

Solving the Wisdom Problem - Keeping the Love you've got! Anything contemplated long enough brings understanding

My intention is to influence belief away from materiality into transcendence. It's the transcendent power and the world in which it exists where the real work is done and the lasting decisions made. It's the transcendent power that truly accomplishes, for if a thing is not first decreed in the transcendent, it cannot come into being.

It's the agreement of our souls that causes manifestation. Our souls have agreed upon the need for material comfort, and extravagance has been performed extravagantly, but moderation has been decided upon as most effective for our purpose.

The Nature of Wisdom and The Understanding of Perfection

Solving the Wisdom Problem
The Love of Authority Iman - Personal Security
Uniqueness - A Common Quality Applying the Wisdom Process
The Wisdom Process
Contemplate Completion!
The Process of Accomplishment
Marketing Dreams
Finding what you don't have
Marketing Truth
Keeping the Love you've got!
Self Realization is How to Serve God
Why Nothing Works - The Missing Link
Manifestation through Envisionment
Vision plus Effort equals Prayer
THE MASTER PLAN

INTRODUCTION

In response to absolutist statements of "iron-clad" materialist (material reality) thinking such as "everyone's got to earn a living", or similar phrases, I say this: "It just ain't so! We do not, and many people don't." And, like Dr. Phil, "How's that been working for you?"

We cannot solve a disowned problem, and as long as we continue to own and insist upon a 'money' problem (making "money" both the problem and the answer to the problem), we have all the excuse we need to conveniently disown the wisdom problem (which is our own personal development in God Consciousness). What a great distraction. We allow the Hayyatu Dunya keeps us from the Hayyatul `Aakhirah.

And we can't solve a problem with the same mindset or think-tank that created it, we can only endlessly analyze it after we've created it, and that's idle worship.

What does it mean to create a problem?

Diagnosis - the creation of a problem

So you may think we have a money problem, but not me. I have plenty for my needs, just not for yours. But I have an idea how I can help you. But first you've got to pay the piper, because I do not want to help you solve a problem that doesn't exist, one of your own creation, created to distract you from the real one. So you must listen to me in order for me to help you with your problem.

First, you must understand that you can't solve a problem with the same mindset or think-tank that created it, and - if I buy into your mindset, which you desperately want me to do, then I become helpless also, as a part of your problem, adding more weight and reality to it, and no longer part of the real solution. And you're right, I do not accept (your) reality. If I did then we'd all be in the same hopeless situation that creates hope in the first place. So let's look at this the Sufi way and not the banker's way.

Our diagnosis of it as a money problem is what creates the problem. We get what we project. And since this kind of projection is practically all that we know, having been brought up to believe that that's life, that's the way it is, the idea that there might be another way to look at seems whimsical at best, if not totally absurd. And our need, desire, demand and constant quest for the solution keeps us so occupied and is also part of the problem, because once we've determined the problem, solution and course of action, it keeps us too busy to consider anything else.

But in Reality, we don't answer a question by seeking for or demanding an answer. Now you may not get this at first, but we answer a question by sitting in it. It's called "Staying in the Question". Consider it. It's radically different from linear thinking. The moment we start seeking the answer, we have made up our minds (diagnosed) that we understand the problem

and its solution. We've stepped out of the problem and into the "solution", or so we think. But not really - because the problem is not solved, only created, and the solution is not discovered, dissolving the problem once and for all, but only imagined as something 'out there' to be sought. So we have effectively 'escaped' the problem by relegating it to the realm of "a problem in need of a solution" and not solved it at all, we've actually only created it.

Another difficulty is that the key and solution to all problems is in Gnosis: that is - Knowing that in Reality, there is no conflict to resolve. Bringing ourselves and others to that realization is the real work. It's not easy, but it is our primary obligation, in the ease of the completion of which lies the resolution to all other obligations. This is what I mean by sitting in the question. In order to solve a problem, we must get to and believe this first. God demands it (in that absolutely nothing else works) because it is the first commandment and the key to the resolution of all problems.

In Reality, there is no conflict to resolve.

Everything causes us to seek God (good) - problems, pain, suffering are all there because they cause us to seek God. But note that it is not the seeking of God that is the resolution to all problems, but God Himself - the Actuality of God is what resolves all problems. And this is because in the Actuality of God there is no conflict, no argument, no suffering, no problem in need of resolution. In the immediate Actuality of God there is only Peace and Wisdom. So it is this Actuality that we must find and dwell in, in order to understand the nature of pain, problems and suffering. And it is from there that we can move forward freely, with confidence and enthusiasm into learning and self education.

Reality Therapy. Sit quietly in the Actuality of God long enough and the resolution to all problems, and especially the wisdom problem, which they all are, becomes joyously yet painfully obvious. But overlook this simple but profound teaching of staying in the question and doom yourself to the pitiable 'practical, realistic and mundane' world that you have always found yourself in with all of its intriguing 'problems' to be solved.

And the actuality of this approach is mentioned in the statement that the problems of Islam (and all problems) are solved by inclusion rather than exclusion (supported by the hadith of seeking knowledge from the cradle to the grave - even as far as China). Zen, as has been noted by many scholars, is actually the perfection of Fikr, or contemplative realization (and also taught in Sanskrit in the Yoga Sutras), which, in Islamic Sufism, is one of the three essential practices necessary for the completion of personal perfection - Dhikr, Fikr and Himmah. In Islam, it is also the completion of healing and the beginning of real learning. Great masters have said "Our path begins where others end."

Solving the Wisdom Problem

But how can we resolve a problem that we refuse to own? And our coming up with the diagnosis and solution is part of the strategy to disown it. To say, "There, see? It's fixed. It's a problem we know and there's nothing more we can do about it except keep on our course of action and think about more ways to earn money and bring in revenues." And by so believing

and doing we've effectively disowned that it's really a wisdom problem by asserting that our diagnosis and solution, or the lack thereof, is correct. It's really a kind of arrogance based on ignorance, the basic statement of which is "We know all there is."

We can't solve a disowned problem. As long as we continue to own the 'money' problem, we can conveniently disown the wisdom problem. If I take on the money problem, then I have one.

So how about solving the wisdom problem and bringing in limitless income? What can we provide that will cause people to give up their money (and their problems)? A secure future? (Iman = trust, faith, belief, confidence, security, knowledge, a carefree and secure future). How do we convey this? With love? Hmmm. But definitely, if it is to be successful, with Wisdom. In order to be successful, we must have and use real Wisdom.

About anything, in order to have plenty of it you necessarily have to be free of the desire for plenty of it. It's inherent in the definition of plenty. Plenty means that you no longer have any desire for it. It is the resolution or completion, the fana, the finish, the end, of desire. And as we all know and has been previously written, desire seeks only its own extinction.

Are we free of the desire for plenty of it? Of course not, obviously, because we do not have sufficiency for our needs. But then again, what constitutes plenty? If all I need is spending change, then I'm free of the need and desire for more. But are we all? I don't think so.

Solving the money problem

The problem might be that the school has been marketing love, with varying degrees of success because of the multiple meanings and interpretations of the word and also because love for love's sake is not always what is desired or needed, nor is it necessarily the best way to go about getting or finding it. It is however the most easily identifiable, desired, and desirable 'product' to advertise and market, and although relatively easy to obtain, it's not always easy to keep, without a lot of seemingly very hard work. Well, how to make this work easier. Let's market how to keep the love you've got, rather than search for more of the same in different varieties.

Don't teach Love, teach Wisdom (with love). Market something new and even more valuable than love, i.e. Wisdom - "How to keep the Love you've got!" (and it's in Music of the Soul).

It's interesting to note the lead phrase on our marketing material is "When you find the love, you find yourself!" The simple change that will make all the difference in the world is, "When you find your Self, you find the love."

Love is the Attraction and Wisdom is the Outcome

Please note the statement found in A Course In Miracles:

“Your task is not to seek for love, but merely to seek and find all of the barriers within yourself that you have built against it. It is not necessary to seek for what is true but it is

necessary to seek for what is false. Every illusion is one of fear, whatever form it takes. And the attempt to escape from one illusion into another must fail. If you seek love outside yourself you can be certain that you perceive hatred within, and are afraid of it. Yet peace will never come from the illusion of love, but only from its reality.” ACIM - T-16.IV.6.

It's not about finding the love! This is the wrong approach! It's about finding the Self that Knows the Love. However, we all feel deprived of love and why is this? So we discover what we want, what we feel is missing, why we feel it's missing, and how to go about finding it. To begin our search, it's the attraction. We are attracted to that which we feel is absent. We are attracted by our feeling (love) for love. We identify it and launch ourselves into the quest for it, yet it's our love for love that launches us into the quest. So is love the actual goal or is it the means by which we reach the goal? Sidi says it in Music of the Soul, and it's obvious –

The Outcome of Love is Wisdom

I'm certain this is something you do not know. But maybe you do and have just overlooked its value.

