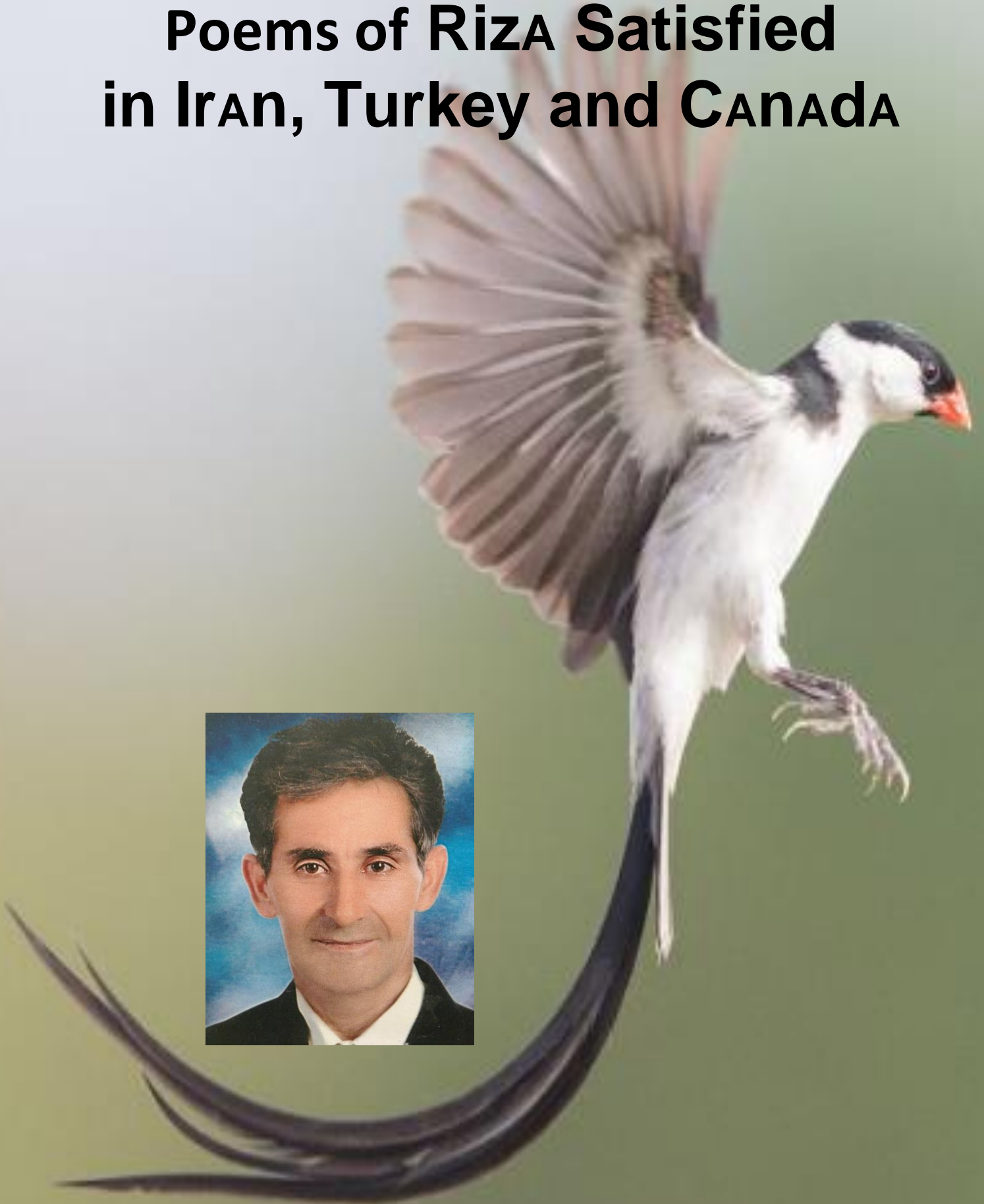


# Poems of Riza Satisfied in Iran, Turkey and Canada



**Writer: Riza DoLama**

**Name of book:**

**Poems of Riza Satisfied in Iran, Turkey and Canada**

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## What is God or who is God?

