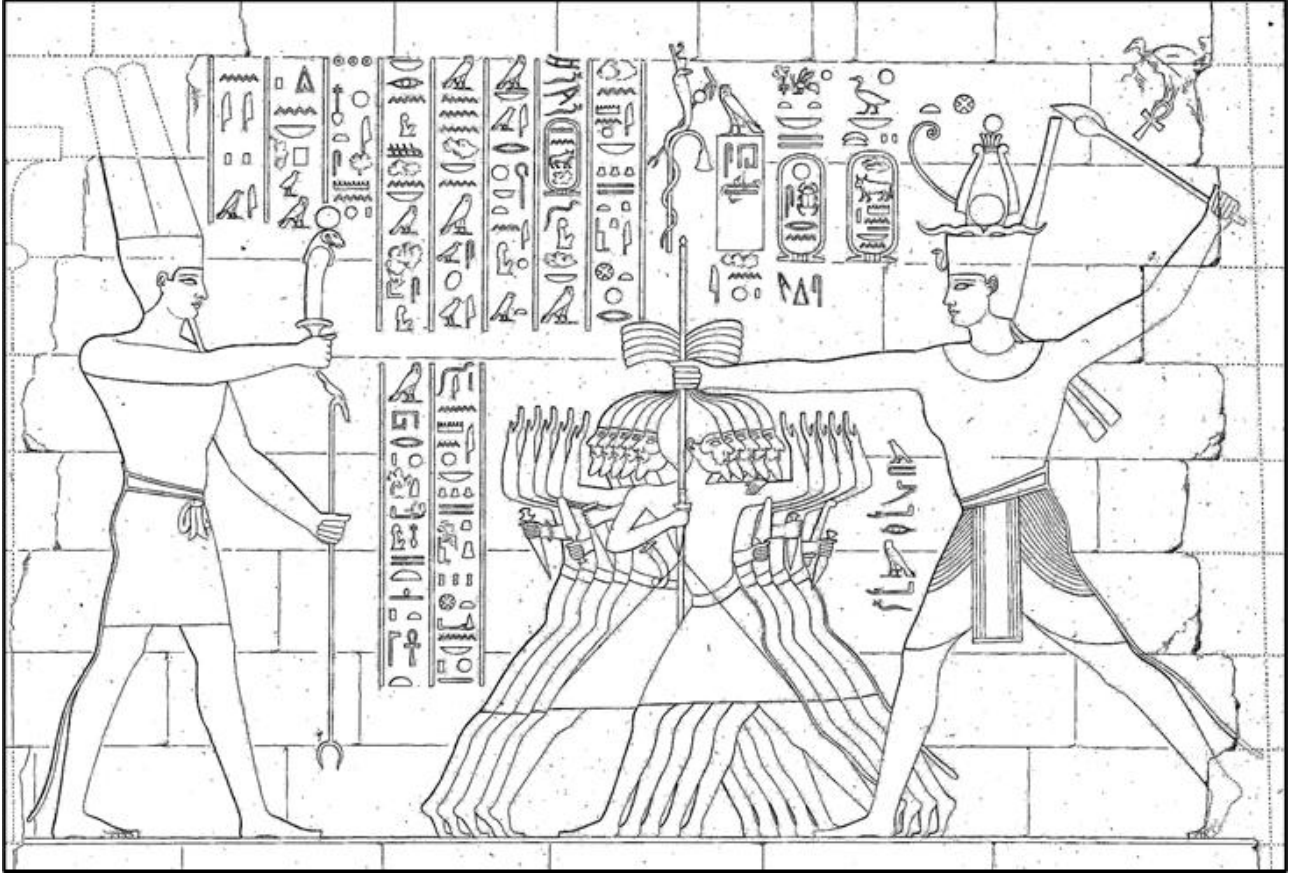


THE ASCENSION GUIDE

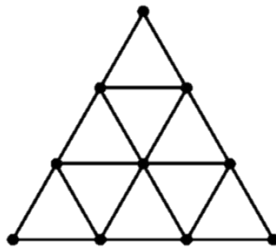


[He captured the fractalized 3-folded 10-headed demon]

"... Earn the Kingdom." - Inscription at the Temple of Amun, Jebel Barkal

"By the Grace of God, Earn the Kingdom." – The Book of Daniel

"But God chooses for His mercy whomever He wills. God is Possessor of Sublime Grace." – S2.105



[Pythagoras symbolized the fractalized 3-folded 10-pointed numerical conception/construction]

IS GOD REAL?

This is the most important question facing humanity because its implication has the greatest impact on mankind. As such, it should be taken extremely seriously & with the utmost respect by anyone employing themselves (their hearts & minds) into its investigation. There are things available to our senses (mind, thought, consciousness, love, mathematics, etc.) that are objectively very real, however not objectively corporeal (physical).

WHAT ARE SOME CONCLUSIONS & CONSEQUENCES?

[-] On the negative side of this equation, if God is not real, then there is no objective morality (everything is subjective & at the whim of your own personal taste/indulgence/appetites), even at the expense of others. Anything goes inside of the supposed cosmic fluke of conscious life on Earth. The only rules you are compelled to obey are the one's imposed (through force) on you by more powerful men (tyranny) & their authoritative systems of subjugation (slavery). You obey them out of (1) fear of the burden of punishment (fines, jail, time lost), or (2) fear of being ostracized from culture (becoming an outcast). Furthermore, in order to reason with your conscious & avoid admitting to yourself 1 or 2 (above), you will convince yourself (lie to yourself) that you are 'doing the right thing' despite the knowing contradiction of there not truly (objectively) being a 'right thing to do.' No God equals no limits (everything goes). You have only one life with nothing to look forward to beyond the grave but 'nothingness.' Oblivion.

[+] On the positive side of the equation, if God is real, then there is objective morality (objective right & wrong), you are held accountable for your actions (karma/divine justice), life on Earth is in accordance with a divine plan, & by default, you must be a very important part of the plan. It would also explain the ultimate cause of all phenomena & open a veritable gift of thought to explore, such as the implication that many things would indeed be very "real", to include devils & angels, magic, heavens & hells, immortality, & ascension (ascending your soul to a heaven) or descension (descending into hells).

WHAT IS ASCENSION?

Ascension is the spiritual (internal) & physical (external) process or method (the path, way, road, or journey) to reach enlightenment. Once you complete the process, you will have broken the cycle of reincarnation, & after dissolution (physical death in your current incarnation), your soul will ascend to higher heavens.

Q: WHAT IS ENLIGHTENMENT?

Enlightenment is the state-of-mind you will attain upon completing the process of ascension. Specifically, it is the merger (union) of your limited point-source consciousness (your individuated light) with pure steady-state consciousness, unlimited consciousness, unconditioned consciousness, witness-consciousness (omni-present undifferentiated light). This attained state-of-mind has different names among various cultures:

[Plotinus]: Unification or Union

[Hermetic]: Attainment of True Gnosis

[Maimonides]: Union, Attaining the Prophetic State

[Jainism]: Atma-Gnan (Self-Realization)

[Hinduism]: Atma-Jnana or Atma-Bodha (Self-Realization)

[Buddhism]: Awakening (Realization of the Whole)

[Sikhism]: Charhdi Kala (Higher Mind)

[Plato]: Attaining the "Brilliant Light of Being", Divine Radiance, Divine Luminosity, Pure Beauty, Truth, etc

[Mythical]: Hieros Gamos (Sacred Marriage / Sacred Union); finding the Philosopher's Stone (having turned your lead into gold); pulling the sword (blade of light) from the stone (your pineal); finding the fountain of youth (immortality); finding the Holy Grail (the sacred green stone); finding the Emerald Tablet of Thoth; building the temple & raising the capstone; circling the square; hatching the egg, finding the pot o' gold at the end of the rainbow, slaying the dragon, exiting the matrix, etc.

Q: HOW WOULD YOU KNOW IF SOMEONE HAS ATTAINED ENLIGHTENMENT?

LOOKS ARE DECEPTIVE: There is no physical change in outward appearance that serves as immutable evidence for someone having attained enlightenment. Physically (outwardly), one will be just as human as anyone else; to include every bodily function & human emotion, the latter being rooted to the personality & omnidirectionally measured to various degrees. Spiritually (inwardly), this includes retaining their own personality (your personality is not forfeited after attaining enlightenment), having their own personal/cultural tastes (in music, food, beauty, weather, etc.), having their own opinions & the ability to change their opinions.

Q: HOW WOULD YOU TRULY KNOW?

COHERENCY OF KNOWLEDGE: There is a spiritual change in cognition that does serve as evidence for someone having attained enlightenment. Other than your own direct experience, the only other way to surely know that someone has attained enlightenment is for them to bring forth irrefutable knowledge from their experience (from the other side) that would corroborate their claim. Many have done this, although imperfectly (leaving behind imperfect transmissions). Still, many more enlightened men have left nothing behind for humanity to contemplate. They simply vanished into the wilderness & away from the public, to live in solitude & self-contemplation. The Ultimate Knowledge to return is the Prisca Theologia (the Ancient Theology), or said simply, the knowledge of how everything is commensurable. You will be bestowed, not with the knowledge of everything, but rather, with the knowledge of the one thing that explains everything. It is the highest knowledge that a human can attain.

"Is there one piece of knowledge that explains it all?" - Bagavan & Vishnu Purana

"Sir, what is that through which, if it is known, everything else becomes known?" – Mundaka Upanishad (opening question)

Q: DOES ENLIGHTENMENT RELIEVE ME OF MY PHYSICAL BURDENS?

THE DELUSION OF AN EASY LIFE: Many people misconceive that once you attain enlightenment all your problems miraculously disappear. However, the converse is true; you become acutely aware (hyper-sensitive) of your own burdens. Gautama attained enlightenment (became the Buddha), then died from food poisoning. Mani attained enlightenment (became the Zoroaster/Buddha/Christ) & later was skinned alive. Jesus attained enlightenment (became the Christ), then suffered ridicule, persecution, & crucifixion. Ramakrishna attained enlightenment (became the Brahman), then died from throat cancer. The Prophet Muhammad (PBUH) was poisoned. Their lives evidence that even though you can attain enlightenment, you don't escape suffering while still in human form. Struggle (burden) is an inherent part of growth; What is important is how you overcome the challenges within your life.

"Do not pray for an easy life. Pray for the strength to endure a difficult one." – Bruce Lee

Q: WILL I BE PERFECTED?

THE FOOLISH SEARCH FOR 'THE PERFECT MAN': You will have attained a spiritual perfection. But you will also be relegated to your physical form (an imperfect form). A comparable Japanese concept is Wabi Sabi (Perfectly Imperfect). There is a saying within Buddhism that anyone looking for a perfect man is looking for a 'Stone Buddha.' It implies that only a statue is capable of simultaneously agreeing with everyone.

Q: IS JESUS COMING ON THE CLOUDS?

THE FOOLISH QUEST FOR EXTERNAL SALVATION: The most extreme expression of this foolish quest is the 'literalist' who dogmatically believes that a magical man in flowing white robes, riding a magic white horse, & wielding a magic sword is going to burst out of the physical clouds above, offering externalized salvation. This is a lazy man's approach to salvation & clutched by personality types that wish to be saved while simultaneously keeping all their flaws. No real effort will ever be made by these people, as this would require the uncomfortable burden of embracing the struggle, so they would rather rely on an externalized (outwardly projected) fantasy to save them rather than put in the effort to save themselves. Saint Augustine of Hippo listed this very reason, among others, as to why Platonism (which required intense education toward your own salvation) would fail as opposed to Christianity (which required nothing more than the easy path of 'belief'). Truth be known, the path of Plato is correct; no one can save you but yourself. Ezekiel 14:14 also tells us that no one can save you but yourself. It is an individual journey. You must deliver your own soul.

Q: HAS ANYONE EVER DESCRIBED WHAT I SEEK?

What you are really asking is "has anyone ever described what I seek, & in a way that I can easily understand, even though I don't actually know what I seek, because I have never experienced that which I seek." Yes. The world's sacred teachings capture & describe what you seek, perhaps most easily understood as "Communion with God", & from enumerable points of view; from the creator without form (abstractions, conceptualizations, logos) to the creator with form (from geometric expressions to physical personifications). Moreover, these viewpoints are generally told from a divine orator who struggles with articulating a comprehensive & clear conceptualization of God while reinforcing the elusiveness & indescribability of God, & of the ineffable experience of that true Communion with God.

POV OF LOVE: In *The Encomium of Love*, Plato's Symposium, what you seek (Communion with God) is described as (from the POV of) Love (Eros). When it came to turn for Socrates to speak, he relayed what he had heard from Diotima of Mantinea:

"These are the lesser mysteries of love, into which even you, Socrates, may enter; to the greater & more hidden ones which are the crown of these, & to which, if you pursue them in a right spirit, they will lead, I know not whether you will be able to attain. But I will do my utmost to inform you, & do you follow if you can.

