra is performed while the air is entering the body, and the “Ham” Mantra is performed while exhaling, and there should be moments of silence between the two (Ibid, 48-49). When one provides all the necessary conditions and for a specified period and repeats the Zikr given by the Wise man, some results are obtained and he can see things that he had never experienced before and are strange and mysterious to him. The question is whether in Islamic Sufism and Yoga there is an interest in encoding these observations or not.

4.6 Expressing the observations of the Anwar and its hierarchies

From the perspective of Sufism, saying Zikr in Chilla and choosing solitude and darkness, and always having Wudu¹ as well as fasting open the heart and remove the veil from the soul, and one can meet God. These manifestations have stages and hierarchies that go according to the spiritual capacity of the person and his spiritual status and step by step to meet God. Of course, one should not depend on these because they will trap him and prevent him from achieving more. Najm al-Din Razi has elaborated this hierarchy in detail and symbolizes mystical semiotics which is remarkable (Najm al-Din Razi, 1995: 300).

Contrary to Islamic Sufism, in which attention is paid to the manifestation of the Anwar after the opening of the eye of the heart and encoding, there is only a brief mention in Yoga (Satyananda Saraswati, 1991: 11-12).

Given the similarities between Islamic Sufism and Yoga in the context of the eye of the heart and the third eye, it can be concluded that the two points to the same truth and represent the human ability to relate to the unseen and the occult forces, which is the truth of his existence and the purpose of his creation. Table 1 shows a comparison of the third eye and the eye of the heart and their similarities and differences.

¹. Ablution, the Islamic act of washing parts of the body using water.

Table 1. Comparison of the eye of the heart and the third eye.

Row	Compare items	Islamic Sufism	Yoga
1	Determining the physical location of the Zikr	Not specified	The distance between the two eyebrows along the spine
2	Zikr	One of the most effective techniques for opening the eye of the heart	One of the most effective techniques for opening the third eye
3	The necessity of getting the Zikr from an informed person	The disciple must get Zikr from the Sheikh	The light seeker must receive Zikr from the guru
4	Determining the rituals and necessity of Zikr	It is discussed in detail	It is relatively discussed in details
5	The importance of paying attention to breathing while saying Zikr	The most complete Zikr is La Ilaha Illallah ¹ . It is divided into two parts: La illaha is performed with the exhaustion of the air from the lungs, and illallah with the air entering the body	The onset of each breath exhalation is accompanied by the ham Mantra and breath by Sue
6	Saying Zikr in privacy and darkness	It is one of the terms and conditions of Zikr	It is one of the terms and conditions of Zikr
7	Using rosary for saying Zikr	Not mentioned	It has been suggested that a special rosary with 108 grains be prepared and used for Zikr
8	The steps of Zikr	Two phases of oral and from the heart	Two phases of oral and from the heart
9	Chilla	Conditions of Zikr	It is not mentioned
10	Description and Symbolism of the Illumination After the Inner Eye Opens	It is discussed in detail	It has been mentioned briefly

5. Conclusion

The boundaries between the various sciences and techniques, which unfortunately in some cases is accompanied by unprecedented fanaticism in the field, has caused many of these sciences to be not as rich as they should be, and this has prevented them from fully serving humanity. However, by doing comparative research like this study, many of the seemingly unrelated sciences can be linked together, and use the achievements of each to complete others. According to this article, Islamic mysticism, Yoga, biology, and mythology have some commonality in the third eye and their use of each group's perceptions and knowledge can open up many issues to another group. This, of course, requires teamwork and research and co-operation of many institutions including the department of education, academic research centers, academic journals, and the Ministry of Science.

Postscript

1. Yoga: Yoga is a scientific-practical and secretive way of doing things. There is no talk in Yoga and it is open to all. This method is very old and Patanjali, the physicist, and Yogi are the only regulators and collectors of this school (Satyananda Saraswati, 2005: Introduction).