Whatever, is seen or not, it's a **fenom**, whatever, is heard or not, it's a **fenom**.  
Vibration is cause of wave, wave also, cause of **fenom**, creation or vibration, makes, every of **fenom**.  
**Spirit** and **Mind**, **awareness** and **knowledge**, is **fenom**, **Spirit** and **Mind**, **psychic** and **body**, also **memory** is **fenom**.

YzdAn Yahweh, Braham Jehovah, also aLLAh is **fenom**, **Satan** angels, **pseudo jinn**, also **demon** are **fenom**.  
**God** no is **thing**, **thing** and **person**, are **fenom**, **God** no is **science**, **science** and **force**, are **fenom**.  
**Wave** and **fenom**, is depend of, **creation**, **vibration**, "is" not stay, stay **nothing**, if be deleted vibration.

"is" is effect, **God** or **nothing**, is the cause, **nothing** is hidden, "is" clear, like theater stage.  
**Universe** and, every **fenom**, is vibration of **God**, infinite events also, in a second, is vibration of **God**.  
**king** being, **beggar** being, is vibration, of **God**, **fortune** and, **misfortune** are, also vibrations of **God**.

Clergy and, his tricks are, vibration of **God**, with-God being, non-God being, also vibration of **God**.  
Each **good** each **bad**, adjective is, from **nothing** and **God**, each **good** each **bad**, action also, is from **nothing** and **God**.  
**Hangover** of, **grape's wine**, is from **nothing** and **God**, **drunkenness** of, **God's connection**, is from **nothing** and **God**.

## What is God or who is God?

1- In this universe, each thing that is visible or invisible, and is hearable or non hearable, all are **fenom**.  
And all of phenomena have been made from wave and frequency. **Nothing = God**. **Nothing = ir**. **ir ≠ Ar**. **God ≠ Fenom**.  
Like: **Spirit**, **Awareness**, **Mind**, **knowledge**, **Allah**, **Memory**, **Psych**, **Body**, **Intellect**, **Thought** and **Energy**.

2- If we could interrupt waves and vibration in a second or in a fraction of a second, all Universe are removed from an atom till whole galaxies and whole universe. And absolutely remain "**Nothing**".  
That "**Nothing**" creates **de** "**existence**".

3- So: (1) "**Nothing**" no is thing and person, thing and person are phenomenon.  
(2) "**Nothing**" no is quality and quantity, quality and quantity are phenomenon.  
(3) "**Nothing**" no is awareness, intellect, thought and energy, those are phenomenon.

4- So: (1) Each thing minus its all parts and whole. = "**Nothing**".  
(2) I minus my all parts and wholes. = "**Nothing**".  
(3) Universes minus its all parts and wholes. = "**Nothing**".

5- (1) "**Nothing**" vibrates, and is become (**exist** or **is**) our fizik'el bodies.  
(2) "**Nothing**" vibrates, and is become (**exist** or **is**) our different thoughts and actions.  
(3) "**Nothing**" vibrates, and is become (**exist** or **is**) different good and bad events .  
(4) "**Nothing**" vibrates, and is become (**exist** or **is**) each thing with different layers. (RIZA Satisfied)

I had written the what or who is the **God**? In peace book former years, in age of 67, I wrote it in poem form.

هرچه که، شنیده شود، یا نشود، پدیده است.  
"آفرینش، یا ارتعاش"، سازنده، پدیده است.  
روح و ذهن، روان و جسم، حافظه هم، پدیده است.

شیطان و ملک، جن و شَیْطَه، دیو هم، پدیده است.  
خدا علم و، نیرو نیست، علم و نیرو، پدیده است.  
گر بحدفیم، ارتعاش را، هست نماند، نیست است.

هست آشکار، نیست هم پنهان، مثل صحن، تأثیر است.  
در ثانیه، بینهایت، اتفاق هم، ارتعاش، خدا است.  
خوش بختی و، بد بختی هم، ارتعاش، خدا است.