[Instructions]: For he who would proceed aright in this matter should begin in youth to visit beautiful **forms**; & first, if he be guided by his instructor aright, to love one such form only-out of that he should create fair thoughts [Platonic Love, Pure Love]; & soon he will of himself perceive that the beauty of one form is akin to the beauty of another; & then if beauty of form in general is his pursuit, how foolish would he be not to recognize that the beauty in every form is & the same! & when he perceives this, he will abate his violent love of the one, which he will despise & deem a small thing, & will become a lover of all beautiful forms; in the next stage he will consider that the beauty of the mind is more honourable than the beauty of the outward form. So that if a virtuous soul have but a little comeliness, he will be content to love & tend him, & will search out & bring to the birth thoughts which may improve the young, until he is compelled to contemplate & see the beauty of institutions & laws, & to understand that the beauty of them all is of one family, & that personal beauty is a trifle; & after laws & institutions he will go on to the

sciences, that he may see their beauty, being not like a servant in love with the beauty of one youth or man or institution, himself a slave mean & narrow-minded, but drawing towards & contemplating the vast sea of beauty, he will create many fair & noble thoughts & notions in boundless love of wisdom; until on that shore he grows & waxes strong, & at last the vision is revealed to him of a single science, which is the science of beauty everywhere. To this I will proceed, please give me your very best attention:

"He who has been instructed thus far in the things of love, & who has learned to see the beautiful in due order & succession, when he comes toward the end will suddenly perceive a nature of wondrous beauty (& this, Socrates, is the final cause of all our former toils)-a nature which in the first place is everlasting, not growing & decaying, or waxing & waning; secondly, not fair in one point of view & foul in another, or at one time or in one relation or at one place fair, at another time or in another relation or at another place foul, as if fair to some & foul to others, or in the likeness of a face or hands or any other part of the bodily frame, or in any form of speech or knowledge, or existing in any other being, as for example, in an animal, or in heaven or in earth, or in any other place; but beauty absolute, separate, simple, & everlasting, which without diminution & without increase, or any change, is imparted to the ever-growing & perishing beauties of all other things. He who from these ascending under the influence of true love, begins to perceive that beauty, is not far from the end. & the true order of going, or being led by another, to the things of love, is to begin from the beauties of earth & mount upwards for the sake of that other beauty, using these as steps only, & from one going on to two, & from two to all fair forms, & from fair forms to fair practices, & from fair practices to fair notions, until from fair notions he arrives at the notion of absolute beauty, & at last knows what the essence of beauty is.

This, my dear Socrates," said the stranger of Mantinea, "is that life above all others which man should live, in the contemplation of beauty absolute; a beauty which if you once beheld, you would see not to be after the measure of gold, & garments, & fair boys & youths, whose presence now entrances you; & you & many a one would be content to live seeing them only & conversing with them without meat or drink, if that were possible-you only want to look at them & to be with them. But what if man had eyes to see the true beauty-the divine beauty, I mean, pure & dear & unalloyed, not clogged with the pollutions of mortality & all the colors & vanities of human life-thither looking, & holding converse with the true beauty simple & divine? Remember how in that communion only, beholding beauty with the eye of the mind, he will be enabled to bring forth, not images of beauty, but realities (for he has hold not of an image but of a reality), & bringing forth & nourishing true virtue to become the friend of God & be immortal, if mortal man may. Would that be an ignoble life?"

THE PRIMARY POV OF GOD



LIGHT!

[Christian]: "... God is Light ..." – 1 John 1:5

[Christian]: "I AM the Light of the World. Whoever follows me will not walk in darkness, but will have the Light of Life." – Jesus (John 8:12 & 9:5)

[Christian]: "The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light." – Matthew 6:22

[Judaism]: "The Lord is My Light ..." – Psalm 27:1

[Judaism]: "In your Light, we shall see Light" – Psalm 36:9

[Buddhism]: "Be Your Own Light." – Buddha's Last Words

[Avatamsaka Sutra]: Buddha's Light & Wisdom is all pervasive & omnipresent throughout out the cosmos.

[Hinduism]: "I [Krishna] Am ... the Light ..." – Bhagavad Gita 7.8

[Hermetic]: "That Light, He said, am I, thy God ..." – Poimandres

[Islam]: "Allah is the Light of the Heavens & Earth" – Quran 24:35

[Al-Ghazzali]: "God is the highest & the ultimate Light."

[Al-Ghazzali]: "God alone the real, the true Light, & beside Him there is no light at all."

[Neo-Platonic]: God is "Archetypal Light." – Dionysius the Areopagite

[Gnostic]: "I am the Light that is over all things. I am all: ..." – The Sermon on the Light

[Egyptian]: "Realize that Your Home is Not on the Earth but in the Light." – Egyptian Proverb

[Greek]: Zeus, Apollo, & Helios are the Gods of Light.

[Pythagorean]: Pythagoras was sent by Helios (God of the Sun, Light, & Knowledge).

[Zoroastrian]: Ahura Mazda exists in the Light above. Face a Light source (Sun/Flame) when you worship.

[Ifa]: "We praise the Light of Earth." The single lines represent the Light. The Baba Ejiogbe (1st Major Odu) evokes the Light that illuminates the universe.

[Plato]: "There is no sensible thing in all the world more worthy to be an image of God than the sun, which with its sensible Light illumines first itself, & then all celestial & elementary bodies; so God first illumines Himself with intellectual Light, & then the celestial & other intelligences."

[Philo]: "... & if anyone were to call it [God] Universal Light, he would not be very wrong ..."

[Plotinus]: Compared the One to Light, the concept of Good, & the principal of Beauty. Plotinus' apophasis is not just a mental exercise, an acknowledgement of the unknowability of the One, but a means to ecstasis and an ascent to "the unapproachable light that is God."

[Roman Catholic]: "We believe in one God, the Father Almighty, Maker of all things visible & invisible. And in one Lord Jesus Christ, the Son of God, begotten of the Father, Light of Light, ..."

[Kabbalah]: Ohr Ein Sof is the Infinite Light of Divine Self-Knowledge.

[Kabbalah]: The 10 Sephirot are "lights invested in vessels."

[Shaykh Yahya as-Suhrawardi]: Author of The Science of Mystic Lights. "Whoever knows philosophy & perseveres in thanking & sanctifying the Light of Lights, will be bestowed with the Royal Light of Glorification & with the Royal Splendour of Light, & – as we have said elsewhere – Divine Light will further bestow upon him the cloak of royal power & value. Such a person shall then become the natural Ruler of the Universe." – The Book of Radiance

[Anandamayi Ma]: "Everything in its essence is Light."

[Freemasonry]: "Masonry is a march & a struggle toward the Light." "Light! All comes from Light, & all returns to it." – Albert Pike, Morals & Dogma

[Blavatsky]: "Oh candidate for Light! Thou hast, thou mayest enter."

[Blavatsky]: "Thy soul gaze center on the one pure Light. The Light that is free from affection; & use thy golden key."

From the Primary POV of God (Light), streams enumerable ancillary points of view (enfoldments) of God. God (Light) is One (1) from the Numerical POV. God is also commonly visualized from the Astronomical (Astrological) POVs, as well as the Planetary POVs.

GEOGRAPHIC (REGIONAL) VIEWS OF GOD

- Far-East Asia (China, Japan): The Serene Natural POV (the Catfish swimming up the stream, the Flow, etc.)
- South-Asia & Oceania (India & Australia): The Dreamer POV (Vishnu reclining within his own dreams, Maya, Dreamtime, etc.)
- Middle East (Zoroastrian, Judaism): The Fire Element POV (Eternal Flame, the Burning Bush, etc.)
- West: (Greco-Roman, UK, America): The Builder POV (Jesus was a carpenter, Grand Architect, etc.)

HISTORIC VIEWS OF GOD

The world has witnessed an historical conceptual unfoldment from the idea of superhuman physical anthropomorphic gods (Homer & Hesiod), to Material Monism (Elementalism), then progressively towards a more abstract understanding of God, culminating in a reluctant point of seeming unknowability.

[GODS & HEROES]: The Ancient Greeks (c. 8th Century BCE) explained the origin & nature of the world through myths of anthropomorphic gods & heroes. Homer through the Iliad & Odyssey & in Hesiod's Theogony. These works served as the traditional religious view, & the gods were worshipped as immortal physical beings. Phenomena like lightning & earthquakes were attributed to the actions of the gods.

[ELEMENTALISM]: The Ionian school of pre-Socratic philosophy (c. 6th Century BCE) practiced Material Monism (Elementalism). This school included such thinkers as Thales, Anaximander, Anaximenes, Heraclitus, Anaxagoras, & Archelaus.

[WATER]: Thales (624 – 546 BCE) is regarded as the earliest Western philosopher. Thales attempted to find naturalistic explanations of the world without referencing the supernatural. His most famous belief was his cosmological doctrine, which held that the world originated from WATER. He explained earthquakes by imagining that the Earth floats on water & earthquakes occur when waves rock the Earth.

[EARTH]: Anaximander (610 – 546 BCE) believed the beginning or first principle (arche) is an endless, unlimited MASS (apeiron), subject to neither old age nor decay, which perpetually yielded fresh materials from which everything we can perceive is derived. This is later reflected in the Hermetic teachings.

[AIR]: Anaximenes (585 – 528 BCE) believed that AIR was the arche. He noted that air could change into other forms through either condensation or rarefaction. Condensation would make the air denser, turning it into wind, clouds, water, earth, & finally stone. Rarefaction would make the air less dense which eventually became fire.

[FIRE/FLUX/FLOW]: Heraclitus (535 – 475 BCE) disagreed with Thales, Anaximander, & Pythagoras about the nature of the ultimate substance. He claimed instead that everything was derived from the element FIRE, rather than from air, water, or earth. This led to the belief that change is real & stability illusory. For Heraclitus, "Everything flows, nothing stands still." Heraclitus also thought the LOGOS (lit. word, discourse, or reason) gave structure to the world.

[MIND]: Anaxagoras (510 – 428 BCE) regarded material substance as an infinite multitude of imperishable primary elements, referring all generation & disappearance to mixture & separation respectively. All substances were ordered by an ordering force, NOUS (The Cosmic Mind). This is later reflected in the Hermetic teachings.

[NUMBER]: Pythagoras (570-495 BCE) described God from the Numerical POV & even declared that "God is Number." He symbolized God by "The Tetractys." This was the first time God was symbolized as a geometric form (the triangle). Aristotle later said: "The so-called Pythagoreans applied themselves to mathematics & were the first to develop this science; & through studying it they came to believe that its principles are the principles of everything." Pythagoras's ideas & teachings had a significant influence on Plato's philosophy, particularly in the areas of mathematics, metaphysics, & the theory of forms.

[BEING]: Parmenides (fl. 6th/5th Century BCE) is considered the founder of ontology (the study of "being") & the founder of the Eleatic school of philosophy, which also included Zeno of Elea. Parmenides & Zeno, the founders of metaphysical logic, put forth difficult-to-answer arguments in favor of the idea that there can be no movement. They held that any movement would require a void—which is nothing—but a nothing cannot exist. The Parmenidean position was "You say there is a void; therefore the void is not nothing; therefore there is not the void."

[ATOMISM]: Leucippus (fl. 5th Century BCE) was a pre-Socratic who developed the philosophical school of Atomism. The atomistic void hypothesis was a response to the paradoxes of Parmenides & Zeno. He embraced the idea of a void (vacuum) yet rejected the idea that there was an intelligent force governing the universe (i.e., God). The atomists derived all definiteness of phenomena (both physical & mental) from elementary particles, the infinite number of which were homogeneous in quality, but heterogeneous in form. This made it necessary for them to establish the reality of a vacuum or space, & of motion, which they said is the eternal & necessary consequence of the original variety of atoms in the vacuum or space. All phenomena arise from the infinite variety of the form, order, & position of the atoms in forming combinations. It is impossible, they added, to derive this supposition from any higher principle, for a beginning of the infinite is inconceivable. His pupil Democritus (460-370 BCE) said: "But in reality, there are atoms & the void."

[DISDAIN FOR MATERIALISM]: Antisthenes (446-366 BC) was a pupil of Socrates. He is credited as the founder of Cynicism (rigorous asceticism, shamelessly free from social constraints, & the root of Stoicism).

He argued that there were many gods believed in by the people, but only one natural God, which resembled nothing on earth & therefore could not be understood from any representation.

[IDEA/FORM]: Plato (428-348 BC) was a pupil of Socrates. He refuted the old Homeric conceptions of the gods & conceived of a different & more elaborate systematic view of the gods, which included planets (visible gods) & forms (invisible gods). The ultimate God was "The Good, The One, The Beautiful." Plato said: "There is no sensible thing in all the world more worthy to be an image of God than the Sun, which with its sensible Light illumines first itself, & then all celestial & elementary bodies; so God first illumines Himself with intellectual Light, & then the celestial & other intelligences."

[MOTION]: Aristotle (384-322 BC) (a former student of Plato) described God from the POV of Motion & in doing so countered the Atomistic POV. Using logic & reason, he determined that ultimately God was the only intelligible substance, which is both immovable & intelligent. He argued that God is the ultimate cause of motion & change yet remained unmoved himself (The Unmoved Mover).

[STRICT MATERIALISM]: Zeno (334-262 BC) was the founder of Stoicism (the offspring of Cynicism). The Stoic doctrine emphasized a strict materialism, denying the existence of non-material entities. According to the Stoics, all beings were material (everything in the universe is composed of matter) & non-material entities did not exist (concepts such as time, place, void, are not independent of matter but are instead "subsisting" in some form). All things were connected as a single living entity, governed by a Divine Fire or Logos.

[MIND]: The Hermetics (3rd Century BC – 3rd Century AD) saw that Aristotelian divine intelligence or alternately the Stoic Divine Fire (Logos) from the Mental Monism POV. IOWs, God was Universal Mind. God was All, & the All within All. This viewpoint implied a direct connection between your individual human mind & the Universal All Mind, being of the same essence, only varying in degree.