"It's not a money problem, it's a wisdom problem."

Sidi and Fatthi said long ago and told me he said it, "It's not a money problem, it's a wisdom problem." And I knew immediately what he meant - that as long as it remained a money problem the wisdom would never be found and it would remain a money problem, presumably solvable only by getting and throwing more money at it. A convenient reason for excluding wisdom, which does not have a money problem, and which at that time didn't want to be considered.

But let's review it now again. What does it mean?

In essence it means ignorance, that we do not know what it means, and so with ignorance we proceed, fumbling our way along until we discover something else, some other way of coming up with even more money.

But the definition of plenty implies the lack of further need, therefore the end of desire. So which comes first - and it is not a trick question - the finding of what we seek or the end of seeking? Logical linear thinking would dictate the first, that we first find what we seek and then stop seeking it, but aren't they actually simultaneous, and possibly interchangeable? And could it possibly be the other way around?

If we are asking the wrong question, due to our presumptions, and seeking the wrong solution, will we ever find the right answer? Not until we STOP seeking the wrong one. So couldn't it be that we must stop seeking what we believe, incorrectly, to be the answer in order for the real one to appear?

Bottom line thinking obviously does not work because it predicates a problem and a solution, thereby launching the search for the solution, which only perpetuates the ignorance. So don't

ask me to get to the point, because the getting there is the point. Don't ask me to solve your money problem when I'm telling you that you do not have one! Recognize what the real problem is and then you'll have the solution. The answer is in the question. No answer? Maybe not the right question!

So again, what does it mean? It means that - let's face it -

If we had the Wisdom, we'd know how to get the money!

So we have to solve the wisdom problem.

We need to stop trying to solve the so-called money problem and actually work on the wisdom problem. So let's market the Wisdom - since the Wisdom must be the Ultimate Satisfaction (isn't that what we think we admire in our teachers?)

The Wisdom of Knowing God -
How to keep forever the love you've got!

And it's all in knowing -

The proper way to discover Unity -
heal your self and bring love and healing to others.

Yes we know Unity and yes we experience it, but why do we not stay in it? It's simply because of unfinished business. The law of the Bodhisattva says that the healer will not enter heaven permanently until the work of healing the world is finished, so that must necessarily include parents.

Therefore, and unfortunately, it is evident that our work is not yet done. There is still more to learn, and it's a subject that I love to teach, because of the results I've witnessed. And I've written something about it in the Primary Mission Theory and the discovery of the source of SOS, the Sense Of Separation, and how to heal it.

And boy, do we all have parenting issues.

Unwillingness to face them comes from the sense of hopelessness and creates the need for 'therapy' in order to apply the "therapeutic" solution of "adjustment". As mentioned in previous writings, the "It's hopeless, you'll just have to get used to it" approach to dealing with parent issues is itself hopeless, it simply does not work. Proof of this is in its manifest avoidance. "Well-adjusted" adults simply will not revisit the problem, or if so, only from a well defined and defended position. This implies that they know full well that the problem has not been resolved, only successfully, to some degree, avoided. Again, not an avoidance or adjustment problem, a wisdom problem. We simply do not know how to do it. We don't even, for the most part, know what the problem is or how it originated.

People will especially seek to avoid the revisit if there is promised a genuine solution. This is a strong indication of the presence of latent or manifest hostility and desire for revenge,

which issues must be accepted and addressed before the actual process of reuniting can begin. (Again, the passage from ACIM comes to mind).

Forgiveness is often out of the question, but must be readdressed by and with the promise of a successful outcome. Easy and successful experiments to prove the effectiveness of the method can be conducted on friends, strangers and loved ones, then directed to parents, living or passed, to get the flavor of the exercise and tempt to further implementation.

However, it is my belief and experience that only when this issue, as the key to all issues, is resolved will the root disruption to our Perception of Unity be healed.

This wisdom would be wasted on those whose only interest is to rape wisdom for academic data. Academicians of the arcane fall prey to the illusion that they can label and control that which will always be partially unknowable, fluid and chaotic. To approach spirituality from an academic point of view may yield valuable information about the framework of the spiritual way, but never about the alchemical mysteries themselves.

RECAP:

"It's not a money problem, it's a wisdom problem."

If we had the Wisdom, we'd know how to get the money!

The Outcome of Love is Wisdom.

Love is the Attraction and Wisdom is the Outcome.

Market something better than love.

Self-acceptance - how can you love what you do not accept.

We approach our thinking from a have not, bottom up mindset, rather than from the unthinkable, illogical, irrational opposite mindset. We are so ingrained in our one-way thinking that we will not even imagine the possibility of looking at thing from some different way.

Opposite thinking at least provides us with a radically different possibility to consider. It's good for clearing the mind and freeing it from the entrapment of a one-way thinking pattern.

Real Healing is not easy work and most people refuse it and choose other more convenient and comfortable concepts. Still that's no reason why we as true healers and Gnostics of the Mysteries should not be aware of the depth of the problem and its complexities. Investigation into the Primary Mission Theory and its ramifications has proven very fruitful, and no evidence to the contrary has become manifest, other than blatant and admitted unwillingness.

ON THE NEED FOR LOVE, THE SEARCH FOR AUTHORITY and the Nature and Power of Vested Interest

We do not question Authority because of our love for it.

And we love it so much because of the safety it seems to hold. And why is this? Because of the insecurity we seem to hold, and we wish to create an illusion to override the truth. And what is the truth? That we are extremely insecure and afraid to tolerate it. We will not tolerate it even for a second and immediately set about our mission to "create" security.

We fear insecurity rather than revel in it. Is a little child any more secure? Are they even aware that the world is not a safe place? From where did we learn this? And are we dedicated to teaching our children about our own insecurity? We worship power but not the Powerful. We seek the mote yet have not removed the beam.

We seek our salvation in another. This is blatant paternalism, and this because we assume ourselves guilty of something and will not give ourselves the credit of self absolution. Yet such is the nature of the forgiveness we seek.

Lessons in Futility: What keeps us from learning the new if not prejudice? What keeps us in prejudice if not vested interest and desire?

Be Secure in insecurity! Accept insecurity and hopelessness. Don't fight. Stop struggling and all will come to you with ease.

We are the Masters of Insecurity and Hopelessness

CHOOSE ENLIGHTENMENT -

Become Enlightened First, Then Solve Your Problems

Conditional love imposes conditions for love. We then believe that all success is based on conditions, so we seek the conditions and in so doing forget and lose track of what we really seek.

We only really learn something when we have fully applied it to ourselves.

The danger of authoritarianism is in our love for it, and it's undeniable that people love, need and desire it, otherwise it wouldn't exist and wouldn't be observable for the danger it is.

Let me disillusion you.

For the people in need of the authoritarian father figure of perfection there can be some easy and serious disillusionment. Real masters establish the disillusionment first, simply so that

the seeker will not put anyone on any pedestal at all, and are ensuingly rejected by students more dedicated to the search for a father figure or love interest than a real teacher.

Promises cause expectation. They also cause the feeling of absence. If I promise you you'll get something, you become immediately acutely aware of its absence. But supposing its something that you really do not need, but in promising it to you I'm also establishing or attempting to establish within you the sense of need for it. Simple Marketing 101. But all we really need is God; therefore we don't need God, because God is not somewhere to be needed, nor to be promised. So if we promise love, we create the absence and expectancy of it, and the need.

But it's not true. It's only an illusion.

"Your task is not to seek for love, but merely to seek and find all of the barriers within yourself that you have built against it. It is not necessary to seek for what is true but it is necessary to seek for what is false. Every illusion is one of fear, whatever form it takes. And the attempt to escape from one illusion into another must fail. If you seek love outside yourself you can be certain that you perceive hatred within, and are afraid of it. Yet peace will never come from the illusion of love, but only from its reality." ACIM - T-16.IV.6.

The Selfish Nature of Like and Dislike

It's my experience that we can like or even love someone based on the hope that that someone is the "one" we're looking for, or the one who can give us what we're looking for.

The Expectation of Payback and the Nature and Power of Vested Interest - When we invest interest in a path, we expect payback. That's why we invest in anything, with the expectation of payback. We want out of it at least what we put into it or more. So the expectation of payback becomes a desire based upon an unidentified or incorrectly identified need, and the payback is vested with the power of satisfying that need. So our desire, or need for payback, becomes the idol before which we lay further offerings in an increasingly vain hope, and we become powerless and helpless at the feet of our ideal (idol).

The Feeling of Authority

How nice would it be if we could enter into a path or course of study as teachers (with the feeling that we know it already and are only there to remind and be reminded) rather than as students (scratching our heads wondering what we're going to learn and why we need it)?

It's often simply that feeling of knowing what we're talking about that we seek - the feeling or experience of expertise that gives us the confidence we need in order to feel ok about ourselves. It's often simply that feeling of un-ok-ness (dis-ease) that drives us to seek the authority of expertise as a substitute.