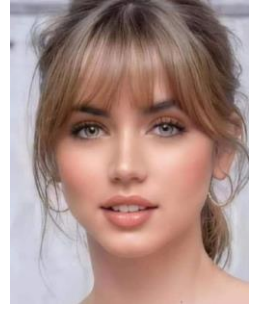
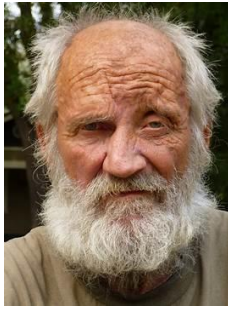
با خدایی، بنخدایی هم، ارتعاش، خدا است.  
هر غمّی، خوب و بد هم، از نیست و، خدا است.  
مستی، وصل خدا هم، از نیست و، خدا است.

هرچه که، دیده شود، یا نشود، پدیده است.  
ارتعاش، عامل موج، موج عامل، پدیده است.  
روح و ذهن، آگاهی و، دانش هم، پدیده است.

یزدان، یَهُو، براهم، جَهْو، الله هم، پدیده است.  
خدا چیز و، شخص نیست، چیز و شخص، پدیده است.  
موج و پدیده، بسته، آفرینش و، ارتعاش است.

"هست" معلول، "نیست"، یا خدا، عامل است.  
این عالم و، هر پدیده، ارتعاش، خدا است.  
شاه بودن، گدا بودن، ارتعاش، خدا است.

مُلا و، حیلّه‌های او، ارتعاش، خدا است.  
هر صفت، خوب و بد، از نیست و، خدا است.  
خماری، شراب انگور، از نیست و، خدا است.



## Poems of Riza Satisfied in Iran, Turkey and Canada (poem 2) Page 2

O' my God, in this world, **connection** factor, is beauty, beauty also: Is outer, or inner, or both of them.  
Each **outer beauty**, is a **temporary** beauty, each **inner beauty**, is **factual**, and **permanent**.

Each **outer beauty** that, is carrier of **egoity**, his **connection** is **outer**, in **inner** is **separated**.  
Each **outer** beauty that, is **free** from **egoity**, his **connection** is **outer** and **inner**, his life is **heavenly**.

**Woe** to **ugliness** that, who is **carrier** of **egoity**, **Woe** to his **wife**, her **husband** and her **hellish** life.  
**Blessed** for **ugliness** that, is **free** from **egoity**, he or she is **inner beauty**, his or her life is **heavenly**.

What is the **egoity**? It is **greed**, **anger** and **lust**, **bias** and **dependence**, for each thing and each person.  
**Egoity**, is like **hands' dirty**, it is loan, it is not from us, **rescuing** of each **man** and **woman**, is in hostage of **egoity**.

I am **free** from **egoity**, my **connection**, is **inner** and **permanent**, its result is **gladness**, is **pleasure**, is **drunkenness**.  
**Origin drunken**, is from **connection**, its **drunken** is **factual**, and **hangover** is from **wine**, its **drunken**, is **virtual**.  
(Riza Satisfied)

I newly have been familiarized with spirituals. I new that, there are two kinds of "beauties" in our world:  
One is **outer beauty**. Persons that, they congenitally are beaut.  
And other is **inner beauty**. Persons that, they no have negative traits, or they have put away own negative traits, and they have become beaut.

Each man and each woman first experiences the **outer beauty**, and then experiences the **inner beauty**,  
in **this world** and in **other mind's worlds**.

**Outer beauties** temporarily are beaut. But **inner beauties** permanently are beaut.  
And outer beauties and inner beauties, no have any superiority ratio to each other.

I told with myself: O' my GAD, I will put away my negative traits,  
and I will be loveable. Like a clothe that, after washing is become clean.

This poem was my first poem that, I wrote its first bit in age 40, and I wrote the rest in age of 67.

خُداي من، در اين جهان، عامل **وصل**، زيبايي است، هر زيبايي **ظاهري**، زيبايي **موقت** است،  
زيبايي هم: يا ظاهري، يا باطني، يا هر دو است. هر زيبايي **باطني**، حقيقي و **داعي** است.

هر زيبا روي **ظاهري**، که حامل **منيت** است، هر زيبا روي **ظاهري**، که **فارغ** از **منيت** است،  
**وصال** او **ظاهري** است، در **باطن جدائي** است. **وصال** او، هم **ظاهري**، هم **باطني**، زندگيش **بهشتي** است.