[ILLUSION]: Heterodox Christianity (Gnosticism) (1st – 3rd Centuries AD) had many different views. A prominent view was Docetism; the belief that Jesus was an Illusion (a phantom or apparition). Jesus was not a physical being & his human form was a mere semblance without any true reality. Docetism was rejected & declared a heresy at the First Council of Nicaea (325 AD).

[HUMAN/LITERALISM]: Orthodox Christianity (c. 200 AD) viewed (& still views) Jesus as both Man & God (both Mortal & Divine). This viewpoint goes further than the Hermetic POV, in that Jesus not only had a Divine Mind (the Mind of God), but that his physical form was a direct manifestation of the Universal God. Jesus & God were "One" in essence & substance (to some degree).

[MIND & LIGHT]: Plotinus (204-270 AD) taught that there was a supreme, totally transcendent "One" which he compared to "Light", the Divine Intellect/Nous (Mind) to the "Sun", & lastly the Soul (Psyche) to the "Moon" whose light is merely a "derivative conglomeration of light from the 'Sun'". His "One" "cannot be any existing thing", nor is it merely the sum of all things (like the Stoic doctrine of disbelief in non-material existence), but "is prior to all existents". Plotinus (in succession of the Platonic Academy & just as Plato) identified his "One" with the concept of 'Good' & the principle of 'Beauty'.

Q: HOW DO I ASCEND?

It is easy & truthful to tell someone to simply “Be Good & Search for God,” as these are the two main components of ascension. This answer is correct, however also vague & thus unsatisfactory, leaving much to be desired. How easy is it to just say, “Be Good”, as opposed to actually doing it? This is the fundamental struggle that everyone must face every day, & that struggle is individualized down to the person. There are as many paths as there are people. However, although each path is individually nuanced & unique, all paths share commonalities & generalizations (facets within the fractal). Every Path has (1) an internal component (inner work), & (2) a practical application component (outer work).

Inner work is discussed primarily from the viewpoints of (1) The Mind (Thought) &/or (2) The Heart.

“By the mind alone it is to be perceived ...” – Fourth Brahmana

“That subtle Self is to be known by thought there where breath has entered fivefold, for every thought of men is interwoven with the senses, & when thought is purified, then the Self arises.” – Mundaka Upanishad, third Mundaka, first Kandha

HINDU: In the Bhagavad-Gita, this is the moment when Arjuna attained enlightenment:

Krishna: “Engage your mind always in thinking of Me, offer obeisances & worship Me. Being completely absorbed in Me, surely you will come to Me.”

Arjuna: “My dear Krishna, O infallible one, my illusion is now gone. I have regained my memory by your mercy, & I am now firm & free from doubt & am prepared to act according to Your instructions.” - BG18.73

PHILOSOPHICAL: Manly P. Hall described it through the point of view of suffering for it:

“Many great mystics have pointed out that man really never touches the depth of himself unless he is called upon to meet the challenge of a great pain & sorrow in his own heart. It is only in depth that the person gains strength, & depth comes to us largely through emergency & responsibility. Without this depth we cannot grow, & if therefore we must grow to peace through the pain that brings us peace, then the pain is a medicine that we must accept. If in the case of a sick person it is indicated that only some heroic remedy, perhaps surgery, is going to correct the condition, then the individual must face this pain for the good that it will ultimately accomplish for him. In our way of life, because everything that goes wrong materially is a wrench upon us & because our center of consciousness is so set in material things, anything which would force us to accept the importance of spiritual value may come as a hurt. However, it is only an apparent hurt, for from this hurt must come our redemption. From this hurt must come the understanding that opens for us a much larger universe.” – Manly P. Hall

CHRISTIAN: Jesus did as well. He simply tells you:

“Whoever does not take his cross & follow me is not worthy of me.” – MAT 10:38

Q: CAN I ATTAIN ENLIGHTENMENT THROUGH SYSTEMATIC STUDY?

Augustine of Hippo (354-430 AD) taught Christian Hermeneutics. He was the first Christian thinker to be deeply sensitive to the immense difficulties to be found, who labored almost to despair over his problems. Augustine's philosophical method, especially demonstrated in his Confessions, had a continuing influence on Continental philosophy throughout the 20th century. His descriptive approach to intentionality, memory, & language as these phenomena are experienced within consciousness & time anticipated & inspired the insights of modern phenomenology & hermeneutics.

Medieval theologians described four methods of systematically interpreting the scriptures, which pointed in four different directions:

1. The Literal (Historical) - Backwards to the Past (Knowledge)
2. The Allegorical (Metaphorical) - Forwards to the Future (Wisdom)
3. The Tropological (Conscionable/Mental/Emotional) - Downwards to the Moral (Human)
4. The Anagogical (Mystical) - Upwards to the Spiritual (Heavenly)

Alas, most people seem stuck on one (1) with occasional flashes of two (2) & questionable/fickle vacillations of three (3). However, if you center yourself & master all four (4) you will set the internal conditions to Open your Heart, whereupon that Ineffable Superconscious Light will Pour Forth from the Aether (Quantum Space) & Bathe your Heart & Mind in a process culminating in Enlightenment. You will become Balanced. You will Know Peace. You will Know Yourself. You will become a 'Mind-Born Son.'

Q: CAN I ATTAIN ENLIGHTENMENT THROUGH STUDY ALONE?

ARISTOTLE: "Educating the mind without educating the heart is no education at all."

BUDDHISM: "The thoughtless man, even if he can recite a large portion, but is not a doer of it, has no share in the priesthood, but is like a cowherd counting the cows of others. The follower of the law, even if he can recite only a small portion, but, having forsaken passion & hatred & foolishness, possesses true knowledge & serenity of mind, he, caring for nothing in this world or that to come, has indeed a share in the priesthood." – The Dhammapada, 1.19-20

MUNDAKA UPANISHAD: "That Self cannot be gained by the Veda, nor by understanding, nor by much learning. He whom the Self chooses, by him the Self can be gained. The Self chooses him (his body) as his own." – Mundaka Upanishad, 2nd Khanda

ADI SHANKARA: "Even study of the scriptures is useless, since it does not give the desired result. Once one knows the truth of the Supreme, study of the scriptures becomes unnecessary because there is nothing more to be gained." "To one who is bitten by the serpent of ignorance, salvation can only come from the elixir of self-knowledge, & not from the Vedas, scriptures, incantations, or any other remedies."

AL-GHAZALI: The 11th Century Persian Shafi'i Sunni Muslim scholar & polymath. He was head of the Nizamiyya University in Baghdad - the most prestigious academic position in the Muslim world at the time. At the pinnacle of his career, he walked away from it all to attain enlightenment:

"I owed my deliverance, not to a concatenation of proofs & arguments, but to the light which God caused to penetrate into my heart. The light which illuminates the threshold of all knowledge."

Q: WHAT AM I FIGHTING?

A: YOURSELF. 😬

"Man conquers the world by conquering himself." – Zeno of Citium

"Attack the evil that is within yourself, rather than attacking the evil that is in others." – Confucius

"When you see someone not so good, reflect on your own weak points." – Confucius

"Why do you look at the speck in your brother's eye, but fail to notice the beam in your own eye? How can you say, 'Brother, let me take the speck out of your eye,' while you yourself fail to see the beam in your own eye? You hypocrite! First take the beam out of your own eye, & then you will see clearly to remove the speck from your brother's eye." – Jesus (Luke 6:41-42)

Q: HOW DO I FIGHT MYSELF? 🤔

A: SYSTEMATICALLY

STEP 1. SET THE CONDITIONS: Aristotle called it “Leisure.” Relaxation. Cultivation. Necessity dictates that you must remove yourself from a certain amount of external worldly distractions & refocus that time & energy on your internal turmoil & distractions.

“The danger of the soul is always its overintensities. It’s an immediately available flood of psychic pressure. It is therefore most vital that the soul be qualified through relaxation, through leisure, & the cultivation of a certain serenity of spirit.

When the soul is relaxed, & its pressures have been withdrawn from material things, we can begin to estimate or experience the soul’s need of itself. We have been so concerned with what the soul could do for the body that, & why the soul contributes to a picturesque if not strenuous material existence, we have forgotten that the soul is the evolving thing, that it has a purpose of its own, & that that purpose has very little in common with the average uses that we make of psychic energy.

So what is the purpose of the soul? Well, probably, the purpose of the soul could again be defined as its instinctive need to follow the Platonic rule. Namely, to worship the One, love the Beautiful, & serve the Good.” – Manly P. Hall

“That is the reason why a man should be of good cheer about his own soul if during life he has ignored the pleasures of the body & its ornamentation as of no concern to him & doing him more harm than good but has seriously concerned himself with the pleasures of learning & adorned his soul not with alien but with its own ornaments namely moderation, righteousness, courage, freedom, & truth, & in that state await his journey to the underworld.” – Socrates, Phaedo

STEP 2: HAVE FAITH: Manly P. Hall explained it:

BLIND FAITH: The term ‘blind faith’ has become a common ad hominem, ironically among the spiritually blind. Faith is not man’s blind acceptance of values which he cannot see or understand. The foundation of faith is not believing in something which cannot be demonstrated.

OPEN-EYED FAITH: If your faith needs a foundation, it can be found in your ability to accurately observe the most common patterns in everyday life. Any person who practices keen open-eyed observations will have an unshakeable foundation for faith.

FAITH IN LOGOS (THE PATTERN): Humans are pattern-recognition creatures. Any person can see in the unfoldment of history, art, music, literature, science, education, religion, & philosophy, indications of the workings of laws, & can come to the realization that life is a legitimate fractal unfoldment of law & within law, such as phi (the golden proportion) & the fine-structure constant (1/137) appearing throughout the natural world (phyllotaxis). Observe that Right Hand Circular Polarization (RHCP) applies to the smallest scales, such as DNA, all the way to the largest scales, such as a galactic structure.

LOGICAL FAITH: Since we can observe laws within nature, the inevitable question arises; “who or what made the laws?” The moment we have this concept is the moment our faith is founded on the acceptance of the undeniable. We live in the presence of natural laws that we constantly behold; laws which without we could not function, could not continue in our daily courses, & could not exist. Therefore, we do not have to “blindly” accept. We merely have to thoughtfully consider the very facts with which we are surrounded with every moment of our existence.

“But without faith it is impossible to please him: for he that cometh to God must believe that he is, & that he is a rewarder of them that diligently seek him.” - Hebrews 11:6

STEP 3. DHARMA COMBAT: There are many points of view found within each religion. In general, what you are working toward requires you to some personal degree to:

- *Use your Mind to Balance your Heart.
- *Cleanse your inner temple to make it a place fit for God to dwell.
- *Persistently strengthen your virtues while relentlessly wrestling control over your vices.
- *Diligently work toward mastering the art of self-control, self-discipline (the perfect discipline).

HINDU: The Arishadvarga (Evil Passions) are the six enemies of your mind. These are: (1) Kama (Desire/Lust), (2) Krodha (Anger), (3) Lobha (Greed), (4) Mada (Ego), (5) Moha (Attachment), & (6) Matsarya (Jealousy). Additionally (7) Alasya (Laziness) is also a negative attribute. The first three pave the way towards hell, while the first two bring about difficult experiences in our lives. From the Ego (Mada) or False Ego (Ahankara), all your actions in the world are for selfish ends. According to the Vedas & Bhagavad Gita, these traits bind your soul to the cycle of birth & death & keep it confined in this material world.

STOIC: The Stoic 'Passions' are various forms of emotional suffering. Beginning with Zeno, the Stoics arranged the passions under four headings: Distress, Pleasure, Fear, & Lust. A Wiseman (Sophos) is defined as someone who is free from the passions (apatheia):

1. Distress (Lupē): An irrational contraction, or a fresh opinion that something bad is present, at which people think it right to be depressed.

- Envy: Distress incurred by reason of a neighbor's prosperity.
- Rivalry: Distress, should another be in possession of the object desired & one has to go without it oneself.
- Jealousy: Distress arising from the fact that the thing one has coveted oneself is in the possession of the other man as well as one's own.
- Compassion: Distress arising from the wretchedness of a neighbor in undeserved suffering.
- Anxiety: Oppressive distress.
- Mourning: Distress arising from the untimely death of a beloved object.
- Sadness: Tearful distress.
- Troubling: Burdensome distress.
- Grief: Torturing distress.
- Lamenting: Distress accompanied by wailing.
- Depression: Distress accompanied by brooding.
- Vexation: Lasting distress.
- Despondency: Distress without any prospect of amelioration.

2. Fear (Phobos): An irrational aversion, or avoidance of an expected danger.

- Sluggishness: Fear of ensuing toil.
- Shame: Fear of disgrace.
- Fright: Paralyzing fear which causes paleness, trembling & chattering of teeth.
- Timidity: Fear of approaching evil.
- Consternation: Fear upsetting the mental balance.
- Pusillanimity: Fear following on the heels of fright like an attendant.
- Bewilderment: Fear paralyzing thought.
- Faintheartedness: Lasting fear.

3. Lust (Epithumia): An irrational desire, or pursuit of an expected good but in reality bad.

- Anger: Lust of punishing the man who is thought to have inflicted an undeserved injury.
- Rage: Anger springing up & suddenly showing itself.
- Hatred: Inveterate anger.
- Enmity: Anger watching as opportunity for revenge.
- Wrath: Anger of greater bitterness conceived in the innermost heart & soul.
- Greed: Insatiable lust.
- Longing: Lust of beholding someone who is not present.