2. Guru: A Yoga instructor and guide is called a Guru.

¹. There is no God except Allah

References

1. *The Holy Qor'an*.
2. Ansari, M. (2010). Sufism and Yoga, *Farsi Language and Literature Research*, Vol. 2, (1): 55-79.
3. Arami, S., Kazemi, m., Esmaili Nadimi, A. (2010). Comparing the Effect of Acupressure Points in the Shenmen with the Third Eye on the Anxiety in Patients Undergoing coronary angiography. *Medical-Surgical Nursing*, Vol. 4, (2): 41-46.
4. Behnamfar, M. & Rostami, S. (2010). The Place and value of heart in Mathnavi, *Allameh Scientific and Expert Quarterly*, Vol. 10, (26): 21-39.
5. Chevallier, J. & Gheerbrant, A. (2006). *Dictionary of symbols*, Sudابه Fazaeli (trans). Tehran: Jeihoon.
6. Eakin, R. M. (1973). *The Third Eye*. University of California Press Berkeley, Los Angeles, London.
7. Ebadi, M. (1984). *Al-Tasfiyeh fe al-Ahval al-Motasavefe*, Gholam Hossein Yousefi (emend.). Tehran: Bonyad-e Farhang-e Iran.
8. Ghazali, A. (2007). *Ihyā' 'Ulūm al-Dīn*, Mu'ayyedoddin Kharizmi (trans.), Hossein Khadiv Jam (emend.). Tehran: Elmi-Farhangi.
9. (2004). *Kimiya-yi Sa'adat*, Hussein Khadiv Jam (emend.). Tehran: Elmi-Farhangi.
10. Kalabadi, A. (2001). *Alta'arraf*. Cairo: al-Nasr institute.
11. Kao C. L., Chen C. H., Lin W. Y., Chiao Y. C. & Hsieh C. L. (2012). Effect of auricular acupressure on peri- and early postmenopausal women with anxiety: a double-blind, randomized, and controlled pilot study, *Evidence-Based Complementary and Alternative Medicine*, 80 (4): 1-7.
12. Kashani, E. (2003). *Mesbah Alhadayeh*, Effat Karbasi and Mohammad Reza Barzegar Khaleghi (emends.). Tehran: Zavvar.
13. Khoshhal Dastgerdi, T. (2011). The Influence of Invocation in Progress on the Way to Allah, *Mystical Literature of Alzahra*, Vol. 2, (4): 29-65.
14. Satiananda Saraswati, S. (1991). *Third Eye*, Jalal Mousavi Nasab (trans.). Tehran: Ghazal.
15. (2005). *Hata Yoga*, Jalal Mousavi Nasab (trans.), 4th ed. Tehran: Fararavan.
16. Shahidi, J. (1996). *Description of Mathnavi*, Tehran: Elmi-Farhangi.
17. Suhrewardi, S. (1996). *Encyclopedia*, Abu Mansour Esfahani (trans.), 2nd ed. Tehran: Elmi-Farhangi.
18. Mahmodzadeh, N. (2010). Zikr in Christian Sufism. *Religions and Mysticism*, Vol. 6, (24): 89-114.
19. Meybodi, A. (1992). *Kashf al-Asrar*, Ali Asghar Hekmat (emend.). Tehran: Amir Kabir.
20. Moharrami, R. (2012). The mystical view of Imam Muhammad al-Ghazali and Jalaluddin Molavi about seeing God, *Religions, and Sufism*. 45 (2):105-124.
21. Mostamli Bokhari, A. (1984). *Sharh al-Ta'arraf le-Mazhab al-Tasavvof*, Mohammad Roshan (emend.). Tehran: Asatir.
22. Nasafi, A. (1980). *Kashf al-Haghayegh*, Ahmad Mahdavi Damghani (emend.), 4th ed. Tehran: Book Publishing and Translation Agency.
23. Najmoddin Razi, A. (1995). *Mersad al-Ebad*, Mohammad Amin Riahi (emend.). Tehran: Elmi-Farhangi.