**وای** بر نازيبايي که، او حامل **منيت** است، **خوشا** به نازيبايي که، او **فارغ** از **منيت** است،  
**وای** بر شوهر او، همسر او، زندگيش **جهنم** است. او زيبا روي **باطنيست**، زندگيش **بهشتي** است.

**منيت** چيست؟ **طمع** و **خشم** و **شهوت** است، **منيت** مثل، **چرک دست**، آن نه زما، عاريت است،  
**وابستگي** و **تعصب**، به هر چيز و هر گس است. **رهائي**، هر زن و مرد، در گرو، **منيت** است.

**فارغ** از **منيتم**، **وصالم**، **باطني** و **داعي** است، **اصل مستي** ز **وصال** است، **مستي** آن حقيقي است،  
نتيجه اش، هم **شادي**، هم **لذت**، هم **مستي** است. و **خماری** ز **شراب** است، **مستي** آن **مجازي** است.





Poems of Riza Satisfied in Iran, Turkey and Canada (poem 2) Page 3

In dream I told, to my <b>master</b> , please sit on, <b>top of session</b> , <b>Sedra's people</b> , have reached <b>Sedra</b> , from, <b>top of session</b> ,	he told if I, sit each place, that place is, <b>top of session</b> . our heaven, is not <b>Sedra</b> , you abandon, <b>top of session</b> .
I acted, to speeches of maser, I <b>put away the biases</b> , I told that, I <b>put away</b> , my biases, and you heard,	I <b>raised</b> from, <b>Allah</b> and, <b>Sedra</b> and, <b>top of session</b> . hearing has differences, with acting, <b>top of session</b> .
Thousands of years, we <b>fight</b> , <b>bias</b> was, case <b>of it</b> , O' <b>religious</b> , and <b>materialist</b> , I and you, with turns,	<b>bias</b> is strong Chane, to each person and <b>top of session</b> . will climb, from <b>Sedra</b> , and <b>Allah</b> , <b>top of session</b> .

(Riza Satisfied)

بگفتا هر، جا نشینم، شود آنجا، <b>صدر مجلس</b> . بهشت ما، نیست <b>سدره</b> ، رها کن تو، <b>صدر مجلس</b> .	شبی در خواب، <b>استاد</b> را، بخواندم بر، <b>صدر مجلس</b> . <b>سدره ای ها</b> ، رسیده اند، به <b>سدره</b> از، <b>صدر مجلس</b> .
<b>صعودی دم</b> ، ز <b>سدره</b> و، ز <b>الله</b> و، <b>صدر مجلس</b> . شنیدن فرق، دارد با، عمل کردن، <b>صدر مجلس</b> .	به حرف او، عمل کردم، <b>کناریدم</b> ، <b>تعصّبها</b> ، من گفتم، <b>کناریدم</b> ، <b>تعصّبها</b> ، تو شنیدی،
<b>تعصّب</b> یک، بند محکم، به <b>هرکس</b> و <b>صدر مجلس</b> . خواهیم <b>صعود</b> ، ز <b>سدره</b> و، ز <b>الله</b> و، <b>صدر مجلس</b> .	هزاران سال، <b>جنگیدیم</b> ، عامل آن، <b>تعصّب</b> بود، ای <b>مذهبی</b> ، <b>ماده گرا</b> ، من و تو، و به نوبت،

(رضا راضی)

I newly had become acquaint (kuent, kuent'er) with spirituals. A night I saw in my dream:

1- I was in our grapes garden. We had a Gazebo. Gazebo was two floors. One was 60 cm height from ground and other 260cm height. Whether was hot. I had sprinkled water, and swept, front of the gazebo and it was cool and pleasant.

2- Suddenly, an old spiritual man master came, and we greeted. Spiritual master sat in low place of gazebo. I wanted and insisted that he lean his back to blankets, he became upset.

3- Old mater said: For me, the upper and lower part of a place is the same. I no need to sit on top of session. I woke up from sleep, and wrote the dream.

First: When we carry the negative traits, our awareness is mental.

When our awareness is mental, we want to sit in top of assembly till show ourselves higher than the others. In mental awareness, if others criticize or disrespect to us, our heart is breaks.

Second: We put aside our negative traits, our awareness is become spiritual.

In this stage, we no want sit on top of session. And we no need consider ourselves higher than others. In spiritual awareness, if others criticize or disrespected to us, our heart no is broken.