4. Delight (Hēdonē): An irrational swelling, or a fresh opinion that something good is present, at which people think it right to be elated.

- Malice: Pleasure derived from a neighbor's evil which brings no advantage to oneself.
- Rapture: Pleasure soothing the soul by charm of the sense of hearing.
- Ostentation: Pleasure shown in outward demeanor & puffing oneself out extravagantly.

The Stoics distinguished between the good, the bad, & the indifferent. People have freedom, & this freedom consists in emancipation from irrational desires (lust, riches, position in life, domination, etc.) & in subjecting the will to reason. Chrysippus laid the greatest stress on the power of will & the worth & dignity of the individual.

The Stoics sought to be free of these unruly emotions (pathe), which they regarded as being contrary to nature. Passions are the disturbing element in right judgment. Chrysippus wrote a whole book, On Passions, concerning the therapy of the emotions. Passions are like diseases which depress & crush the soul, thus he sought to eradicate them (apatheia). Wrong judgements turn into Passions when they gather an impetus (a momentum) of their own (just as, when one has started running, it is difficult to stop). One cannot hope to eradicate passions when one is in the heat of love or anger: this can only be done when one is calm. Therefore, one should prepare in advance, & deal with the passions in the mind as if they were present. By applying reason to passions such as greed, pride, or lust, one can understand the harm which they cause.

HERMETIC: The Corpus Hermeticum used a twelve-fold system that identified the primary vices as "Tormentors." These are: (1) Nescience (Not Knowing), (2) Grief, (3) Intemperance, (4) Concupiscence, (5) Unrighteousness, (6) Avarice, (7) Error, (8) Envy, (9) Guile, (10) Anger, (11) Rashness, (12) Malice.

"These are in number twelve; but under them are many more, my son; & creeping through the prison of the body they force the man that's placed within to suffer in his senses. But they depart (although not all at once) from him who hath been taken pity on by God; & this it is which constitutes the manner of Rebirth." – Corpus Hermeticum, Chapter XIII, 7

The 12 Torments of the Darkness are driven out by the Ten Powers. These powers are not explicitly detailed in a single, unified list, but you know them as the 7 Hermetic Principles along with 3 other powers (The Good, Life, & Light). The last three powers act as a triune force, & their presence [3 = Pineal Activation!] along with the other seven powers [7 = Chakra Activation!] signifies the completion of spiritual rebirth [10 = Perfection/Completion] & the attainment of divine knowledge & joy. Once all ten powers are present, "spiritual birth is complete & by this birth we have become divine."

"The soul in man, however, not every soul, but one that pious is a daimonic something & divine. & such a soul when freed from the body, if it has fought the fight of piety (to know God & to do wrong to no man) such soul becomes entirely mind." – Corpus Hermeticum

GNOSTIC: The Secret Book of John (Sethian Sect) reveals your required inner work within the framework of an elaborate unfolding cosmic drama. Yaldabaoth (the personification of Ignorant Darkness) (the state of mind) united with Thoughtlessness & gave birth to (unfolded the fractal of) the 12 Ruling Authorities. He made the first seven rulers to reign in the seven spheres of heaven. Each of these Authorities created six demons apiece, & 365 demons that worked together to form your physical (material) body.

SEVEN RULERS (ARCHONS)

1. Athoth [No thought]
2. Harmas [called the eye of flame]
3. Kalilaumbri
4. Yabel
5. Adonaiu [called Sabaoth] = Saturn
6. Cain [called the Sun]
7. Abel

SEVENFOLD POWERS TO CONTROL RULERS

1. Goodness
2. Providence
3. Divinity
4. Lordship
5. Kingdom
6. Zeal
7. Understanding

He made the next five rulers to reign in the five depths of the abyss: (8) Abrisene, (9) Yobel, (10) Armupiel, (11), Melcheir-adonei, & (12) Belial, who rules over the very depth of Hades. By nomenclature, these five correspond to the seven archons as such:

SEVEN RULERS (ARCHONS)

1. Athoth [No thought]
2. Harmas [called the eye of flame]
3. Kalilaumbri
4. Yabel
5. Adonaiu [called Sabaoth] = Saturn
6. Cain [called the Sun]
7. Abel

FIVE RULERS (ARCHONS)

1. -
2. Armupiel
3. Abrisene
4. Yobel
5. Melchior-Adonei
6. -
7. Belial

There are Four Chief Demons. From these four demons come passions (note that these four demons are identical to the four headings in Stoicism):

1. Ephememphi (Pleasure). From pleasure comes much evil & unmerited pride, & so forth.
2. Yoko (Desire). From desire comes Anger, fury, bitterness, outrage, dissatisfaction, & so forth.
3. Nenentophni (Distress). From distress arises Envy, jealousy, grief, vexation, discord, cruelty, worry, & mourning.
4. Blaomen (Fear). From fear emerges horror, flattery, suffering, & shame.

SOLOMONIC: The body of Solomonic literature stretches for centuries. The Hebrew literature begins by pinpointing the (your mind's) king demon, Lust. Asmodeus (the demon of Lust, although his name literally translates as "wrath") is the king of demons in the legends of Solomon & the construction of Solomon's Temple (the temple not made with five-fold human hands). In the Babylonian Talmud (Gittin 68), Solomon enslaved Ashmedai to build the Temple, which is an allegorical teaching that, above all else, control your lust & attain a stillness within yourself (your mind & heart). A still foundation is needed for a sturdy temple for God to dwell within.

The Testament of Solomon (c. 1st Century AD) expounds on this vicious (of vice) fractal with Asmodeus (Lust) as the King of demons over 36 "demons," each of them being an evil personification of 36 ailments, fractally synchronistic with the 36 decan stars, from the astronomical POV. These are defeated with five-fold geometry in the form of Solomon's magic pentagram ring on his five-fold pentagonal hand. The geometry of the pentagram is a constant reminder to control your five primary senses (sight, touch, taste, hear, smell).

In the *Malleus Maleficarum* (1486 AD), Asmodeus (Lust), the king of demons, has expanded to 72 (36 + 36) legions of demons under his command. He is one of the Kings of Hell under Lucifer (the Christian personification of “Unbridled Lust”) the emperor. Additionally, Asmodeus (Lust) incites gambling & is the overseer of all the gambling houses in the court of Hell.

Overall, the primary tragic lesson within the Solomonic body of work is best captured within the Testament of Solomon, where he describes how he fell in love with a Shunammite woman, & agreed to worship Remphan (six-pointed star) & Moloch (placed on his forehead) in exchange for sex (six & sex are the same word in Latin). Solomon agreed to sacrifice to them, but at first only sacrifices five locusts by simply crushing them in his hand. Immediately, the spirit of God departs from him, & he is made foolish, his name becoming a joke to both humans & demons. Solomon concludes his text with a warning to the readers, telling you to not abandon your beliefs for sex like he did.

CHRISTIAN: There are different lists of vices that range over the expanse of Christian literature.

Didache (c. 2nd Century): Also called “The Lord’s Teaching Through the Twelve Apostles to the Nations,” was composed by early Syrian Jewish-Christians (absent of Pauline influence). The first section begins: “There are two ways, one of life & one of death, & there is a great difference between these two ways.” It proceeds to discuss various aspects of virtues & vices (do’s & don’ts):

- Love your God who made you
- Abstain from fleshly & worldly lusts
- You shall not: commit murder, adultery, pederasty, fornication, steal, magic or witchcraft, abortion, covet, forswear yourself, bear false witness, speak evil, bear no grudge, be rapacious, a hypocrite, haughty, hate any man.

Prudentius (348 – c. 405 AD) was a Roman Christian poet. His most influential work titled was the allegorical *Psychomachia* (“Battle of Souls”), which incorporated elements of both Hellenic epic & inner psychological conflict. The plot consists of the personified virtues of Hope, Sobriety, Chastity, Humility, etc. fighting the personified vices of Pride, Wrath, Paganism, Avarice, etc. It became the inspiration & wellspring of medieval allegorical literature. Despite the fact that seven virtues defeat seven vices, they are not the canonical seven deadly sins, nor the three theological & four cardinal virtues.

- Faith (Fides) strikes Worship-of-the-Old-Gods Idolatry (*Veterum Cultura Deorum*) on the head.
- Chastity (*Pudicitia*) (the Virgin) is assaulted by Lust (*Sodomita Libido*) (the Whore) but cuts down her enemy with a sword.
- Patience (*Patientia*) enrages Wrath (*Ira*), who attacks but cannot defeat or even injure her. Driven mad with frustration, Wrath ultimately kills herself instead.
- Humility (*Mens Humilis*) (Lowliness) sees Pride (*Superbia*) charging her, but her horse stumbles & Pride is thrown in a pit that Deceit has already dug across the field.
- Sobriety (*Sobrietas*) plants her flag and restores the courage that was taken from the other virtues by the temptation of Indulgence (*Luxuria*).
- Good Works (*Operatio*) strangles Greed (*Avaritia*) who has seized the entire human race.
- Concordia, having heard such great blasphemy, pins the tongue of Discordia with a spear and stops her breath.

Evagrius Ponticus (4th Century AD) identified 8 evil thoughts: (1) Gluttony, (2) Fornication, (3) Greed, (4) Sadness (at another’s fortune), (5) Wrath, (6) Acedia (Apathy, Neglect, Indifference), (7) Boasting, (8) Pride (Self Over-Estimation, Arrogance, Grandiosity).

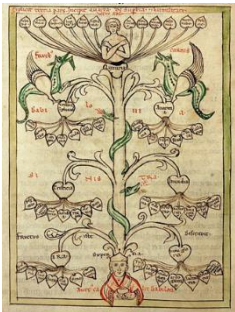
Pope Gregory I (6th Century AD) identified 7 deadly sins: (1) Pride, (2) Greed, (3) Wrath, (4) Envy, (5) Lust, (6) Gluttony, (7) Sloth (Laziness).

Dante Alighieri (13th Century AD) identified 7 deadly vices: (1) Pride (Vanity), (2) Envy (Jealousy), (3) Wrath (Anger), (4) Sloth (Laziness), (5) Avarice (Covetousness, Greed), (6) Gluttony, (7) Lust.

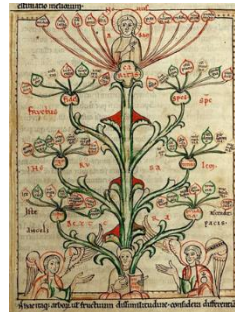
Saint Thomas Aquinas (13th Century AD) described the process of ridding yourself from vice. During this tug-of-war process of rehabilitation of vices & acquisition of virtues, vices that used to persist as a habit will eventually (given enough time, focus, & effort) wane into a mere disposition which notifies you that the vice is in the process of being eliminated.

“Just as vice was created in the first place by repeatedly yielding to the temptation to sin, so vice may be removed only by repeatedly resisting temptation & performing virtuous acts; the more entrenched the vice, the more time & effort needed to remove it.” – Saint Thomas Aquinas

Medieval Christianity (14th Century AD) created an elaborate 49-fold visual aid for you called a “Tree of Virtues” & its complementary “Tree of Vices.” The prime Virtue (Humility) & Vice (Pride) unfolded into 7 Virtues & 7 Vices, each of those unfolding to further reveal 7 sub-virtues & 7 sub-vices, for a total of 49 Vices & 49 Virtues.



- [+] HUMILITY (The Prime Virtue)
1. Prudence (7 sub-virtues)
 2. Fortitude (7 sub-virtues)
 3. Justice (7 sub-virtues)
 4. Temperance (7 sub-virtues)
 5. Faith (7 sub-virtues)
 6. Hope (7 sub-virtues)
 7. Charity (7 sub-virtues)



- [-] PRIDE (The Prime Vice)
1. Greed (7 sub-vices)
 2. Envy (7 sub-vices)
 3. Vanity (7 sub-vices)
 4. Anger (7 sub-vices)
 5. Gluttony (7 sub-vices)
 6. Torpor (7 sub-vices)
 7. Lust (7 sub-vices)

Contemporary Christianity in general recognizes two overarching categories of vice:

1. Spiritual: Vices recognized as spiritual include: (1) Blasphemy (holiness betrayed), (2) Apostasy (faith betrayed), (3) Despair (hope betrayed), (4) Hatred (love betrayed), (5) Indifference (scripturally, a "hardened heart"). These vices are believed to be most serious.
2. Physical: Vices that come from the physical organism as instincts, which if not controlled can become perverse (such as lust). These vices, though sinful, are believed to be less serious.

NUMERIC VIEWS OF GOD:

[Platonism]: 1-Fold POV (Union): Phi (1:1.618...)

[Stoicism]: 2-Fold POV, unfolded to 4-Fold POV + further unfoldment from each category.

[Christian]: 3-Fold, 7-Fold, 49-Fold POV

[Pythagorean]: 5-Fold POV

[Hinduism]: 6-Fold POV

[Hermetic]: 12-Fold POV

[Solomonic]: 36-Fold POV

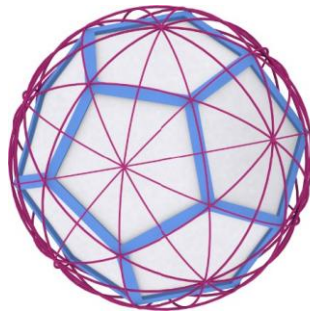
[Buddhism]: Two-Dimensional & Three-Dimensional 5-Fold Light, nested within the higher fractal order of magnitude of 108-folded Light.