Ego is a substitute for (ersatz) soul. Accept no substitutes. Have you settled for a substitute? Have I? Do I?

The Missing Link

And this is a path well worthy of vested interest. You will get back what you put into it and more, but an important and missing part of that path is taking the time to stop and reevaluate your position on it, your relationship to it, the benefits you've received from it, and to what degree you feel you need to invest further in it. After all, paths have a beginning and an end. We do not want to become professional students, do we?

Or do you? How will you know when and if you've reached the end? The prophet said, and it applies to all taliban (students) that (paraphrasing the hadith) "by the overzealous student (that's a drive, by the way, and by drive I mean a curable pathology) my back has been broken." In other words by not getting the point of the path or of any course of study (due to aforementioned personal unresolved agendas) **the students stay in student mode and clog up the process** with the weight of their own bodies and by the heaviness of their unwillingness to graduate and become part of the solution and no longer part of the problem.

And why do they do this? Because they're not getting what they're looking for and want - satisfaction.

The process then becomes stopped and other students are led to believe the same and their progress becomes governed by the empowered governing faction that has by now taken over the definition of the system.

So it becomes a path for the sake of the path and for the sake of the people in it and no longer for Allah and the original purposes intended. If the students define the purpose of the path, it naturally benefits them in their partially enlightened state to define it as what they themselves are doing. Even and especially if they define it as the master defines it, because that makes them the masters of the definition, but not necessarily of its reality. How then can new people get beyond them? They then become the idols before which the new must bow for acceptance, when acceptance is only their own personal issue and not the goal at all!

Let's ask it like this -

Can we get to a point on the path where we recognize that there is a point to the path?

It's a question. Pay close attention!

Can we get to a point on the path where we recognize that there is a point to the path?

Exercise: Intentional Contemplation - Deliberation

I'm not asking you to actually get the point (yet) if you do not yet even get that there is a point. Just simply work on the idea of getting to a point where you can accept and recognize that there is a point. And don't define it, and don't even try to define it. Just investigate any and all of your objections to the idea of recognizing that there is an actual point to the path. Only if you can accept that there is actually a point to the path can we begin to consider what that point might be, and it's only by understanding what that point might be that we can actually get it. No, that's not entirely true. Some get it by accident, if there is such a thing, but

most - by direct deliberation. So if we're serious, let's deliberate. Let's make deliberated and deliberate intention to know God. Intentional Contemplation - Deliberation. How can we get it without understanding it, and how can we understand it without getting it? But none of that works if we do not accept that there is one.

Until we totally burn the self blaming nafsil lawamma we will never really be free of it. We can experience freedom, we can experience faith, illumination, enlightenment, but need we always be plagued with self-doubt and self reproach? Just make one or more little mistake and see then how well you carry yourself. Where does your pride and confidence go? Right down the drain, no?

So how do we handle this problem? Like we handle all problems, by embracing it. And not just by embracing the problem but by embracing the components of the problem. Embracing that problem is of course necessary but it's the first step and not the completion. Often we think we're 'embracing' a problem when we're only 'grabbing' it to put it on the 'to do later' shelf.

IMAN - PERSONAL SECURITY

Everything is built on personal security or the perceived absence thereof. Personal security is the "Feeling" of Love. Love is the basis of all things but the manifestation of its perception is in the feeling of personal security.

Iman in Arabic means many things. It's often translated as faith and belief, but trust, security and confidence fit into it also. So Islam (Surrender) brings Iman (trust through knowing and experience, and security through feeling) both of which come from and lead to the Perfection that is God (Ihsan). And confidence comes from the same source. That's why the confident teach and raise (Tarabbah) those with less. It's the nature of parenting (Tarbiyyah) and growing up, the process of maturation, of overcoming what we refer to as the natural inferiority (as in a child who does not know how to do and accomplish things overcomes his/her feeling and experience of ineptitude through the guidance of those who have mastered the process, whatever it may be.)

Personal Security is only real if it abides during and withstands the testing of outward hardship. It's easy to feel secure if and when your circumstances are secure, but it's only superficial if it holds up only under secure outward circumstances. For this reason hardships exist and are expected, even desired portions of life. For they test and build the mettle of our interior strength and security, and force us to find it when it's missing. And all this is so that our transition, which is an inevitable reality of life and a common goal for us all, may be handled with the reality for the realization of which life itself was created.

Preemptive poverty is a deliberate defensive aversion. An aversive subconscious has been commanded so by the soul. The soul commands the sub-conscious as its mission is to protect the heart and its desires and creativity. And it is the sub-conscious that commands the body's

real attractions and aversions while the so-called conscious mind pretends, wishes, analyses and desires. So while the conscious is planning, scheming and conniving to get rich or something, it is in reality simply affirming that it is poor (the opposite of whatever it is affirming it needs or wants) and rather than addressing the source of the problem, which of course it does not really want to do because it too is in obedience to the subconscious, it whiles away its time making excuses and dreaming of solutions. But it rarely works to focus on the imagined remedy. It's much more effective to focus on discovering and removing the cause of the problem.

The reality of the problem is due to the power of control that the sub-conscious has over the body and its universe. This force continues because the decision that initiated it has yet to be reversed. The source of that decision is the soul. The source of the force controlling the subconscious is a command that the soul gave it due to a decision made for some momentarily strategic reason to protect the heart, and it is well known that the subconscious is an obedient servant. Until that decision is revisited and reversed, it will continue to be held and acted upon by the obedient subconscious.

Only when the subconscious has realized that it is safe and has been thoroughly recognized for its power will it consider the possibility that that particular control is no longer necessary and release it so that the heart's true desires may actually come back into life. In order to release the force of the subconscious, the command of the soul must be reversed but this will not happen until the soul is convinced that the heart is safe. Convincing the soul that the heart is safe is accomplished through the liberation of self-realization. Liberation is the quest of the soul, for it is only in liberation that personal security may be found and the heart be freed. When the soul sees that the heart is free it can then consciously command the subconscious, and the subconscious will do as it is commanded.

I can see clearly how, in my subconscious mind, I deny myself and refuse my hearts desires. My subconscious is programmed for denial, not for acquisition. It has adopted a permanent posture of preemptive self-denial. It simply says no, all the time, and thereby averts the no that it feels the world has for it. And where did it pick up that notion?

You are what you are because that's what you subconsciously want. That's what your subconscious wants. It wants that for a reason that may not be up to date, but the subconscious takes commands, it does not work autonomously. In order to change your circumstance, you must change what is in your heart - the commands held by your subconscious.

I am who I want to be, and I want to be who I am, that's why I am who I am because it's who I want to be - complete with all dysfunctions which are also desired for some reasons that may be out of date.

UNIQUENESS - A COMMON QUALITY

Each of us is Unique. However, we take that fact and reality so much for granted that the uniqueness of our individual uniqueness and its value gets buried under the taken for granted commonality of it. Yet it is our individual uniqueness that is our special value and which we are really developing and marketing. We are selling ourselves, putting ourselves on the service market, and developing our individual value with the intention of increasing it; and when we realize that fact, which it appears most of us do not, it gives us the true advantage over our "competitors".

So what do I mean by that? Let me spend a moment elucidating, because I believe that this topic is about probably the most important thing in the whole world - or at least in my whole world - our individual uniqueness, and why we are in denial of it and what happens when we stop that and recognize what God is actually doing with us and how it's to our advantage and what we can do to aid it and add to it instead of just being pushed or dragged along by it - and why we've been in denial of it for so long.

What I'm referring to is simply our own personal share of the commonality of individual uniqueness. It's about understanding our individualities, our own individual uniqueness and our ability or lack thereof to describe and appreciate it, which must dawn on everyone at some time, but only appears to miss most people, for they appear to be so buried in the commonality or ordinariness of individual uniqueness that, taking it so much for granted, they fail to see it and the personal value of it, and to polish and develop it.

And those that do see it prove to be the ones who truly shine forth in society because they notice and pay attention to their own evolving individual uniqueness, appreciating, developing and polishing it, and see the value of it to others and society in general. Such are the successful ones like Thomas Alva Edison, Alexander Graham Bell, Henry Ford and, dare I say, Bill Gates, all of whom, among many others in a galaxy of world leaders, significant humanitarians, spiritual guides and modern industrialists, through seeing and developing their own individual uniqueness in society have contributed so much to our world that without them it would never have been the same, and without whom absolutely nothing in the "modern" world would exist. And the 'modern' world is important because without the evolving capacity for communication based on the power developed after the discovery of electricity, the illumination and coming enlightenment of our world through the catalyzed recognition of the universal commonality of our spiritual realization would simply not be.

So I continue to seek and ask myself, even at my stage in life, what is the key to this kind of world-changing, earth-shaking greatness, and I come up with this -

A genuine and clear-sighted recognition of and appreciation for our own individual uniqueness.

For it's certain that if the individual does not clearly recognize, honor and appreciate his or her own uniqueness and unique place on God's creation nothing great can come forth, and, no

matter how much we may wish for it or try to make it happen, nobody else will recognize it either.