Our heart is broken a time that, we become dependent and fanatic to somethings and some persons, on that time, if a person unrespects or disrespectful and curse to us, we get angry and our heart is broken. And it no has related we be woman or man, religious or materialist, literate or illiterate, strong or weak.

If each time, our heart be broken by a person, he or she isn't fault (falt). We are fault that, we are fanatic to that thing or person. And disrespecting or insulting to that, breaks our hearts.

(Religious, materialists, politicians, psychologists, sociologists, astronomers and philosophers no know this)

Third: In this world, Scientists, Politicians, Prophets, Mullahs and clergies are above sat.

It means in sessions, they sit above session. Some of them after death of their fizik'eL body, they go to Sedra, in their opinion last borders of creation.

Scientists invent and discover the something, fanatics to science proud to it, while it no has related to them. Prophets and Gnostics also from awareness digress reach to higher mental and spiritual levels, and fantastic mullahs and praises and followers pride to it. While it no has related to them. Muhammad, last prophet of Allah, had gone to Sedra. And he had a conversation with Allah from behind of curtain.

In present era, according to discoveries of Gnostics of fizik'eL, psych, causal and mind's worlds in layers of earth planet, and in layers of other planets of solar system, they have seen that Sedra is same mind layer. And mind layer is same fourth dimension of creation. Mind layer corresponds to thermosphere fourth layer of earth. (scientists, sociologists, psychologists, politicians, philosophers, astronomers and path's leaders no know this).

Gnostics clearly go to Sedra-al-Muntahi and they meet lord of Mind, Braham, Ahura Mazda, Yahweh, Jehovah and Allah. And they talk with Allah and they rise above his mind layer and they arrive to spirits layers.

(scientists, sociologists, psychologists, politicians, astronomers and path's leaders no know this).

Allah's body is very delicate and it is from mentality layer. He has sat on a glorious throne, like a mighty male king. And he rules to mind layer and psyche, physical worlds and lower than us layers. (scientists, sociologists, psychologists, politicians, astronomers and path's leaders no know this). They are now against of other dimensions of creation, after discovering of very bit vibrations of other dimensions of creation, they will say, this is a rational, logical and scientific matter).

Meaning of third poem: Old man told to me, Sedra-al-Muntahi no is our heaven and destination. We must go above Allah and Sedra.

And for crossing from Sedra and Allah, we must put away discrimination, bias, and top sitting.

I put away discrimination, bias, and top sitting and I reached to illimitation. (Science no understand this now).

Meaning of fourth poem: Putting away of bias to paths, religious, prophets, kings, customs, is very hard. And cases of our thousands of years wars, are these biases and discrimination. (Riza Satisfied) wrote the first bit of this poem, in age of 40, and the rest in age of 67.





I was **lucky** , now I am, **luckiest** , in world, I was **greed**, now I am, **greediest**, in world.  
 From **things** and, from **persons**, I cut **greed**, in world, I **greeded**, for **gAd**, from **greediest**, in world.  
 We are like a fish: It sees everything expect water, its attention is fenom, so **fish** no see the water.

When I **greeded**, to **nothing**, I went beyond of **exist**, in no seeing of **matter**, I saw the **nothing** like **exist**.  
**Science** also, is kind of **fenom**, its appearance is **unraveled**, Its every discovery and invention is **good** and **bad**.  
 When I became **aware** of "**nothing**", I reached to **awareness**, also to **freedom**, and **gladness** and **treasure**.

This **gem**, is inner **treasure**, always **it** is, with us, **Gawin** and, its **drunken**, is inner, always **it** is, with us.  
 This **gem** is, inner **treasure**, **thieves**, no can, steal it, this **wine**, is inner vine, **drunkards** no can drink.  
 O' **wise**, be **greediest**, till take, this **treasure**, O' **wise**, be **greediest**, till drink, this **Gawin**.

What should the **wise** do? It is seeker of **wine** and **matter**, **Wine** and **matter** is **calmative**, **God** and **God's connection** is ointment.  
 We reached to **wine** and **matter** by **greed** and **wise**, with **richness** and **wisdom** to **drunken** and **Nothingness**.  
 Our childhood and rawness, elder and maturity, all are our processes, Our **war** and **peace**, **good** and **bad**, are not from us, all are process.