Notice that the commonality among these numeric viewpoints is that the geometry unfolds, blossoming into the prime harmonic sequence (6, 36, 72, 144, 108, 432, 540, ...). Notice that this harmonic sequence reduces to the root number 9, known as "the Selfish Number." Thus, the Master Number of the Mind is Number Nine. 9 = The Mind. 9 = Prison. 9 = Hell. 9 = Selfishness. As such, the root sin (master sin unto which all sin grows) is Selfishness.

"All sin stems from selfishness."

"Those who do everything for their own sake alone practice selfishness, which is the greatest of evils." Philo, App. 2, Fragments

PLATONIC SOLIDS: The Dodecahedron is the only single 3-dimensional shape that can perfectly cover a sphere with no overlaps or gaps. This makes it the only Platonic Solid that can Tessellate Space. This means that the Dodecahedron & Space itself are congruent with one another. This knowledge was said to have been the greatest secret of the Pythagoreans, & for which Hippasus was executed at sea. Plato remarked on the Dodecahedron that "... god used it for arranging the constellations on the whole heaven."



From the fractal of 5-Folded Light (the geometry of the pentad) you are attempting to attain a perfect spiritual balance within this 5-folded form of spherical omnidirectional Light called God.

BUDDHISM: In the Sarvastivadin tradition, there are 108 Defilements (vices, impure thoughts, evils, & earthly desires) in our minds which block our path. They must be overcome if you are to achieve enlightenment. These are subdivided into 10 Bonds & 98 Proclivities.

The 10 Bonds are: (1) Absence of shame (2) Absence of embarrassment (3) Jealousy (4) Parsimony (Stinginess) (5) Remorse (6) Drowsiness (7) Distraction (8) Torpor (9) Anger (10) Concealment of wrongdoing

The 98 Proclivities are: Abuse; aggression; ambition; anger; arrogance; baseness; blasphemy; calculation; callousness; capriciousness (unaccountable changes of mood or behavior); censoriousness (being severely critical of others); conceitedness; contempt; cruelty; cursing; debasement; deceit; deception; delusion; derision; desire for fame; dipsomania (alcoholism characterized by intermittent bouts of craving); discord; disrespect; disrespectfulness; dissatisfaction; dogmatism; dominance; eagerness for power; effrontery (insolent or impertinent behavior); egoism; enviousness; envy; excessiveness; faithlessness; falseness; furtiveness; gambling; garrulity (tediously talking about trivial matters); gluttony; greed; greed for money; holding grudges; hard-heartedness; hatred; haughtiness; high-handedness; hostility; humiliation; hurt; hypocrisy; ignorance; imperiousness (assuming power or authority without justification); imposture (pretending to be someone else in order to deceive); impudence; inattentiveness; indifference; ingratitude; insatiability; insidiousness; intolerance; intransigence (refusing to change one's views or to agree about something); irresponsibility; jealousy; being a know-it-all; lack of comprehension; laziness; lecherousness; lying; malignancy; manipulation; masochism; mercilessness; negativity; obsession; obstinacy; oppression; ostentatiousness; pessimism; prejudice; presumption; pretentiousness; pride; prodigality (spending money or using resources freely and recklessly); quarrelsomeness; rage; rapacity (being aggressively greedy or grasping); ridicule; sadism;

sarcasm; seducement; self-denial; self-hatred; sexual lust; shamelessness; stinginess; stubbornness; torment; tyranny; unkindness; unruliness; unyielding; vanity; vindictiveness; violence; violent temper; voluptuousness; & wrath.

108 is derived from the formula:

3 sense experiences × the 6 senses = 18 (= 18 × 1)

36 aversions or cravings to these experiences (= 18 × 2)

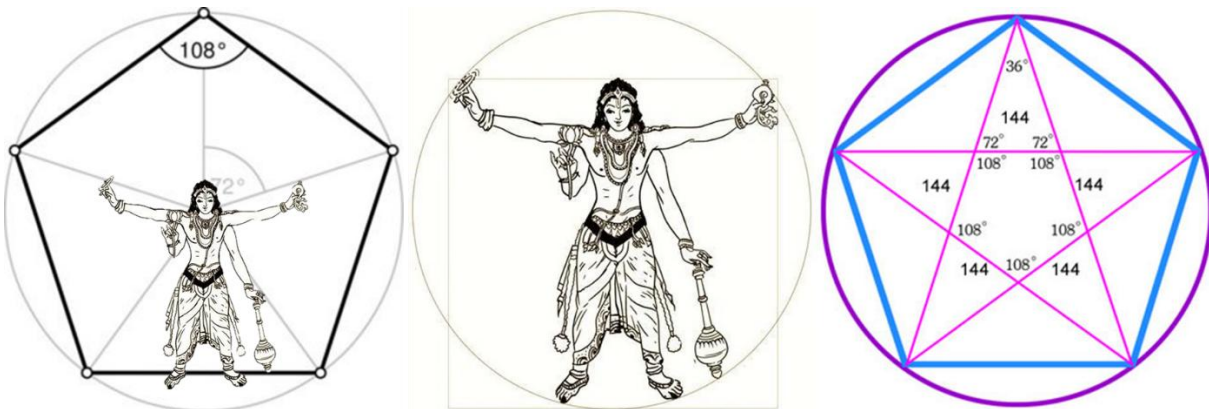
108 Past, Present, & Future incidents of aversion or craving (= 36 × 3)

[As Above]: 108 Evils IN the Mind

[Focal]: 108 Jala (Prayer) beads

[So Below]: 108 Auspicious Signs on the Feet of Buddha

YOU ARE IN THE DHARMA: In Buddhism, the number 108 connects you to your place in the dharma. The human form is five-fold & represented by a five-pointed star contained within a circle to represent the Earth, with 108° in each external angle. Within us, the heart chakra is formed of 108 lines of energy (nadis) & 108 pressure points (marmas). 108°F , meanwhile, is the critical temperature at which our vital organs begin to overheat & shut down.



The “Hans Man” is found in the Vishnudharmottara Purana (c. 6th Century CE). He precedes Davinci’s “Vitruvian Man” by 900 years.

Q: DO I HAVE A CHOICE?

A: YES 👍

Whether one uses a 3-fold, 5-fold, 7-fold, 9-fold, 12-fold, 36-fold, 49-fold, 108-fold, or any n-fold system; whether ones uses any POV to combat the unceasing plethora of human vice, ultimately, all vices can be condensed into one concept (a one-fold system): “All Sin stems from Selfishness.” You have the choice to be unselfish. Choice = Freewill (your birth right).

PLATONIC (YOU HAVE A CHOICE): Plato used the analogy of Your Mind (Reason) Steering the Chariot (Your Heart) Bound by Two Horses (One Good & One Bad). In the *Phaedrus*, Socrates likens ‘reason’ (Mind) to a charioteer, ‘spirit’ to a noble horse, & ‘appetite’ to a badly-behaved horse. Our life is allegorized as a careening heavenly racetrack, where we are in a chariot pulled by these two horses: one noble but sometimes misguided, one ignoble & misguided. But a good charioteer will nevertheless get you where we want to go, directing the horses by means of reason & wisdom.

HERMETIC-CHRISTIAN (YOU HAVE A CHOICE): *The Shepherd of Hermas* (c. 140 AD): “There are two angels with a man - one of righteousness, & the other of iniquity.” These angels (known in later teachings as Conscious & Temptation, or the “Good Angel” & “Bad Angel”) in turn descend into your heart, & attempt to guide your emotions. Hermas is told to understand both angels but only trust the Angel of Righteousness.

MUSLIM (YOU HAVE A CHOICE): The two Kiraman Katibin (“Honorable Scribes”), are two angels (Noble Recorders) called Raqib & Atid, that record your actions. Their work is to write down & record your every action each day. One angel sits on your right shoulder & records all good deeds, while the other sits on your left shoulder & records all bad deeds. The book in which the angels write is the cumulative record of your deeds. Upon your death (Judgement Day) you will be confronted with this record, & the two angels will be present to tell God of your actions in life.

You also have the Mu'aqqibat ("Followers"); two guardian angels posted in front of, & behind you. Muhammad (PBUH) said:

"There is no one among you but he has with him a constant companion (Qareen) from among the Jinn & a constant companion from among the Angels." They said, "You too, O Messenger of Allah?" He said, "Me too, but Allah has helped me against him (the devil-companion) & he has become Muslim (Submitted to God)."

"Then I [Satan] will come at them from before them, & from behind them, & from their right, & from their left; & you [God] will not find most of them appreciative." – S7.17

BUDDHISM (YOU HAVE A CHOICE): In Japanese Buddhism, the Kushoujin are a pair of beings – Dōmyō (Same Name) & Dōshō (Same Birth) – which sit on your shoulders, observing & reporting all your deeds. Dōmyō records good deeds, but Dōshō reports bad ones.

AMERICAN INDIAN (YOU HAVE A CHOICE): The same analogy is presented in *The Tales of Two Wolves*:

Grandfather: “There are two wolves fighting in each man’s heart.”

Son: “Which one wins?”

Grandfather: “The one you feed the most.”

Q: AM I SUPPOSED TO KILL MY VICIES?

A: NO (W/ CAVEAT)

You are not trying to destroy (annihilate, obliterate) them. You are trying to Balance them. You are wrestling them under control. You are putting your infatuations to sleep over the course of time. The Process is a marathon, not a sprint.

STEP 3. SEARCH FOR GOD (DEVOTION): Step 2 outlined what you are facing & how to face it. However, it is also necessary to have a yearning (a deep sincerity, a genuine hunger) within your heart to know God.

“Not that, however, God ignores man; no, right well does He know him, & wills to be known. This is the sole salvation for a man—God’s Gnosis. This is the Way Up to the Mount.” - Corpus Hermeticum

“For the distinctive feature of the good is that “it should be known.” – Corpus Hermeticum

“Do not read superficially, lest you do me an injury, & derive no benefit for yourself. You must study thoroughly & read continually; for you will then find the solution of those important problems of religion, which are a source of anxiety to all intelligent men.” ... “We owe it especially to our scholars & theologians, who endeavor to teach us what is the truth according to the best of their ability.” – Maimonides

“Those, however, whose minds are confused with false notions & perverse methods, who regard their misleading studies as sciences, & imagine themselves philosophers, though they have no knowledge that could truly be termed science, will object to many chapters, & will find in them many insuperable difficulties, because they do not understand their meaning, & because I expose therein the absurdity of their perverse notions, which constitute their riches & peculiar treasure, "stored up for their ruin." – Maimonides

“Having taken the Upanishad as the bow, as the great weapon, let him place on it the arrow, sharpened by devotion! Then having drawn it with a thought directed to that which is, hit the mark, O friend, viz. that which is the Indestructible! Om is the bow, the Self is the arrow, Brahman is called its aim. It is to be hit by a man who is not thoughtless; & then, as the arrow (becomes one with the target), he will become one with Brahman. – Mundaka Upanishad, 2nd Khanda

“Try to know Brahman by penance, for penance is (the means of knowing) Brahman.” – 3rd Valli, 2nd Anuvaka

Q: WHAT ARE SOME BEST PRACTICES?

A: In the simplest term, “Be Good.”

“There is but one religion of God, & that is not to be evil.” – Corpus Hermeticum, Chapter 12

1. Nurture an Attitude of Gratitude. Everyday when You Wake Up, Thank God for Your Life.
2. Resist Temptations (just because you can, does not mean you should). In Your Everyday Actions, Make the Conscious Effort to Choose the Hard Right Over the Easy Wrong.
3. Forgive (Find the Way in your Heart to be alright with the World).
4. Deeply Contemplate (Hyperfocus) on the Creator.
5. Compose Yourself. Balance Yourself.
6. Mind Your Mind. Guard your Thoughts. Guard your Heart.
7. Endure the journey. Persist toward knowing God.

Q: DOES ANYONE TELL YOU HOW TO ATTAIN THE LIGHT (ENLIGHTENMENT) & ASCEND?

A: YES 👍

EGYPTIAN: “I have done away the evil which is in me. I shall see my father the lord of the evening his body dwelleth in Anu (Heaven). I am made to be the light God a dweller in the light God over the Western Domain of the Hebt bird.” – Appendix, The Papyrus of Nu

CORPUS HERMETICUM: Tat: “Tell me clearly the way to be born again.”

Hermes: “I have nothing to tell except this; seeing within me an unfabricated vision that came from the mercy of God, I went out of myself into an immortal body, & now I am not what I was before. I have been born in mind. This thing cannot be taught, nor can it be seen through any elementary fabrication we use here below.”

Hermes elaborates on the corporeal world (the physical world, the mundane world, the external world) as told by stepping down a degree into the elemental POV:

“What rises up like Fire, falls down like Earth, is moist like Water, & diffuses like Air, is subject to sensation. On the other hand, if something is not hard, not moist, not tight, not volatile, how can you understand it through the senses? Something only understood through its power & energy yet requiring one empowered to understand the birth in God.”

Hermes taught the fundamental state of mind you must inculcate ...

"Draw it to you & it will come. Wish it & it happens. Leave the senses of the body idle & the birth of divinity will begin." – Corpus Hermeticum, Chapter XIII.