While others are seeking their own salvation, e.g. discovering themselves and their own individual uniqueness, the ones that have are seeking the salvation of the world through contributing their own personal work and values. This is typical Buddhist philosophy describing bodhisattva activity.

Souls are unique. The "ordinary commonness" of mankind is in the denial of their souls and their uniqueness, and in that they are all common and alike and that's what they like about it - the sense of security they get is from their commonality in denial of their souls and uniqueness, which is their most important attribute, and which they discard so readily in quest of the security of commonality. So they live "common" lives, in fear of their power, and revel in asserting that their reality is the only reality there is and that the exceptional people who have contributed to making this world we live in work and exceptional, are really the inexplicably exceptional exceptions from the ordinary reality of the "common" people, in whose company we take such pleasure and in whose acceptance of commonality we find ourselves.

But if we look closely, we will find that it is nonetheless our uniqueness that we are marketing. It is only our uniqueness that separates and distinguishes us from the competition - and there is competition. Everybody is after their share and maybe yours too. Why do people come to you and not to the others? It is because of your uniqueness. It is what you show of your quality of uniqueness that distinguishes you. So we need desperately to be honest about our individual uniqueness, and not fall into the deceiving trap of making up stories about ourselves that are not true.

If we look closely enough we will find in even the most novice and inexperienced practitioners a beautiful unique quality, an individual uniqueness that sets each apart from the other and that is their true advantage, not false. And if not, then commonality is the breeding ground for the development and discovery of individual uniqueness. Perhaps it has simply not become evident yet, then patience and perceptive careful observation is in order. It often takes time for genius to appear.

So from this perspective I look at my life and can see as I always have the uniqueness of it very clearly, and the purpose with which I set out to develop it and refine it, to become as close as I could to a perfect human being according to the precepts of all the religious and spiritual teachings I could find.

At a quite early age - I dare say it is our intention even from birth - I became aware of the possibility for this and the desirability of it and set out to follow as best I could the guidelines that promised it. I must and will say, categorically, that I have not been disappointed. I do, upon occasion, and according to the principles that I hold high and dear, find my self disappointing, but I have not been disappointed, neither by the path nor by my own feeble yet graced efforts to follow it.

I do see the perfection of Allah's creation and the perfection of Allah in His creation, and the perfection of the imperfections that so perfectly abound, but not. And is this not at least one of the promised goals of our spiritual (Sufi) path? Is it not the perfection of Surrender, the perfection of Security, and the perfection of Perfection that the Sufis mean and are promised by Islam, Iman and Ihsan, the three meanings, guides and goals on the path to them?

So now I find myself in this described position.

After 64 years of life, certainly forty of which have been intentional, I am currently a student of the most perceptive and effective Sufi Master of my life, whom, in the Sufi tradition, I consider to be the teacher of the age and to whom I invite you (www.sufimaster.org), and after having devoted my life to the study of the possibility and reality of human perfection through attaching myself, both successfully and unsuccessfully, to a great many of the evident masters of this age as well as studying, as we all do, the works of the ancients and as much of the entirety of the teachings of Islam and all other religions and spiritual paths as are available in the English language (and that's a lot), I can say this.

We are the students and practitioners of an ancient healing system in a lineage that revives and coincides with all the other ancient healing and wisdom systems universally recognized by all the current and contemporary teachers of spirituality who are the manifest inheritors of the recognized published and unpublished masters of the ages before us, espousing the same doctrines and eliciting the same magnificent results, all of whom have avowed that their students will bring even more than they have brought and that they (the masters) are but the stones upon which the guides of humanity will step forth on their path of leadership over the stormy waters of life to the other side of suffering and malaise. Why then should any of us adopt attitudes of false humility denying our positions, however humble, among them and refuse to attribute to ourselves that reality of our being.

It is because of this recognition that I even offer myself as a healer and teacher, but it is not just so little that I claim. I claim to carry, as we all do but I recognize it and claim that by this recognition I am unique and can help you to recognize it and claim to your own uniqueness too which will help you succeed in this life with a success that will be everlasting, not just healership but by the virtue of the unique yet common Sufi path that we follow, and by my own unique station or position in life and my relationship to it, a healership that will help develop and confirm not just the healership in everybody but all healership. I have said, and it's nothing new and still believe, that there is no one who would not benefit from taking this course with me. For nearness to God is the station of us all, but how many of us live in conscious recognition of it day in and day out.

It is specifically this conscious recognition that is desired by God and for which He pours out His Gratitude from His Fountain of Abundance. And should not be God Grateful? Is He not Ash-Shakur also, the Grateful? Does He not reward and punish in the forms we all feel, know and respect? And as we draw closer do we not increase in His Bounty? And is not hardship there to cause us to seek Him and His help? And does He not give it when we seek it of Him in the proper way? And does he not hold us all in His love, even in our hardship, that we might learn to turn and how to turn to Him?

As a matter of fact it is by the grace of my ability to keep abreast of my contemporaries and reach into the depths of the development of human knowledge in general and psycho-spiritual healing in particular in the now universal yet comparatively still infantile English language, that I see coming forth from my efforts to know perfection and by the grace of my faith in the Source of my developing intuition, which I call Soul, newer discoveries, or at least newer iterations of the ancient or previously known truths. And I realize that by the very uniqueness of my own personal being and chosen course of life study, evolution, development and determination, these discoveries are not simply rare, even though of universal applicability, but liable to misinterpretation and misunderstanding, leading to their dismissal by the less interested, or complete oversight due to the prevalent distraction of "other" interests.

Nonetheless, I am not to take the lack of interest by the others whom I do wish to impress with the efficacy and seriousness of my findings as discouragement or the placing of true value. No. True to my course I will continue to investigate the applicability of my discoveries with full trust and confidence that one day they will prove to be as true and useful to humanity in its struggle for a final healing and peace as I believe them to be. In that way, should my interests prove to be guided as I believe they are, I will be following not only my interests and my path, but fulfilling my destiny by contributing or leaving something of value that may be developed and actually manifested in the universal usefulness that I am pursuing and believe it to be.

True to the vows of the bodhisattva, and in the perfection of my own incompetent and inept ways, I am seeking the salvation of the world from the bonds of misery and illusion. And isn't that what we were sent for?

APPLYING THE WISDOM PROCESS

to Learning the Wisdom Process

What is Wisdom?

Wisdom is the practical application of knowledge. It is the answer to the question of "how?"

It's all about "how", and "with wisdom" is the answer to "how". **If we think about anything long enough that thing upon which we focus our attention will reveal to us its secrets**, but that attention must be undivided and prepared for infinite patience. So the real learning is how - how to think, **how to learn what we need to learn**, how to accomplish, how to connect, how to meditate, how to contemplate and how to love: to get, feel and keep love.

Know that absolutely everything comes from Unity and leads to Unity. So knowledge of Unity is a part of Wisdom, and Unity is by nature and definition all-inclusive. Therefore - Your Self is Included! Not Excluded! As a matter of fact, when you focus your attention on your self (long enough), it too will reveal its secrets, and you will find in it the keys to all

other secrets. That's why it is famously said that "Who knows oneself, knows one's Lord". And, "Physician, Heal Thyself!"

About this latter saying, please understand this. Conventional thinking thinks linearly, not concurrently. Concurrent thinking is a product of Wisdom, and is not always present in conventional linear thinking. Linear thinking translates "Physician, Heal Thyself!" into "Physician, Heal Thyself (First! Then Heal Others)", or, "in order to heal others you must first be healed yourself". But that is not the true meaning of the teaching. The true meaning is exactly what is said, and can be translated into "Healing Yourself IS Healing others" and, like all things, this must be practiced to completion in order to understand it, comply with it and really be the true physician and heal others. And not many people are interested enough to actually do it. That's why the world as you see it is in the sorry state in which you believe it to be. If you want to heal the world you must heal yourself, but again I say that it is not linear. When you are completed healing yourself there will no longer be a world in need of healing rather a world of absolute perfection. So you can then look for another job.

The only knowledge that serves alone is this knowledge and it is the knowledge of wisdom. All other knowledge is valuable but does not serve without the knowledge of practical application, but wisdom is the knowledge of practical application.

Face it. If we had the wisdom we'd know how to get the money. So let's learn and teach the rudiments of wisdom - how to Think, Accomplish, Connect, Meditate, Contemplate, Love - Get, Feel and Keep Love. i.e. The Wisdom Process.

Understanding the rudiments of The Wisdom Process is a necessary part of Wisdom.

In Sanskrit, The Wisdom Process is called Samyama: the power and process of comprehension. It is comprised of the last three of the eight practices of Unity, commonly found as the basis of most yoga systems.

So what is the meaning of comprehension? When we apply the comprehension process to the meaning of comprehension, we discover that comprehension includes the knowledge of accomplishment. To comprehend implies completion and complete understanding, so comprehension is the completion of the understanding process. You're no longer working on it, you got it. The meaning of a complete understanding of something implies the ability to accomplish it due to having thought it all the way through.