(Riza Satisfied)

طَمَاع بودم، کنون، طَمَاع ترین فرد زمینم.  
 چون طَمَاع ترینم، پس طمع، به نیست بستم.  
 چشم ماهی نبیند آب، چون حواسش به پدیده است.

در ندید عالم هست، "نیست" را چو "هست" دیدم.  
 هر کشف و اختراعش، هم خوب و هم مضر است.  
 هم به آزادی و، هم شادی و، هم به گنج رسیدم.

می و مستیش درون نیست، آن هم، همیشه با ماست.  
 این می، می درون نیست، خماران نتوانند بنوشند.  
 باش طَمَاع ترین، ای عاقل، بُخور از این می.

شراب و مَادَه مسگن، مرحم خدا و وصل است.  
 از غنا و خرد خود، به مستی و نیستی رسیدیم.  
 جنگ وصل و بدی و خوبی ما، نه ز ما، همه پروست.

(رضاراضی)

خوشبخت بودم، کنون، خوشبخت ترین فرد زمینم.  
 طمع از هر چه بریدم، طمع از هر که بریدم.  
 مثل ماهی در آبیم: او بیند، هر چه در آب است.

چون طمع، به "نیست" بستم، به رای مَادَه رفتم،  
 علم هم نوعی پدیدست، ظاهرش گره گشا است،  
 چو شدم بصیر بر "نیست"، من به آگاهی رسیدم.

این گنج، گنج درون نیست، این گنج همیشه با ماست،  
 این گنج، گنج درون نیست، دزدان نتوانند بدزدند،  
 باش طَمَاع ترین، ای عاقل، بنیر از این گنج.

عاقل چه کند؟ او طالب، شراب و مَادَه است،  
 ما، ز طمع و عقل خود، به شراب و مَادَه رسیدیم،  
 بچگی و خامی ما، پیری و پختگی هم، همه پروست.

1- Before my familiarizing, acquaint, akunt with Spirituals,  
I sometimes was saying to my family and friends that: I am a lucky man.

Then, I acquainted akunt with Spirituals, and I wrote in my writings:

I am luckiest man of on earth.

And also, I am greediest man of on earth that,  
from severity of greed, I greedeed, coveted to own of GAd.

2- After my acquainting with Spirituals, I noticed that, adjective of greed is two kinds:  
Outer greedy and inner greedy. Avt'eL= in'eL. Avt'er = in'er. Because = Bika and Bikaz.

(1) Outer greedy is a person that, greeds to phenomena.

Example: A day, a woman was apparently greedy and she had interested to gold and Jewelry.  
She said to herself: If I get marry with a jeweler, all of his golds and Jewelry will be mine.  
So, she married with a jeweler. And she decorated own to many golds and Jewelry.

And in death time, she didn't want and couldn't, leave own body.

And from other side, she didn't want, and couldn't, leave own golds and jewelry.

(2) Inner greedy, is a person that, has he or she greeds to "Nothing" or "GAd".

If we reach to Nothingness, we reach to illimitation, we rescue from existence and limitations.

It means, when we earn our things and our persons and our belongings, we thank to those,  
and we enjoy for being of those.

And also, in losing time of our belongings, we thank to lack of those and we enjoy from life,  
And in death time also, we can comfortably leave our body, also, our belongings,  
and we arrive to the other stage. (Riza Satisfied)

I wrote two bit of this poem, in age of 40, and the rest in age of 67.