"Withdraw into thyself, & it will come; will, & it comes to pass; throw out of work the body's senses, & thy Divinity shall come to birth; purge from thyself the brutish torments—things of matter." – Corpus Hermeticum, Chapter XIII, 7.

... while Confucius taught a succinct & fundamental state of heart you must nurture ...

"Sincerity is the way of heaven." — Confucius

The essence of this Hermetic teaching is echoed in Christianity, when Jesus told you:

"Ask, & it shall be given you; seek, & ye shall find; knock, & it shall be opened unto you." - Matthew 7:7 & Luke 11:9-10

Judaism also captured & relayed the spiritual condition of stillness:

"The LORD [**Tetra**grammaton] will fight for you; you need only to be still." - Exodus 14:14

"Be still, & know that I am God: I will be exalted among the **heathen**, I will be exalted in the **earth**." - Psalm 46:10

The **Heart** POV is a **Four**-folded POV of Light. **Heart = Earth**. From this POV, Hermes then intertwined the various dualistic POVs of spiritual (incorporeal), & physical (corporeal), & in varying magnitudes or degrees (beginning from your physical & spiritual Heart, then expanding the fractal outward to a larger degree, that of the spiritual & physical Earth). Hermes & Tat discuss this multi-faceted **four**-folded fractal:

"Tat: Doth not **Earth** even, father, seem to thee to have no motion?

Hermes: Nay, son; but rather that she is the only thing which, though in very rapid motion, is also stable. For how would it not be a thing to laugh at, that the Nurse of all should have no motion, when she engenders & brings **forth** all things?

For 'tis impossible that without motion one who doth engender, should do so.

That thou shouldst ask if the fourth part is not inert, is most ridiculous; for that the body which doth have no motion, gives sign of nothing but inertia." – Corpus Hermeticum, Chapter XII

PLOTINUS: "Our thought cannot grasp the One as long as any other image remains active in the soul. To this end, you must set free your soul from all outward things & turn wholly within yourself, with no more leaning to what lies outside, & lay your mind bare of ideal forms, as before of the objects of sense, & forget even yourself, & so come within sight of that One. [6.9.7]

"If he remembers who he became when he merged with the One, he will bear its image in himself. He was himself one, with no diversity in himself or his outward relations; for no movement was in him, no passion, no desire for another, once the ascent was accomplished. Nor indeed was there any reason or though, nor, if we dare say it, any trace of himself." [6.9.11.]

IAMBlichus: "... there is another principle of the Soul which is superior to all nature & generation & through which we are capable of being united to the gods of transcending the mundane order & of participating eternal life & the energy of the super Celestial Gods. Through this principle therefore we are able to liberate ourselves from fate for when the more excellent parts of us energize & the soul is elevated to Natures better than itself then it is entirely separated from things which detain it in generation departs from subordinate Natures exchanges the present for another life & gives itself to another order things entirely abandoning the former order with which it was connected." - Iamblichus on the Mysteries of the Egyptians, Chaldeans, Assyrians (1895) Translation by T. Taylor

PORPHYRY: "Porphyry then proceeds to shew after what manner those ought to sacrifice who propose an intellectual life, as the ultimate object of their pursuit. "Let us also," says he, "sacrifice, but in a manner becoming the offspring of intellect, bringing

with us the most exalted offerings, with our most exalted powers. To the Divinity indeed, who is above all things, as a wise man said, neither sacrificing nor dedicating anything sensible or material; for there is nothing subsisting by material concretion, which must not be deemed impure by a nature entirely free from the contagion of body.

Hence even the discourse, which is proffered by the voice is not proper to be addressed to a cause so sublime & ineffable; nor the internal speech of the soul, if contaminated with any perturbation, or mixed with any of the sensible phantasms of imagination. But we ought to worship the supreme God, in the most profound and pure silence; & with the purest thoughts concerning his exalted nature. It is requisite, therefore, that having conjoined & assimilated ourselves to him, we should approach this sublime principle with a pious sacrifice, which may redound to his praise, & to our safety. But such a sacrifice can only be performed by contemplating his divinity with a soul free from material affections, & with the rational eye filled with intellectual light.

But to the offspring of this first God (I mean the intelligible divinities) we should present the sacrifice of hymns, composed by the rational principle. For it is customary to offer the first-fruits of such things as every God bestows upon us; by which he nourishes & supports our existence, & which are subservient to the purposes of sacrifice. As the husbandman, therefore, performs sacred rites, by presenting handfuls of pulse & fruits, so ought we to sacrifice our purest thoughts, & other goods of the soul, thanking the divinities for the sublime contemplations they afford us, & for truly feeding our intellectual part with the speculation of their essences; for, conversing with us, & appearing to our mental sight; for shining upon us with divine splendors, & by this means procuring for us true salvation." - "The Life and Theology of Orpheus" by Thomas Taylor (1758-1835)

AL-GHAZALI: The 11th Century Persian Shafi'i Sunni Muslim scholar & polymath. He was head of the Nizamiyya University in Baghdad, the most prestigious academic position in the Muslim world at the time. At the pinnacle of his career, he walked away from it all to attain enlightenment:

"I owed my deliverance, not to a concatenation of proofs & arguments, but to the light which God caused to penetrate into my heart. The light which illuminates the threshold of all knowledge."

Ultimately, just as Aristotle & Iamblichus, Al-Ghazali realized that it's not a game of intellect, for there is no shortage of educated derelicts in the world.

"Educating the mind without educating the heart is no education at all." – Aristotle

"Intellectual understanding does not connect the Theurgists with the gods, for what would prevent those who philosophize theoretically from having theurgic union with them?" – Iamblichus, *De Mysteriis*

Al-Ghazali's body of work is a treasure trove to the man on a path of enlightenment. He:

Told you the way to reach Nirvana: "To reach Nirvana one must reach self-knowledge & self-knowledge is of loving deeds."

Told you what was required: "Thou must've mustered all the mental changes in thyself & slain the army of the thought sensations that, subtle & insidious, crept unasked within the soul's bright shrine."

Told you in the affirmative: "Thou shalt not let thy senses make a playground of thy mind."

Told you straight forwardly: "Have mastery over thy thoughts."

Told you logically: "Love is the seed of happiness, & love to God is fostered & developed by worship. Such worship & constant remembrance of God implies a certain degree of austerity & curbing of bodily appetites. Not that a man is intended altogether to abolish these, for the human race would perish. But strict limits must be set to their indulgence ..."

& told you using negative aphorisms: "Believe thou not that sitting in dark forests in proud seclusion & apart from men; believe though not that life on roots & plants; that thirst assuaged with from snow of the great range; believe though not o' devotee, that this will lead thee to the goal of final liberation. Think not that breaking bone, that rending flesh & muscle unites

thee to thy silent self. Think not that when the sins of thy gross form are conquered, o' victim of thy shadows, thy duty is accomplished by nature & by man."

ADI SHANKARA: "Give up all actions performed out of attachment to the body & strive ceaselessly for liberation from the bondage caused by ignorance. This body is finally consumed, whether by Earth, fire, beasts, or birds. One, who forgetting their real nature, mistakes this body for the Self, gets attached to it, & cherishes it, & by so doing, becomes the murderer of the self. One who still cares for the body while seeking the truth is like one who catches hold of a crocodile while crossing a river. Infatuation with the body is indeed fatal to the aspirant after liberation. Only one who overcomes this infatuation attains liberation. Therefore, you too must overcome infatuation for the body & for wife, husband, & children. Then you will attain Liberation, the supreme state of Vishnu, which the great sages have attained."

ASHTAVAKRA: Opening dialogue of the Ashtavakra Gita: Janaka asked: "Master, how is knowledge to be achieved, detachment acquired, & liberation attained?"

Ashtavakra replied: "To be free, shun the experiences of the senses like poison. Turn your attention to forgiveness, sincerity, kindness, simplicity, & truth."

RUMI: The realization of "Oneness" & the resultant direct experience with God are effectively hindered by one single thing – the nafs (self/ego). It is our attachment to the idea of a separate individual self & all the cravings & wants that result from that self that keeps us from experiencing God & uniting with God, & from rather from realizing that essential oneness that is there all along. The nafs & the path to fight against & annihilate it is a key theme in Rumi. He even equates the nafs with the hell &/or the devil himself. In the following passage, Rumi is telling you about the process of attaining "oneness" from a logical point of view, wrapped within a poetic framework:

"With God there is no room for two Egos. You say 'I', & He says 'I'. In order for this duality to disappear, either you must die for Him, or He for you. It is not possible, however, for Him to die – either phenomenally or conceptually – because 'He is the ever-living who dieth not'. He is so gracious, however, that if it were possible He would die for you in order that the duality might disappear. Since it is not possible for Him to die, you must die that He may be manifested to you, thus eliminating the duality." – Rumi (Fihī ma fihī)

SRI RAMAKRISHNA: "I know it. This is the Divine Mother's play — Her lila. It is the will of the Great Enchantress that many should remain entangled in the world. Do you know what it is like? ... Again, out of a hundred thousand kites, at best but one or two break free; & Thou dost laugh & clap Thy hands, O Mother, watching them! Only one or two in a hundred thousand get liberation. The rest are entangled through the will of the Divine Mother."

MANLY P. HALL: "Man seeks truth only for one thing, namely that it is the normal, proper, & inevitable thing that he should do. & that only by so doing has he a right to consider himself a human being. The moment we use these various means to plug up our own weaknesses, we lose the power to perceive the truth. The moment we allow an ulterior purpose to cause us to regard truth seeking as an escape from error or an escape from the consequences of our own conduct. The moment we take such an attitude, we have begun subtly to discolor & deform truth & to block ourselves from the recognition of its proper ends & purposes.

This is the reason why we say again & again that so much of this field is nothing but psychic self-deceit. It is self-deceit while the self-factor makes the deceiving possible. This is another reason why we face the situation that if a person is still, is quiet, is relaxed, seeks to be receptive to truth, that if this receptivity is conditioned by ulterior motives of any kind, then this quietude becomes negation, not quiet. & the individual receives a stream of his own complexes instead of the truth he seeks. The individual who is self-deceived in his motives therefore will be self-deceived when he attempts any form of mystical spiritual extension.

Nature therefore demands that the truth seeker shall seek reality or shall worship God honestly. Honestly, in the sense that he seeks to know & to obey, that he is not trying to use deity, but is seeking to become an instrument for the expression of the life that is within him. If his motive is right, quietude will result in a release of divine energy in him. If his motive is wrong, quietude will release only his own delusions, his own complexes, & intensify his own difficulties.

Faith, therefore, is important because it cuts through self-interest. It is true that at the beginning of his search, the desperate person in trouble is primarily seeking only solution to that trouble. Actually, however, all trouble is symbolic. It represents the individual who has cut off his supply of universal good as far as his conscious ability to use it is concerned. It is true that the

individual is brought to this realization through trouble or perhaps through observing general common conditions in which trouble is an equation. But this observation should also carry with it a certain estimation of the facts. That his own trouble & all trouble arises from the person imposing his own will upon infinite processes, & that until he reverses this procedure allowing life to move through him he will continue in trouble." - Lecture 24 May 1959, titled "What Does 'Faith in God' Mean?"

Q: WHAT DO I DO AFTER ATTAINING ENLIGHTENMENT?

ATI YOGA: "In the clear light of wisdom; in the heart of the sky of awareness, we come to know the true significance of what could never be expressed in written words." - The Great Tantra of Vajrasattva

PLATO: "Justice is the practice inwardly. ... He must put all three parts in tune within him. Highest, lowest, middle. Exactly like the three chief notes of a scale, & any other intervals between them. He must bound all these together & make himself completely ONE out of many [e pluribus unum]. Temperate & concordant, & THEN only do whatever he does, getting of wealth, care of the body, or even matters of state or a private contract."

After achieving Enlightenment, then you simply live life in the everyday world. Therefore, there isn't that tension between you (the physical you) & your inner you (the metaphysical you).

ZOROASTRIAN: The Process of Ascension is found within Zoroastrian Scripture, within the myth of the Pious Yima, the Overseer of the Perfect Lands, & the Favored Man of God. Yima cultivated the Virgin Soil (Your Pure Heart). However, Angro Mainyus (the Evil Spirit) used its Evil Eye to destroy creation & harm its creatures. By his Piety & Devotion to Ahura Mazda (the Creator), Yima enlisted the services of Spenta Mainyus (the Good Spirit) & thus was warned of the coming world destruction. Like Noah, Yima built a Varna (a Square Enclosure) (an Allegory for Your Heart) & gathered two of every creature "without blemish" (2×2 (or 2 Squared) = 4) (The First Perfect Square) (Purify Your Heart) & ultimately succeeded in saving the chosen creation. Spenta Mainyus planted the seed (the Seed of Life) of a good fruit-bearing tree, nourished it with Water of Purity, cultivated it with Honest industry & Diligence, watched its growth in Divine Contemplation of its blossoming forth (the Flower of Life) Good Thoughts, Good Words, & Good Deeds (the Threefold Path of Asha). "That one wish which Ahura-Mazda, the Lord, contemplates, as regards men, is this, that 'Ye shall fully understand Me; for everyone who fully understands Me, comes after Me & strives for My satisfaction."