In Arabic it is referred to as `Iqan - Certainty. And in knowing the Three Stages of Certitude, we discover the Process of Ascertainment.

And in both languages is affirmed The Three Realities of Knowledge.

- * Knowing that knowledge is incomplete is the beginning of wisdom. Hearing about it.
- * Seeking the completion of knowledge is the action of wisdom. Seeing it.
- * Knowing when knowledge is complete (which includes its practical application) is the wisdom of wisdom. Embodying it.

The practical application of wisdom is in understanding that all problems are wisdom problems and that in learning to apply wisdom to one problem you are actually learning the process of applying wisdom, not just solving the problem. Problems are there not just to be solved, as the linear, literal goal-oriented mind would assume. Problems are there to teach us the wisdom of solving problems, for as we have already discovered (no?)

In Reality there is no problem to resolve!

THE WISDOM PROCESS

Understanding the Process of Comprehension, Accomplishment and Completion

On Ma'arifat - Gnosis

From The Hundred Steps by Shaykh Abdalqadir as-Sufi

"Gnosis is the knowledge on which all other knowledge rests. All knowledges are propositional yet verifiable in the realm of contingency. This knowledge is real yet not demonstrable. Other knowledges do not, however, illuminate their knower, nor remove his anguish, nor give him judgment in every case, nor invest his presence with light and radiance. The man of knowledge remains in needs and creational dependence. The man of gnosis does not remain in any need except dependency on his Lord who gives him what he requires from creation. Other knowledges, being constructs without foundation, are baseless. Gnosis, the central knowledge, for it is knowledge of the self, is a proof to the one who knows it and this is its glory and its supremacy over all others. By it its possessor knows the Universe, how it is set up and its underlying laws in their action, their qualities and their essences. His knowledge of the Universe is his own self knowledge, while his knowledge of his own self is direct perception of his own original reality, his "Adamic" identity. Everything he has comes from Allah. He never sees anything but he sees Allah in it, before it, after it. There is only Allah in his eyes as in his heart. Whoever has gained this has gained the red sulfur. By it he can transform the hearts of those who come to him, for his presence alone is a guidance and a reminder. He guides to Allah by Allah. "

Selling the Work - Understanding the Incomparable Value of Self Realization

To Clients and Practitioners: Here's why you want to spend your money on a basic training in self realization and reality therapy.

Self-Realization is a Holy Science. You need not be a master to practice it, or to pass it on. You need only to realize it!

It's not about money, there's way more than enough. It's about value! Considering that everybody has enough money, the question remains, why would they want to spend theirs on this?

The more you study healing the more you will be impressed that The Root of Physical Health is Spiritual Health, and the Root of Spiritual Health, and therefore all successful healing, is Self-Realization.

When clients reach certain realizations, illnesses disappear, diminish, decrease and go away. This is an irrefutable rule and there may even be a mathematical corollary.

Sitting with a Therapeutic Practitioner of Self-Realization in a discursive environment based on doing the work of self discovery must necessarily lead to benefit simply because of the intention.

A basic training in this practice will remarkably increase your ability to source core personal issues and relieve pain and suffering.

The success of a healing session and the duration of its result is directly related to the realization of the practitioner. If Self-Realization is identified and recognized as the process and the goal, the process of healing will be facilitated, accelerated and enhanced proportionately.

Proper Education Always Corrects Errors

It's been proven beyond your shadow's doubt that illnesses are both caused and anchored by emotional distress.

This line of investigation is so popular that leading healers are avidly researching the cause of emotion itself with an eye to helping to heal all kinds of seriously crippling physical illnesses. In the finest sense emotion is a result of attachment to movement, either for or against an external object or internal feeling, and this movement is based on preference. A great Zen teaching states something to the effect that preference is the initial destabilizer and that lives can and should be lived in awareness of that.

Attraction and Repulsion are the active manifestations of preference, and the beginning of motion. Attachment to preference is the beginning of emotion and the disruption of perfect personal harmony which is the action of God Alone with no personal participation, therefore no person, therefore no distraction, therefore no stress, therefore perfection, therefore perfect health and healing.

How then is the absence of perfect stillness of consciousness, unmarred by personal preference, not the cause of agitation, which is the cause of desire, stress, deterioration and illness? And how then is peace not the requisite for the reestablishment of harmony? Basic Spiritual teaching is to accept life. Absence of this teaching leads one to reject life, to hate it and try to change it. For example, Islamic pride and separatism is the cause of terrorism and the downfall of its nation.

The Importance of Understanding the Realization Process

Now the reason that genuine realization is deeper and more difficult than simple understanding is this - there are actually three stages of learning and the ego loves the first stage and takes it as the be-all and end-all of learning. So in order to aid you in grasping the actual "Reality" of this concept (which is the point of healing), it is greatly helpful to understand

The Mechanics of Genuine Learning - Learning How to Learn

by understanding the three stages of progress
in the process of knowledge and knowing.

Or, The Wisdom Process.

So a little digression...

On "Getting It" - Discovering a New Reality

The Message

My philosophy is this - if you're not getting it ("the Message") then it's possible there is static in your communication system. If you would like the static cleared you must (with clear purpose) call on someone with a clear system to help you locate (identify) the source(s) of your static. By the "Message" I mean the "Reality" of Surrender, not just the concept. I mean the Physical and Perceptual Benefit, which, in order to realize, requires some preliminaries.

Understanding the Learning Process that Leads to Realization

There are three phases to the completion of the learning process, and this is taught, if sought, in most of the world philosophies. In Sanskrit the understanding of this process of

comprehension is called Samyama - the power of all(-inclusiveness). In Arabic "Iqan" or Certitude - the Process of Ascertainment - Realization.

Understand that comprehension by definition implies all-including, as in nothing left out, and is therefore not complete until opposites (all oppositions) are included/reconciled, otherwise it is partial comprehension, or partiality.

Pure comprehension, or the completion of the learning process, is called Samadhi (bliss(ful)/absorption/satisfaction), in Arabic Haqq or realization. This genuine comprehension is the root core of happiness and healthy living. It is our innate state, without confusion or even conscious recognition. In Arabic this is expressed as "Islam ad-dinul fitrah", or, "True Surrender is the Way/Debt/Indebtedness of Nature". A full-bodied conscious recognition of this innate state is called Ihsan.

This comprehension is attained as the third and final stage of a three part learning process, however long or short that may be. This finality, or completion of comprehension, is referred to in Sufi terminology as "haqqul yaqin", the realization of certainty, the "got it!"

FROM SEPARATION TO INCLUSION

The Power of Comprehension Resulting
from the Realization Process

It is our Sense Of Separation (SOS) from Essence that Causes Desire and Grief. Notice how I emphasize "Sense". Learning to understand the reality that this separation is impossible is the work of self-education and the first of the three parts of personal healing. The entirety of this work comprises three stages, three developments, three understandings, three realizations - Discovery, Contemplation and Comprehension.

Discovery is the Initial Realization - "Finding out" so to speak, that there IS a science and knowledge leading to comprehension, or that comprehension is even possible. This is equivalent in Sufi terms to "Ilm ul Yaqin", the Knowledge/Hearing of Realization/Certainty .

Contemplation is The "Work" of Realizing, of making Real that which we wish to comprehend - the process of comprehension. This is equivalent in Sufi terms to "Ain ul Yaqin", the Envisioning/Seeing of Realization/Certainty.

Comprehension is The Actual Reality of genuine comprehensive realization. This is equivalent in Sufi terms to "Haqq ul Yaqin", Reality/Acquisition of Realization/Certainty. .

Reality is, comes from and leads to God! Yet it Cannot be Described, only Known. And it requires dedication in the form of Study, Practice and Realization - Studying the Knowledge, Practicing the Practice, Realizing the Reality.

In Sanskrit, these are the final three of the eight requirements for the realization of Unity. They are called Dharana, Dhyana and Samadhi, and the whole process is called Samyama, which means, in a sense, The Power of All - The Power of Inclusion or All-Inclusiveness, The Power and Process of Comprehension. The Study of this process is singularly fascinating in that such a study actually increases intelligence and therefore the powers of the mind to perceive happiness and the fulfillment of true desires. Comprehension is itself a fascinating word in that it includes such meanings as "to grasp", to totally apprehend, to understand way beyond understanding, or understand understanding itself. Comprehension is acquisition, so it includes the powers of attainment, envisionment or true vision, and accomplishment.

IDENTIFICATION, CONTEMPLATION, COMPREHENSION

The Three Stages of Realization

**`Ilmul Yaqin, `Ainul Yaqin, Haqqul Yaqin
Dharana, Dhyana, Samadhi**

Identification

The first stage of the process of learning/comprehension is to identify or objectify that which you wish to comprehend. This in itself is not always easy because of our thinking, but complicating the procedure is the illusion that we know what it is we want or do not know. Add to that the ego satisfying illusion that discovery, or 'knowing about' is "knowledge of".