1- Whatever is seen or not seen it is a fenom, 1  
 2- O' my God, in this world, connection factor, is beauty, 2  
 3- Indream I told, to my master, please sit on, top of session, 3  
 4- I was lucky, now I am, luckiest, in world, 4  
 5- In each step, hiyu, hiyu, o'my gad, 5  
 6- Yes, this is last color, last color is, colorless color, 6  
 7- From first creation, my most blessed body, was this body, 7  
 8- There no is, any helper, end of time, 8  
 8- I am guider, guider of, "Nothing" path, 8  
 9- This world was habitat for insect, for bird, and grazer, 9  
 10- Mahammad fought, Gnostics laughed, I also always am laughing. 10  
 11- O' God! in home and garden I was going, every where, 11  
 12- A day, GAd told: O' Riza! tolerate, your pains, 12  
 13- When I was child, where was my intellect? 13  
 14- If I was, same a cow, I was eating, and sleeping, 14  
 15- I fought thousands of years, for sake of countries, and kings, 15  
 16- Is "Right", takeable, or give able? 16  
 17- I'm Solomon time, owner of whole world, 17  
 18- Hoopoe's children, told: O' mamy! 18  
 19- From family, unfamily, I no have expectation, 19  
 20- Our excessive desire, and our excessive, love, 20  
 21- Bee is fenom, bee's baby its honey is fenom, 21  
 22- First, death, after birth, it is necessary for birth, 22  
 23- Proud friend, said proudly, O'Riza, 23  
 24- A day, I sent, my poem to my friend, 24  
 25- Universe has been made from wholes, whole also from parts, 25  
 26- In egoity awareness, we are like snack and scorpion, 26  
 27- If we graze in nature, or in stable, it is from God, 27  
 28- In this world, migration and separation are two kinds. 28  
 29- Poverty of poor, wealth of rich, both are grace of "GAd", 29  
 29- Beggar said: O'God, hear this, prayer from I, 29  
 30- Noah builder ship, every time builder ship, 30  
 31- Each night, each night, until dawn, I say God, I say God, 31  
 32- This world, is theater, we also, are players, 32  
 33- We are passer, in begin, we are beginner. 33  
 - Some other poems ..... 37

whatever is heard or no heard it is a fenom. 1  
 beauty also, is outer, or inner, or both of them 2  
 he told if I, sit each place, that place is, top of session 3  
 I was greedy, now I am, greediest, in world 4  
 in each breath, hiyu, hiyu, o'my gad 5  
 hiyu is, colorless color, so no can say, it is color 6  
 my body's creator, also cognition of GAd, was in thisb 7  
 except SALAH, except SALAH, end of time 8  
 that you were waiting, many years to that 8  
 they lived for many years, until human, also came this wo 9  
 I laughed in past, also I'm laughing now, I always are laughing 10  
 I sat alone, in prison, in a narrow place. 11  
 I sent for you, medicine, medicine of, your pain 12  
 When I went to age, where went my intell 13  
 I donk, forced to wood, all night, no sleeping 14  
 I fought thousands of years, for sake of paths, and prophet 15  
 If it is takeable, we killed, and we were killed 16  
 I am Riza Satisfied, free from, whole world 17  
 This nest has, bad smell, mamy. 18  
 from expectation, we are far from crea 19  
 to each thing, and each person, is our "false love 20  
 human is fenom, human's child, his tool is fenom 21  
 death is end of process, birth is beginning of. 22  
 I am as mount, I have stood, your behind 23  
 he told: Are you sick? What are these nonsenses 24  
 wholes and parts have been emerged, from" 25  
 poison in head, poison in tail, we beat the eac 26  
 if we were killed by a cane, or with machine gun, it is from god 27  
 distance from belongings, and distance from God 28  
 these paradoxes, in this would, are proce 29  
 I am poor, helpless, open my knots 29  
 some riding on ship, some waiting for ship 30  
 I say God, I say God, from joy I cry 31  
 Roles of, bad and good, are roles, we no are roles 32  
 When we reach, to aim, we are aimed 34  
 37

From first of creation, my most blessed body, was only this body.  
My body's Creator Lord, also noticing of God, was in this body.

First **separation**, then **Connection**, was in this body.  
My **purposeless**, became **purpose**, was in this body.

This world, is theater, we also, are players.  
Roles of, bad and good, are roles, we no are roles.

Poor being, or king being, also oppressor, and oppressed.  
These roles, are scenes' roles, in outside, we no roles.

Clergy with, trick tools, and king with, crown throne.  
All those are, roles of earth, in wordless, we no those.

We are passer, in begin, we are beginner.	When we reached, to aim, we are aimed.
Beginner, how know, person in aimed?	But aimed, well knows, beginner.
Beginner hasn't, seen way, and aimed.	Closed eye, shoots shooting, to around.
Aimed person, has seen, way and aimed.	Open eye, shoots shooting, to all aims.



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