THE CHALDEAN ORACLES: The Chaldean Oracles were said to be the spirit of Plato channeled by Julian the Chaldean. In Plato's Dialogues we find his theory of Perfect Forms (Platonic Dualism), in which defines the difference between Intelligible Objects (the category of things that are eternal, invisible, yet sensible, which includes mathematical objects) & Intellectual Objects (the category of things that are enduring but in flux, visible, to include images & surface appearances). Between the Intelligible & the Intellectual Objects is the Soul, which acts as the bridge between these categorical objects.

"... You will not apprehend it by intellectual energy, as when understanding some particular thing. It is not proper to understand that intelligible with vehemence [Force], but with the extended flame of an extended intellect. A flame which measures all things except that intelligible. But, it is requisite to understand this, for if you incline your mind, you will understand it, though not vehemently [Through Force]. It becomes you, therefore, bringing with you the pure convertible eye of your soul, to extend the void intellect to the intelligible, that you may learn its nature, because it has a subsistence above intellect."

GRECIAN: The Archaic Greeks captured Your Process of Ascension (Nostos: The Hero's Journey Home) within the Epic (Mythical Poems). These 'Hero Journeys' are formatted on the Perineal Philosophy (as the Heavens are an Eternal Testimony for the Journey of Light) & were enfolded into the Mystery Cults (Orphic, Eleusinian Mysteries, etc.), of which the only requirement was that you be Good. The Mysteries were designed for You to Attain the Light (Enlightenment) & thus Transcend the Human Allotment &

become a Hero (a Divine Man). Of particular significance, the Second Labor of Hercules captures the analogy of your mind surrendering to your heart, where Hera (Your Heart) raises the 9-Headed Hydra (Your Mind) to Destroy You. Hercules (You) decapitate the Hydra with a Golden Sword (Chrysaor) (the Light in Your Mind) Given to You by Athena (an Enfoldment of Your Heart). This analogous motif is also found in the nostic myth of Perseus, who uses the Mirror (His Mind) to Behead Medusa (The Anthropomorphic Personification of Your Shadow Side) with His Magic Sword (the Blade of Light Contained in Your Mind), to which Chrysaor (Golden Sword) is Born from her neck.

THE DIVINE PLATO

"Likeness to God is a flight from this world's ways & things."

Plato the Athenian (also called the Divine Plato & the Greek Moses) founded the Academy (the first institution of higher learning in the Western World). Hindu & Ancient Greek Philosophies attest to Nostos; the poetic mythical journeys (Ramayana, Mahabharata, Iliad, Odyssey) of your soul disguised & fragmented into various divine characters (Rama, Arjuna, Homer, Odysseus). Plato's approach was to first & foremost uncover the allegorical mystique of the gods & indeed God Itself using Ration, Logic, & Reason.

What has eluded all academics throughout history is that Plato's dialogues constitute a complete Nostos; a "journey of the soul", which feature Socrates (Your Mind, the Soul Crate) (the Teacher) as the main character & follows him on the winding path to his eventual trial & execution (the precursor to the myth of Jesus). Socrates (Your Mind) takes you on the journey through the course of life, encountering various characters along the way, to which deep, tangled, & elaborate arguments (using the Socratic method of dialectic) are posed & debated in order for you to discover, among others, the answer to the following primary philosophical questions: What is Truth? What is Knowledge? What is Justice? What is Virtue? What is Beauty? Make no mistake, the "Journey of the Soul" is the theme of Plato's dialogues, & hidden enfolded within its layers is a complete instruction for your "Process of Ascension." He cleverly designed his work to wake your soul up! If You can recognize that his work contains all the elements necessary for your own salvation, then you can understand why I deem his work "THE PLATONIC BIBLE." For the sake of Brevity, below you will find the core components to orient your mind toward the Brilliant Light:

YOUR CURRENT CONDITION: In the *Republic*, Socrates analogizes the condition of your soul to the sea-god Glaucus, wherein your soul is currently sunk in a sea of evils, but if it were lifted out of this sea [through your inner work], it would realize that it is actually something divine. "Seeking to ascend, the soul may yet be dragged down by the 'barbaric mud'." Defiled or 'stained' by the impurities of this world, it needs to be 'cleansed' & to be seen in its 'purity'. Asleep or lost in the unreal 'dream' of Becoming, the soul must be 'awakened' to the light & reality of Being. This knowledge "will save us if we are obedient to the word spoken; & we shall pass safely over the river of Forgetfulness & our soul will not be defiled. Wherefore my counsel is that we hold fast ever to the heavenly way & follow after justice & virtue always, considering that the soul is immortal & able to endure every sort of good & every sort of evil."

THE TRUE OLYMPIC CONTEST: The Chariot Analogy is found in Plato's Dialogue *Phaedrus*. The 'Steering of the Chariot' is analogous to 'the process of ascension' (the method to save your soul). The person who completes this process is entered into a state of 'Divine Madness'. While the completed goal is told with the allegorical language of Winning the 'True Olympic Contest' (Ascension). Let us discuss Plato's understanding of the soul, the process of ascension, & the state of enlightenment (Divine Madness).

YOUR DIVIDED SOUL: Socrates divides your Immortal Soul into three elements:

- 1st Element (Mind): This is the part of us that thinks & reflects, that can step back & take stock of the world, & that can reason about our actions & lives.
- 2nd Element (Spirit): This is the part of the soul that is full of fire & energy. It is what flares up when we get angry or engaged when we are in pursuit of a goal.
- 3rd Element (Appetite): The various bodily desires for food, comfort, sex, & pleasure.

Socrates says that all of us are a mixture of reason, spirit, & appetite. To live well, we need to get the balance of these things right. We need to make sure that we are led by reason, so our spirit does not take us galloping off in the wrong direction & we don't just sink into fulfilling our bodily desires & appetites.

DIVINE MADNESS: Socrates says that 'Divine Madness' is given to us as a gift from the gods, & provides us with some of the best things we have. He outlines four types of 'Divine Madness', those being:

- Prophetic Madness (From Apollo)
- Ritual Madness (From Dionysus)
- Poetic Madness (From the Muses)
- Erotic Madness (From Aphrodite)

Having won the 'True Olympic Contest', the state of mind you are suspended in is called the 'Divine Madness of Love', which is a balanced version of Erotic Madness (From Aphrodite). Finding 'Divine Love' is the greatest of goods. This 'Divine Love' is a state of 'Platonic Love' & should not be confused with physical eroticism (debaucherous lusts & superficial sexual gratification).

SOCRATIC KARMA: In the Dialogue *Hipparchus*, You Learn the Lesson of Being Selfless, Intellectually Honest, & Having Integrity. This Lesson is Set within a Framework that Concludes that 'All Gain (Both Physical & Spiritual) is Good.' However, Socrates then makes the distinction that some gain incurs a "net loss" when it harms the gainer. This type of gain is an allusion to Selfish Gain, that is, taking for yourself at the knowing detriment of others (Selfishness). This selfish gain harms your Soul.

PHILO

Philo of Alexandria (c. 20 BCE – 50 CE) was a Hellenistic Jewish Philosopher who lived in Alexandria, the Roman Province of Egypt. Much of Judaism was Hellenized during his lifetime, & he deeply studied the Platonic allegorical traditions, as he saw it as a way to deepen his own understanding of the God of Moses, & to ultimately reconcile the 'Heathen Philosophy' with the Bible. He was so devoted a follower of Plato that it was said in his time that "either Plato Philonises, or Philo Platonises." As such, he is comfortably categorized as a "Middle-Platonist" but often said to be the "First Neo-Platonist." He left you a voluminous body of work that is worthy of deep study in its entirety. However, due to prudence we will render select passages regarding Your Process of Ascension.

THE REMINISCENCE OF PHILO: *On the Special Laws* (3.1 – 6), Philo reminisced "There was once a time when, devoting my leisure to philosophy & to the contemplation of the world & the things in it, I reaped the fruit of excellent, & desirable, & blessed intellectual feelings. ... I appeared to be raised on high & borne aloft by a certain inspiration of the soul. ..." But this life was interrupted with "... the vast sea of

cares of public politics, of which I was & still am tossed about without being able to keep myself swimming at the top.” But all was not lost, for “... even in these circumstances I ought to give thanks to God, that though I am so overwhelmed in this flood, I am not wholly sunk & swallowed up in the depths. But I open the eyes of my soul ... & I am irradiated with the light of wisdom.”

THE INVISIBLE LIGHT (GOD) & YOUR MIND’S EYE: God considered Air & Light to be of preeminence. “For the one He called the breath of god, because it is air, the most life-giving of things, & of life the causer is God; & the other He called Light, because it is surpassingly beautiful; for that which is perceptible only by the intellect is as far more brilliant & splendid than that which is seen ... & if anyone were to call it universal light, he would not be very wrong ...” ... “& knowing that of all existing things light is the most excellent, he made it the instrument of the best of all the senses, sight. For what the mind is to the soul, that the eye is in the body. For each of them sees, the one beholding the existing things which are perceptible only to the intellect, & the other those which are perceptible to the external senses.” “& let no one think that he is able to judge of this likeness from the characters of the body; for neither is God’s being with the form of a man, nor is the human form like the body of God; but the resemblance is spoken of with reference to the most important part of the soul, namely, the mind: for the mind that exists within each individual has been created after the likeness of that one mind which is in the universe as its primitive model, being in some sort the God of that body which carries it about & bears its image within it.” – *On the Creation* (30 – 31, 53, & 69).

These passages allude that Man has the capability within himself to become “little g” god, or better said, that man can set the conditions within himself for “Big G” God to enter within his mind (or mind’s eye). This is the exact same understanding as True Apotheosis (Man Becoming God), the Hindu concept of Jivanmukta (Liberation while Living), & the Hermetic “True Man.”

YOUR MIND IS AN ACTUAL FRACTAL OF INVISIBLE LIGHT: “Every man in regard to his own intellect is connected with divine reason, being an impression of, or a fragment of a ray of that blessed nature; ...” – *On the Creation* (146)

YOUR BOOKS ARE ALL ALLEGORICAL LIGHT: Many writers of all spiritual books have in some cases wrapped the teachings of light in myth, while others have covered them in historical-fiction, & still others with mythical renditions of actual people (*Ovid’s Deification of Julius Caesar*, etc.). However, in all cases, the stories that remain are ALL allegories for the Light (Perennial Philosophy), How to Conduct Yourself to Attain the Light (the Process of Ascension), in order to Merge with the Light & attain Salvation, Liberation, Emancipation, etc. Philo, who was indeed a dedicated & Pious first century Jew, & regarding his own religion, tells you that:

“... these statements appear to me dictated by a philosophy which is symbolical rather than strictly accurate. For no trees of life or of knowledge have ever at any previous time appeared upon the Earth, nor is it likely that any will appear hereafter. But I rather conceive that Moses was speaking in the allegorical spirit, intending by his paradise to intimate the dominant character of the soul ... “& these things are not mere fabulous inventions, in which the race of poets & sophists delights, but rather types of shadowing forth some allegorical truth, according to some mystical explanation.”

VIRTUE VS. VICE: “... Moses here, as it appears to me, uses this SYMBOLICAL expression to intimate this most undeniable truth, that unintentional misdeeds, even if they be of greatest enormity, are not deserving of blame, & are pure, inasmuch as they have not conscience, that terrible accuser, to testify against them: but that intentional offenses, even if they do not extend over a wide surface, being convicted by the judge who passes sentence against the soul, are rightly accounted unholy, & polluted, & impure.” - *On the Unchangeableness of God* (128)

EXTREME AESTHETICS: Philo spoke about an extremely ascetic set of Jews known as the Therapeutae. They survived only on what was barely essential & deprived themselves of every luxury “free from the reproach of all impure gain.” The Therapeutae were under no delusion that the Jewish Teachings were literal. In the company of one another, the explanations of their sacred scriptures were:

“... delivered by mystic expressions of allegories, for the whole of the law appears to these men to resemble a living animal, & its express commandments seem to be the body, & the invisible meaning concealed under & lying beneath the plain words resembles the soul, in which the rational soul begins most excellently to contemplate what belongs to itself, as in a mirror, beholding in these very words the exceeding beauty in these sentiments, & unfolding & explaining the symbols, & bringing the secret meaning naked to the light to all who are able by the light of a slight intimation to perceive what is unseen by what is visible.”

“He who renounces himself learns to comprehend the living God.” – On Dreams, 60.

THE TAROT (THE ROYAL ROAD): Philo’s “Royal Road” is analogous to Aristotle’s Theory of Contrariety (Theory of Opposites) & The Middle Path between Vice & Virtue, as well as other Far East teachings commonly called ‘The Way’ (The Tao) or ‘The Path.’ The road is wisdom, & “by which alone suppliant souls can find a way of escaping to the uncreate God...” (159) He also tells you that the Royal Road is the Middle Path (Being Balanced):

(162) “... & let them turn away out of the Royal Road, neither to the right hand or the left, but let them advance along the middle of it; for any deviation in either direction is blameable, as that on one side has a tendency to excess & that on the other side to deficiency; for the right hand is, in this instance, no less blameable than the left hand.

(163) In the case of those who live according to impulse, the right hand is temerity & the left hand cowardice. As regards those who are illiberal in the management of money, on the right hand stands stinginess, & on the left hand extravagant prodigality; & those men, who are very subtle in calculating, judge craftiness to be desirable & simplicity to be a thing to be shunned. Again, some persons incline towards superstition as being paced on the right hand, & flee from impiety as a thing to be avoided on the left.