True Discovery is in itself difficult, and that's why it is half the battle. Discovery might be compared in Arabic to "`Ilmul Yaqin", or hearing about a knowledge of which you wish to learn more. The Power of the mind used and developed for the accomplishment of this stage is known in Sanskrit as Dharana (concentration, focus, search, contact, discovery, identification), and the accomplishment is achieved by a combination of pure intent, indefatigable search and asking the right questions.

Contemplation

The second stage of realization is focus, concentration, contemplation. This is the stage of actually doing the work necessary to reach complete understanding. It requires the development of a sufficiency of dedication, determination and commitment, and a continued use and development of the Powers of Dharana, focus of attention or concentration. In Sanskrit this contemplative work toward the power of comprehension is called Dhyana - Meditation. It might be likened to `Ainul Yaqin, visioning or visual connection, you "got it in your sights", so to speak. "Not letting go until I get it all". "Working on it".

It is interesting to note that the descriptive and definitive word for the practice of exercising this faculty of mind is also the root of the Chinese "ch'an" (a famous practice and school) which is the source of the Japanese word and practice called Zen. But in English it means meditation - as a means to the goal of Samadhi (release, freedom, comprehension - the purity of mind from which contemplation is effective) and as a goal in itself.

You might notice that the development of each one of these powers of the stages of process requires the use of the entire process - identification, contemplation (thinking it over, so to speak) and comprehension.

Comprehension

And, as I'm sure you have noticed, when your focus of attention, concentration and contemplation upon your chosen studies have done their job and your study has run its course and all the requisites have been met, you are finally rewarded with the satisfaction of complete comprehension, which results in a final satisfaction, called Samadhi, or Bliss.

In Study, it is the stage at which one Knows that one has digested the topic completely, no longer feels ignorant of it in any aspect, and is completely free and ready to move on to the next challenge. This is the equivalent of Haqq ul Yaqin.

In Healing, the completion of this process of self discovery, concentration and comprehension is a totally visceral sensation and the foundation of perfect health. Hence it is referred to as Bliss, and the pathway leading to it "Samadhi Yoga". In Sufi healing it is the completion of our Surrender and of the process of our desired absorption in God. It is not the completion of our absorption, which is now only beginning, but of the process. It is the prerequisite to Iman (trust, learning, knowledge, education and belief with confidence and security). The acquisition of Islam and Iman leads to the understanding of perfection (Ihsan). In the matters of life it is considered to be self-realization and the supreme accomplishment, after which all others become easy.

THE PROCESS OF ACCOMPLISHMENT

HOW!?! - Contemplate Completion!

Ever noticed how "How?" is always the first question asked? Isn't it tiresome? At first blush it seems to be a question of technique, but more deeply it is a quest for means, like "what is the process by which I accomplish this?"

Discovering the process of accomplishment requires first the complete comprehension of what it is you wish to accomplish. Investigation will reveal that complete understanding of a finished product will necessarily reveal the means by which it was accomplished. And it must be obvious by now that we cannot manifest what we don't understand. Isn't that the gist of the "Repeated Lessons" Syndrome?

So if Comprehension is the key to accomplishment, what we really need is to comprehend the Process of Comprehension itself, or "How" do we Comprehend, because, as stated above, in the complete comprehension of an accomplishment is found its means.

This understanding of the Process of Comprehension, its principles, purpose, power and practice, is called in the wisdom teachings of ancient Sanskrit, "SAMYAMA", and it shows

the way to the powers of the mind used for manifestation. It is the true power of the mind, not the imagined one or the desired one.

To project and manifest the future, God willing, is entrusted only to the proven trustworthy. And how is this proven? By the nature, purity and power of the teachings he or she carries. And wherefrom come these teachings? Only from the True Self. Hence the Reality, Beauty and Power of Self-Realization.

So the first step in the process of accomplishment is a complete understanding of what you wish to accomplish. And - I now tell you - the first step for that comprehension is understanding WHY you want to accomplish it. If your motivation is not pure, it is not coming from your whole heart, and will not be wholly accomplished. (For more on this read "Soul Power and The Power of the Silent NO!" Appended)

So in accordance with the Buddhist principle of the Half Step Backwards, we check ourselves and ask - Why? What is my goal, my motivation for wanting to accomplish this? We must investigate our motivations because if the intention is sound the motivation will be pure and the outcome guaranteed and inevitable. And if not, then not.

So we apply the "principles of process" to accomplish a process the accomplishment of which will reveal the means to the accomplishment of what we wish to accomplish.

That's the answer to the question of "How?" It is also the Process of "Think and Grow Rich". (But in Sanskrit).

ON THE PRACTICE OF RADICAL ACCEPTANCE

TO THERAPISTS

Practice Radical Acceptance. Don't fix em.
Don't fight with Ego. Stop yourself.

If you're fighting with someone else's "ego",
you're fighting with your own.

Have you not yet accepted
that Ego is not going anywhere?
Enjoy it and it will dissolve.
Fight it and it only gets stronger.
After all, that's what it's there for - to fight.

Give your clients enough space
and they will reveal their truth
to you and to themselves.
They are paying for skilled and realized listening.
Listening without the skill of self-realization

will be distracted, distracting and off the point.

Believe me when I say,
It's not about what you do,
It's about what you know.
To know Oneself
is to Know Everything.

But we Must Understand
Samyama, The Wisdom Process!

Staying Focused
means that your job is
not to battle with illusion,
but simply to recognize
the reality when they reach it,
and know it even when they don't,
because you know yours.
Show them their choice
to stay in it or not,
and where they go
when they leave it, and ask,
Is that really where they want to be?

When they discover
that their Reality is better
than their illusion,
because they feel better in truth
than in falsehood,
they will learn to make the effort to stay there,
and discover that it helps
to help others to discover it too.

It's simply a matter of leading them
out of their illusions of happiness,
through their depression
to their genuine reality -
Deep Soulful Sobriety.

That is the Beginning of Learning.
For it is the distraction of our desires,
both conscious and unconscious,
that prevents us from focusing
upon learning the means
by which we can obtain anything.

This is How You Will Obtain Your True Heart's Desire.

APPENDICES

CLASS - THE REALIZATION PROCESS

- Putting It All Together -

The Power, Purpose, Principles, Process and Practice of Comprehension

A Series of Counselor Training and Planning Sessions

On The Realization Process - Comprehending Comprehension

Discover Your Self and Fulfill Your True Desires

Comprehension is Acquisition. If you can comprehend it, you can have it. Projection into the future comes from a relaxed mind, not from desperation. A relaxed mind dwells in and knows only God. And from that All Good Things Ensur. To free your Noble Self from the grips of desperation and fear requires only the comprehension of this process.

I, for example, see and know that you are in reality quite free and making the choices of your choosing. You, on the other hand might choose to argue with me on that point. I would then observe that what you are really desperate for, in need of and crying out for, in spite of the fact that you are receiving it, is what we call Reality Therapy, and tell you that in the course of that therapy you will gain the above mentioned comprehension by which you would identify the nature of your slavery and the sources of your desperation as other than your TrueSelf, which would thereby set you free to do what you really want to do in life, instead of wasting your time putting out self-created fires.

UNDERSTANDING SOUL POWER!

Finding Your True Love & Success through the Power of the Silent NO!

Are we listening to our Souls,
or are we listening to our Fears and Desires?

The Thinking after Surrender is Entirely Different
from the Thinking Before.

This page will attempt to explain in words what becomes very obvious in consulting, that there is a power beyond our conscious comprehension, often considered negative, yet gently guiding us to our Selves, our True Lovers, and sometimes even forcing us to pay attention to it.

It is this force that often thwarts our desires, just when we think we've got what we want - the force that lets us learn but not exploit, always there, always loving, greatly underappreciated, and often not wanted.

This is the Force of Reality and Truth, always arguing against our fears and desires. This is the force I call The Silent No!

It would not really be called "No", if we were not so driven by Yes! For what is it that we need to say "Yes" to, since when we relax we realize that all is simply there? And what is it that we are saying 'yes' to when in the process of overcoming our 'no', except to our fears and desires.

Fear and Desire are the cause of anxiety. Anxiety interrupts and prevents relaxation and true perception.

The Silent No is that which opposes our drives and desires, and challenges the assumptions of our fears. We spend our lives trying to overcome it and in the end never quite succeed.

Read the Tao Teaching, "What we resist persists." Why then has all of a sudden the teaching of Surrender become so popular?

THE POSITIVE NEGATIVE

In Honor of the Primal No!

Skepticism, doubt and negativity are the inherent basis upon which anything positive is built, because we are told in the teachings of our faith not to accept what does not pass by our reason, so things that pass by our reason are going to increase our reason. Our Reason is the Crowning gift of God. It teaches us to distinguish what is true from what is false. And our Reason is going to choose what it accepts and what it rejects based upon its increasing stage of development. So basically it's saying no to everything except that which fits into its already established knowledge-base. It accepts only what it accepts, only what passes the test, so to speak, of our negativity. So our negativity is the basic positive attraction from which we draw our conclusions of everything else. This is upheld by several evident truths and can be gone into to great depth. Just ask!

More on the Positive Negative and the Power of Radical Reversal

Ego is automatically negative since it's built upon the rejection of the soul. It thinks itself to be the positive one, however, as it is always seeking and adding more positives, but what it seeks is just reinforcements. Ego is also logical and rational; it just makes sense of everything as that is its job, its *raison d'etre*, so to speak. It is entirely left-brained as it is rational, perceptive and sense making of the outside world.

Soul is entirely positive as it is there and cannot be moved or changed, simply added to and thought about, or not. Completely neglected for the most part, yet nonetheless loving caring and persistent. She is the source of all intuition, loving support and nurture.

Do you not see how we turn things around, how things are not as we think they are? Do you not see why the mystics focus on the loss of the "Divine Feminine"?

Soul is Atman. It's Your Portion, neither increased nor decreased. If you're content with it, you're Krishna! (The Khalif)

Liberation is Freedom. It's freedom from controlling or being controlled. Our feelings - are they controlling us or do we control them? Do we control them because they control us? So that everything becomes a control issue? That's not Liberation.

Recognition and acceptance, practiced properly, leads to freedom from control - from control, controlling or being controlled.

Loss of Inner Dignity Causes Grief and Rage

(Read "Finding our Inner Dignity" appended)

<http://www.surrenderworks.com/dignity.html>

We study a sect or a branch of knowledge for the purpose of integrating it, not for the purpose of proving it's superiority over others. Integrating it into universally acceptable truth.

I may feel bad, but I feel, and that's good. Feeling is Good.

We must be the masters of nagging doubt and emotional hooks.

The death of the fighting spirit

You won't give up your habits until your physical body no longer finds comfort in them. But the search is for comfort and the belief is that you cannot find it or do not deserve it except under the excuse of a habit. And there's a suspicion that you're still using them as a ploy for love, and certainly for understanding. But you have to respond to that ploy yourself. Give yourself the compassion the love and understanding that you need in order to understand why you are doing it to get what you want from it without doing it any longer. You're doing it for a reason, and if that reason is that you want something, i.e. love and understanding, then you have to give yourself that love and understanding by finding it in yourself. If you feel love coming from you then that feeling is for you.

FINDING OUR INNER DIGNITY

A Sufi method for discovery and maintenance
of spiritual health in the way of the peaceful heart.
a peaceful heart is the basis for self-realization,
and self-realization is the basis of physical healing

Bringing Peace to the Heart - Healing the heart is the process of finding our Inner Dignity. Souls are quite dignified, and Soul heals! For Soul is the manifestation of The Divine. Allah created all souls in His Image. This means - that he created our ultimate perfection from His Essence to be a perfect embodiment of all of His Divine qualities.

"All your images of winter I see against your sky.
I understand the wounds that have not healed in you.
They exist because God and Love have yet to become real enough
to allow you to forgive the dream."
(Hafiz)

Why can't we find our Peaceful Heart? For the most part, life in this world of illusion is a sham. Confidence built upon confidence, where there is none in reality. Everyone in his mask, his forward 'persona', knowing and believing that everyone else is there too, and no one in his truth. It's the way of the "world", Illusion supporting illusion, game supporting game, all in the name of mutual benefit, when all we need is a crust of bread. A constant negotiation for things we think we need. "If I help him get that, he'll help me get this."

Consistently, habitually and chronically off-balance, we can't even find, let alone stay in touch with, our own inner dignity. We are so out of touch with our deeper truth (we are eternal beings) and reality that there is no longer any mention of it at all in our personal lives or childhood educational systems, and we have totally abandoned the search for it. And we do not perceive that our physical lives are in jeopardy only due to this negligent oversight. Natural living has become not just a joke but an impossibility. Diseases that were seen only rarely in the very aged are now commonly accepted as inevitable possibilities in our infants. We are a marketer's dream. Our lives are now committed entirely to the pursuit of outward values.

Our hearts will never find peace until we change our intention from living in show and hypocrisy to living in reality and truth. We ask ourselves how can we know what's real, and how can we find it? With question after question, we continue the attempt to convince ourselves that we do not know. We force ourselves to remain in victim mode (or in the 'empowered victim' mode) in the false belief that it is the only way to get what we want, but within our hearts, there is still an inkling of doubting truth.

What can we do? Understand the Nature of Surrender. If we are truly sincere and recognize the difficulty we are in, then we will seek at all costs to find and know our spiritual truth and reality, and it's not far away. All true spiritual teachers can show you that even temporary

divestment, a specified time for a guided inner seclusion, a trained withdrawal of the senses from outside glitter and personal concerns, and a moment of singularity of focus will be a sufficient beginning and lead to an increased awareness of possibilities. That's your Spiritual World. They will invite you to sit quietly in the same light that they are in, and to allow it to shed over you until you can feel it. Then you will be helped and know how to discern the healing light for yourself. Thus begins a new life in a New World - a life of spiritual wonder and freedom from the burden of overwhelming responsibility.

An increasing awareness of the Divine Nature of Creation and its Author is the process of life and the basis of all healing. It can be catalyzed or accelerated by associating with those who are living in it. All real religions, paths and spiritual teachers are about providing an opportunity for truth, soul recognition and self-realization, spiritual health, peaceful loving hearts and heavenly co-existence in our world.

True Self-realization is the key to the whole-hearted joy of life. It necessitates understanding and accepting our fears. That's why we all need help.

THE IMPORTANCE OF SELF-REALIZATION

Surrender is the means to Self-Realization. Self-Realization is a Functional Awareness of Soul, i.e. Soul-Recognition. Soul-recognition is the source of health and healing. Soul is each individual's manifest portion of unlimited divine love. It is maintained by the constant, unfathomable, unending outpouring of divine love that maintains creation and everything in it in perfect, beautiful, seamless harmony.

Self, the physical body, is the means by which we perceive Soul, and thereby receive divine love, hence the importance of cleaning it and keeping it pure, for God alone. This purification implies the investigation and removal of the inner causes to not receive divine love that have been planted there by environmental inheritance.

Surrender means letting go of the fight, laying down the weapons of war, allowing God's will to unfold as it may, and relinquishment of preference or attachment to outcome. Enough surrender and your true self will finally emerge. Your true self, or soul, is the means by which your body receives love. Your false self (ego) is the means by which it receives the punishment that it is due in your mind. If you use your body for the accomplishment of artificial goals for the sake of artificial responsibilities, then in effect you are saying that is what this body is for, it is not worth anything else, and that's certainly a form of self-punishment.

People will lay their bodies on the line for their ideals, no matter how perverse those ideals may be. The last thing on their minds is the concept of laying down the struggle. They call it "giving up" and will "never" do it.

But peace is a requisite for health. A peaceful heart is the absolute requisite for a peaceful body. Without peace there can be no perception of love and it is the perception of love that heals the body, heart and mind. And where does this love come from? What is the means by which we can attain to it and perceive it and receive it? It is not outside of us, so we have to stop looking. It's only when we stop seeking that we can feel. As long as we are seeking we're still in our minds and projecting a time or a place when or where we will discover something. But that "something" is not "located" in any place or time. It is not "out there" somewhere to be "found". "The goal is not found by seeking, but only the seekers find it".

Soul does not need healing. That would be like saying God needs healing. God does not need healing. God is the healer. It is from God that the energy of love, support and maintenance of the soul comes. So the Soul, created in God's image and supported completely in its capacity as the highest and most perfect manifestation of God's Self-Recognition, Love and Perfection, does not need healing. It has and is everything we need. But the self needs to discover the soul completely in order to rise to its fullest potential. And it does this by means of dissolving itself in the remembrance of God.

"Healing the Body through Healing the Heart" is the fastest and most effective means of healing physical and emotional difficulty I know. It is the essence of all true healing, and I would like to show you how it works.

To that end, I offer evening classes and personal consultations in spiritual healing through reflection of soul-power and recognition of truth. These classes or consultations will help you to discover your sense of purpose and deeper personal worth, establish peace in your relationships, strengthen your connection with love and beauty, and confirm your surrender to truth.

This is the very essence of success and personal healing. It will be of immediate usefulness to you in your personal life, your business or your healing practice.

How many people would you like to help? Do you know anyone who does not feel the desire to discover, establish, strengthen or confirm his or her sense of physical strength, spiritual power, personal truth and inner connection? So please talk to me if you are interested in discussing classes, groups, business or personal sessions. For a personal appointment or to schedule a phone-session, call 503.548-3769. I'd love to help you get to know yourself better.

THE DISCIPLINE OF NO DISCIPLINE

Yoga Teachings of a Dharma Bum

"In it what's in it."

Dharma is Truth. It exists. Irreverently disrespectful of our opinions, yet comprising more reverence and respect than we could possibly imagine.

Truth is for each of us to perceive. It can be a formally accepted scripted and transmitted doctrine, but is certainly not limited to that. We can study all of the scripts, but eventually it boils down to what we know and how we each practice it. And how we describe it to others, for each of us is always being asked to teach or at least live well, what we know.

There is the Tao, which requires no knowledge. Not just that no knowledge is required, but that in order to live it perfectly, it requires that no knowledge be implemented. For in the moment, the use of knowledge posits one's intelligence, and the Tao cannot be posited.

Want you to be aware, that awareness does not increase, nor does our capacity for it, except inversely proportional to our letting go. And what do we let go of, and who are we to let go of anything?

Studying the combination of Zen Taoism, Buddhist teachings of Sanskrit Yoga Vipassana Sufi Christianity makes me want to write it all down once and for all beginning with personal definitions of Sanskrit Tibetan Pali words that are by now immortal in the minds of Hindu Tibetan Buddhist saints and scholars of the aforesaid scriptures.

It starts with Avidya, loosely translated as ignorance but ignorance of what the scholars say, of self. "A" in Sanskrit implies absence of and Vidya means according to some knowledge of self. The masters says that Sanskrit is the language of self. It is the voice of the soul explaining itself to itself and to mortal learning ignorant men and women scholars and would be saints and mystics all. And that knowledge of self is the ultimate destiny of all.

Avidya Absence of knowledge of self is the root cause of suffering the base existence of which is undeniable since we have all experienced and witnessed it. This Suffering is called Dukkha, interesting to note the phonetic similar in Arabic is Dukhan which means smoke, i.e. the product if fire, along with ashes. And Holy languages and scriptures are revealed to alleviate ignorance, and such is the drama of life.

So the first of the four noble truths as determined by was it Siddharta is the existence of suffering. Immediately followed by the statement that there is an end to suffering which can be brought about by determining the cause of suffering - which there is one - which statement is the third noble truth and by the following of the eightfold noble path which is the statement of the fourth noble truth. The eightfold noble path consists of three divisions of teaching, the following of moral discipline, the attainment of right focus and concentration, and the development of wisdom or insight.

The first third comprises three of the eight and it is called Sila or moral discipline comprising right speech, right action and right livelihood. It is interesting to notice that the precepts of these three moral disciplines are based on negation of their damage. It means for example non-violence, no thievery, no bad word like slander etc. It occurs that good and morality and decency are more difficult to describe and may indeed be endless but they are more easily understood by alluding to the elimination of their opposites since everyone knows what it is to be bad and may indeed be even more familiar. So that it is implied that what is meant by moral and decent behavior is simply the eradication of harmful traits harmful to self and others. The similarity to the Ashtanga or the eight limbs of yoga is striking in that there again the eradication of 'negative' or harmful characteristics is how the morality is described.

The Yoga path is described similarly with almost the same characteristics but the language is different although the similarity in meaning can be easily distinguished. For example the second of the three trainings in Vipassana Buddhism is the third in yoga but they are both characterized as concentration and both use the common word Samadhi as the third and final goal of the discipline the discipline of focus, concentration and absorption. More on that later.

There is a similarity to this process not only in the Sufi teachings of lillah, billah and fillah and `ilmul yaqin, `ainul Yaqin and Haqqul Yaqin, which are similitudes of the highest order and usage of the terms and are only mentioned here for the interest of the students of that science and will not be explored in depth since it is a momentous task and far beyond the intention of this paper, but also in the most common and ordinary of tasks. Think of it like this. We discover a word that we know nothing of or an object or a word in a foreign language that we'd like to know how to use more effectively. So we place it in front of us, so to speak, and practice using it, saying it, contemplating it and we simply do not give up until we 'got it'. By that I mean thoroughly comprehend its meaning significance and usage to the degree that we are no longer interested in it any longer by virtue of the feeling of its complete mastery, comprehension and inclusion of its principle so that we are then free to move on and discover something else to which we might apply the same diligence. This process of gaining comprehension including its conclusion is called Samyama.

It would be nice to mention the definitions of some key yoga terminologies also. Where the threefold process of Samyama comprises Dharana, Dhyana, and Samadhi (sometimes thought of as contact/focus, connection/contemplation and the bliss of satisfaction/comprehension) in the Sanskrit Yoga passages, they are called in Buddhist Vipassana language Samma Vayana - right effort, Samma Sati - right awareness, and Samma Samadhi - right concentration. Although I will definitely modify this book writing to conform more to my own perception.

The eight limbs of Yoga are

- 1) Asana (posture requiring a Taoist balance of Yin and Yang, called sthirasukha, the balance between softness/comfort (sukha) and alertness/tension, and requiring vinyasa krama, special (unique to you) steps, starting where you are in truth),
- 2) Pranayama (self-control, unlimited energy, much more on this later),

- 3) Yamas, or social constraints, rights to society and practice of moral virtues (similar to Shari`at is Sufi lore),
- 4) Niyamas, or personal development, rights to self, similar to tariqat in sufi lore. Each has five components.
- 5) Pratyahara, withdrawal of senses, cessation of lust for sensory pleasure, redirection of focus and separation from outward to inward. And now
- 6, 7 and 8 are what can be done as a result, Dharana, Dhyana, and Samadhi. Focus Contemplation and Comprehension, together called Samyama.

The eight limbs are similarly broken down into three groups. They are Tapas (disciplines, i.e. asanas and pranayama) Svadhyaya (self-investigation or introspection), and Ishvarapranidhana, or devotion to God. Summed up as Health, Inquiry and Quality of action.

Samadhi has the beginning quality of absorption beginning with 'got it' or comprehension, but if the focus is right and the effort is right, there is a continuing effect of understanding that leads to bliss by virtue of continued abidance in original nature.

Kaivalya is the natural freedom of the fully liberated organism.

ON ENERGY AS THE BRIDGE BETWEEN SPIRIT AND MATTER

Lahut (ahadiyyat) the unique realm of pure intangible omnipresence. Known only to itself. He who must exist when and where nothing else is possible.

Jabbarut, The realm of first manifestation - the realm of pure and unmanifest will and power.. the Primal Power The beginning of motion, the source of energy, which is spirit set into motion by will.

Malakut, the "Divine Imagination" (of God), the realm of ideas and form, through which energy must pass to become matter.

Mulk - the realm of dominion, the world of matter/substance in form

The **Sifat ud-Dhat** - essential attributes - are

1. Being, His Existence is compulsory. His Uniqueness (ahadiyyat) is defined as "that which is when nothing else is." Creation neither adds to nor lessens His Being. He is now as he was.
2. Life, omnipresence
3. Will, Power, Omnipotence
4. Knowledge, conscious awareness, omniscience
5. Speech,
6. Hearing,
7. Sight.

Why the realities of the Sufi Path begin and end with Muhammad

"I was a hidden treasure and I loved that I be known, so I created the creation in order to be known."

In the beginning of creation there was the logos - that point for the sake of which all of creation was brought into existence. This is the Divine Idea (of Man as the Image of God), the Reason, the Point, of manifesting His Self-Knowledge, Self-Adoration and Self Worship, of Becoming a God.

Divine Consciousness knew Itself completely. Eternally Self-Aware is one of His Essential Qualities, and a definition of Omniscient. It is explained that Allah took a handful of light from His Face and said "Be Muhammad". There is a Sufi chant in Arabic "Awwaluna Muhammad, Akhiruna Muhammed, fa kulluna Muhammad, La ilaha illa 'llah." "The first of us Muhammad, the last of us Muhammad, So all us Muhammad, there is no god, only The One."

Quoting Donna Eden in her new book "Energy Medicine" p20 - "The deeper you enter into the life of your personal soul, the more fully you identify with your roots in the life of a Universal, Unifying Intelligent Spirit. And the better your body will fare. When all your energies are brought into harmony, your body flourishes. And when your body flourishes, your soul has a soil in which it can blossom in the world."

Even though the realities of God in His Primal form exist in every self, if we do not know the secrets revealed to us through Muhammad, then our knowledge of God is incomplete. Why would we choose to overlook another valuable source of knowledge from God?

For it is not the realities of God which we quest, for in reality we already have them? The problem is all in the mind and always with the mind. If we cannot correct the mind then we cannot remedy our imagined problems. If we cannot posit an objective truth towards which we approach through approximation, then there is in reality no recourse except to abide forever in our struggle with our minds. But through the search for and judicious use of truth, the existence of which we must posit first, we can then correct our minds from incorrect and detrimental beliefs to useful ones. It's a matter of self-perfection, and it begins in the mind.

The first steps of self discovery are all about leaving the driving forces of the mind to discover the peace in the heart. This is the healing, the Surrender which is the beginning of the path, the Islam. But the next step is that of coming to grips with what we believe and why we believe it and whether that belief truly serves us or not.