(164) But that we may not, through deviating from the right road, be compelled to yield to one of two rival faults, let us desire & pray to be able to proceed straight along the middle of the road. Now, the middle between temerity & cowardice, is courage; the mean between profuse extravagance & illiberal stinginess, is temperance; that between crafty unscrupulousness & folly, is prudence; & the proper path between superstition & impiety, is piety. (165) These lie in the middle between the deviations on either side, & are all roads easily travelled, & level, & plain, which we must walk upon not with our bodily organs, but with the motions of a soul continually desiring what is best.” - On the Unchangeableness of God

TELEOS (THE END REASON): “All flesh corrupted the perfect way of the everlasting & incorruptible being [your Soul] which conducts to God. & know that this way is wisdom. For the mind being guided by wisdom, while the road is straight & level & easy, proceeds along to the end; & the end of this road is the knowledge & understanding of God.”

THE DIVINE PLOTINUS

“So Strike & Be a Light to Men!”

Plotinus (c. 204 – 270 CE) was a Hellenic Philosopher in Roman Egypt. He is considered the Founder of Neo-Platonism. Plotinus’ Teachings were codified in *Six Enneads* (containing 54 treatises). He earned the title ‘Divine’ because he attained the Light of God, as attested by Porphyry, his devoted student & biographer:

“Good & kindly, singularly gentle, & engaging: thus the oracle presents him, & so in fact we found him. Sleeplessly alert - Apollo tells - pure of soul, ever striving towards the divine which he loved with all his being, he labored strenuously to free himself & rise above the bitter waves of this blood-drenched life: & this is why to Plotinus - God-like & lifting himself often, by the ways of

meditation & by the methods Plato teaches in the Banquet, to the first & all-transcendent God - that God appeared, the God who has neither shape nor form but sits enthroned above the Intellectual-Principle & all the Intellectual-Sphere. There was shown to Plotinus the Term 'ever near': for the Term, the one end, of his life was to become Uniate, to approach to the God over all: & four times, during the period I passed with him, he achieved this Term, by no mere latent fitness but by the ineffable Act."

THE STATUARY: Plotinus' first treaty was *On Beauty*, & within it you find a beautiful analogy used to describe the principle of beauty, itself being an analogy for Your Process of Ascension:

"... next to this [contemplating fair studies & beautiful works] it is necessary to view the soul, which is the parent of this lovely race. But you will ask, after what manner is this beauty of a worthy soul to be perceived? It is thus. Recall your thoughts inward, & if while contemplating yourself, you do not perceive yourself beautiful, imitate the statuary; who when he desires a beautiful statue cuts away what is superfluous, smooths & polishes what is rough, & never desists until he has given it all the beauty his art is able to affect. In this manner you must proceed, by lopping what is luxuriant, directing what is oblique, & by purgation, illustrating what is obscure, & thus continue to polish & beautify your statue until the divine splendor of Virtue shines upon you, & Temperance seated in pure & holy majesty rises to your view. If you become thus purified residing in yourself, & having nothing any longer to impede this unity of mind, & no farther mixture to be found within, but perceiving your whole self to be a true light, & light alone; a light which though immense is not measured by any magnitude, nor limited by any circumscribing figure, but is everywhere immeasurable, as being greater than every measure, & more excellent than every quantity; if, perceiving yourself thus improved, & trusting solely to yourself, as no longer requiring a guide, fix now steadfastly your mental view, for with the intellectual eye alone can such immense beauty be perceived."

"But if your eye is yet infected with any sordid concern, & not thoroughly refined, while it is on the stretch to behold this most shining spectacle, it will be immediately darkened & incapable of intuition, though someone should declare the spectacle present, which it might be otherwise able to discern. For, it is here necessary that the perceiver should be similar to each other before true vision can exist. Thus, the sensitive eye can never be able to survey the orb of the sun, unless strongly endued with solar flare, & participating largely of the vivid ray."

HERMES TRISMEGISTUS

"As Above, So Below; As Within, So Without"

The Corpus Hermeticum (c. 100 – 300 CE) is a collection of 17 writings attributed to Hermes Trismegistus. The Hermetic tradition claims descent from a *Prisca Theologia* (a doctrine which affirms that a single, true theology exists which is present in all religions & was given by God to humankind in antiquity). The Forever Enfolding Fractal of Superconscious Light We Call 'God'. Within Treaty X (Hermes to Tat: The Key) You will find this conversation on Your Process of Ascension:

"Tat: You have, O father, filled us so full of this so good & fairest Sight, that thereby my mind's eye has now become for me almost a thing to worship! For that the Vision of the Good does not, like the sun's beam, fire-like blaze on the eyes & make them close; no, on the contrary, it shines forth & makes to increase the seeing of the eye, as far as ever a man has the capacity to hold the inflow of the radiance that the mind alone can see. Not only does it come more swiftly down to us, but it does us no harm, & is instinct with all immortal life. They who are able to drink in a somewhat more than others of this Sight, oftentimes from out the body fall asleep into this fairest Spectacle, as was the case with Uranus & Cronus, our forebears. May this be our lot too, O father mine!

Hermes: Yes, may it be, my son! But as it is, we are not yet strung to the Vision, & not as yet have we the power our mind's eye to unfold & gaze upon the Beauty of the Good—Beauty that naught can ever corrupt or any comprehend. For only then wilt thou upon It gaze when thou canst say no word concerning It. For Gnosis of the Good is holy silence & a giving holiday to every sense. For neither can he who perceives It, perceive anything else; nor he who gazes on It, gaze on anything else; nor hear anything else, nor stir his body any way. Staying his body's every sense & every motion he stays still. & shining then all round his mind, It shines through his whole soul, & draws it out of body, transforming all of him to essence. For it is possible, my son, that a man's soul should be made like to God, even while it still is in a body, if it does contemplate the Beauty of the Good." ...

"Not that, however, God ignores man; no, right well does He know him, & wills to be known. This is the sole salvation for a man—God's Gnosis. This is the Way Up to the Mount." ...

"The soul in man, however, not every soul, but one that pious is a daimonic something & divine. & such a soul when freed from the body, if it has fought the fight of piety (to know God & to do wrong to no man) such soul becomes entirely mind." ...

"But on the pious soul the mind does mount & guide it to the Gnosis' Light. & such a soul does never tire in songs of praise to God & pouring blessing on all men, & doing good in word & deed to all, in imitation of its Sire [imitation is the sincerest form of flattery]. Wherefore, my son, you should give praise to God & pray that thou mayst have your mind Good. It is, then, to a better state the soul does pass; it cannot to a worse." ...

"Even more, if we must boldly speak the truth, the true man is even higher than the gods, or at the very least the gods & men are everywhere in power each with the other equal. For not one of the gods in heaven shall come down on the earth, over-stepping heaven's limit; whereas man does mount up to heaven & measure it; he knows what things of it are high, what things are low, & learns precisely all things else besides. & greater thing than all; without even quitting earth, he does ascend above. So vast a sweep does he possess of ecstasy. For this cause can a man dare say that man on earth is god subject to death, while god in heaven is man from death immune."

CHRISTIAN

Christianity is Full of Beautiful Spiritual Truths as Witnessed by its standing through the Test of Time, by the virtuous Words on its Pages, & by the Hearts of its Faithful Followers. The True Light of Christ has always been buried under deep layers of Allegory. The Light of God shines through to those who Truly seek it. Below is a Compilation of select passages along with commentary that testify to Your Process of Ascension.

THE GREAT COMMANDMENT: "You Shall Love the Lord Your God with All Your Heart, Soul, Strength, & Mind; & Love Your Neighbor as Yourself." - Luke 10:25-28

ALLEGORY: Jesus' disciples came & said to him, "Why do you use parables [Riddles] when you speak to the crowds? Jesus replied, "Because they haven't received the secrets of the kingdom of heaven, but you have." - Matthew 13:10-11. "For this reason, I speak to them in parables, because seeing they do not see, & hearing they do not hear, nor do they understand." - Matthew 13:14. "All these things Jesus spoke to the crowds in parables, & He did not speak to them without a parable." - Matthew 13:34

JESUS' ENLIGHTENMENT: The Gospel of Mark (the Oldest Gospel) is a 1:1 Greek Tragedy (as defined by Aristotle). At the Peak of this Gospel is Jesus' Pineal Activation Scene, called *The Transfiguration of Christ*. Jesus & three disciples (allegorical code for the triangle, or Pineal) go to a mountain (another enfoldment of the Triangle/Pineal), where Jesus "was transfigured before them; his face shining as the sun, & his garments became white as the light." (Matthew 17:2) & "they saw his Glory" (Luke 9:32). (Glory = a Thousand Rays of Light) (Your Crown Chakra has 1000 Pedals).

YOUR ENLIGHTENMENT: "The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light." (Matthew 6:22) "Very truly I tell you, whoever believes in me will do the works I have been doing, & they will do even greater things than these, because I am going to the Father." (John 14:12) "Is it not written in your law, You are gods?" (John 10:34). "The savior said, "the lamp of the body is the mind as long as what is within you is kept in order, that is, the soul, your bodies are enlightened." – The Gospel of the Savior

YOUR PROCESS OF ASCENSION: "The kingdom of God does not come with [physical] observation; nor will they say, 'See here!' or 'See there!' For indeed, the kingdom of God is within you." (Luke 17:20-21) Your Mind is the "Temple not made with Human Hands." Use Your Mind to Balance Your Heart (Cleanse Your Temple of the Money Changers).

ISLAM

“There shall be no compulsion in religion.” – Surah 2.256

THE PROCESS OF ASCENSION: The Holy Quran does not present you with eloquent allegories (such as Plotinus’ Statuary). Rather, it offers you a very direct approach & prescribes you the components of ‘right living’ to set the conditions & orient you in the right direction for your ascension.

THE FRACTAL:

“He is the First & the Last, & the Outer & the Inner, & He has knowledge of all things.” – S57.3

“It is God’s pattern, ongoing since the past. You will never find any change in God’s pattern.” – S48.23

PARABLES & ALLEGORY:

“We have cited in this Quran for the people every sort of parable.” – S30.58

“God presents the parables to the people, so that they may reflect.” – S14.25

BE SELF RESPONSIBLE:

“You have no control over them.” – S88.22

“You are responsible for your own souls.” – S5.105

“Every soul is hostage to what it has earned.” – S74.38

“That no soul bears the burdens of another soul.” – Q53.38

“Whoever acts righteously does so for himself; & whoever works evil does so against himself.” – S41.46

“Whoever does a good deed, it is for his soul; & whoever commits evil, it is against it; then to your Lord you will be returned.” – S45.15

“He who follows guidance does so for the good of his soul. & he who strays in error does so to its detriment. You are not their overseer.” – S39.41

“Those who disbelieve say to those who believe, “Follow our way, & we will carry your sins.” In no way can they carry any of their sins. They are liars.” – S29.13

“God created the heavens & the earth with justice, so that every soul will be repaid for what it has earned.” – S45.22 “Every person is hostage to what he has earned.” – S52.21

BE STEADFAST (THE TEST OF LIFE):

“... & be steadfast. God is with the steadfast.” – S8.46

“Your possessions & your children are a test, but with God is a splendid reward.” – S64.15

“He who created death & life—to test you—as to which of you is better in conduct.” – S67.2

“Therefore, do not let this life deceive you, nor let illusions deceive you regarding God.” – S31.33

“So be patient. The promise of God is true. & do not let those who lack certainty belittle you.” – S30.60

“Today, I have rewarded them for their endurance. They are the ones who are the triumphant.” – S23.111

“But none will attain it except those who persevere, & none will attain it except the very fortunate.” – S41.35

“Be conscious of God, & seek the means of approach to Him, & strive in His cause, so that you may succeed.” – S5.35

“The life of this world is nothing but diversion & play, & the Home of the Hereafter is the Life, if they only knew.” – S29.64

“The reward of God is better for those who believe & do righteous deeds. Yet none attains it except the steadfast.” – S27.80

“O my people, the life of this world is nothing but fleeting enjoyment, but the Hereafter is the Home of Permanence.” – S39.39

“We will certainly test you, until We know those among you who strive, & those who are steadfast, & We will test your reactions.” – S47.31

“We will certainly test you with some fear & hunger, & some loss of possessions & lives & crops. But give good news to the steadfast.” – S2.155

“Or do you expect to enter Paradise, before God has distinguished those among you who strive, & before He has distinguished the steadfast?” – S3.142

“You will be tested through your possessions & your persons ... But if you persevere & lead a righteous life—that indeed is a mark of great determination.” – S3.186

BE RIGHTEOUS, SINCERE, & PIOUS:

“God loves the pious.” – S3.76

“virtue is to be pious” – S2.189

"... the best provision is righteousness." – S2.197

"Adhere to justice, for that is nearer to piety." – S5.8

"God is with those who are righteous & those who are virtuous." – S16.128

"Whoever repents & acts righteously—has inclined towards God with repentance." – S25.71

"For those who believe & do righteous deeds—for them is happiness & a beautiful return." – S13.29

"O people! The promise of God is true; so let not the lowly life seduce you, & let not the Tempter tempt you away from God." – S35.5

"The life of this world is nothing but game & distraction, but the Home of the Hereafter is better for those who are righteous. Do you not understand?" – S6.32

"O my son, observe the prayer, advocate righteousness, forbid evil, & be patient over what has befallen you. These are of the most honorable traits." – S31.17

"Those who believe & work righteousness—We will settle them in Paradise, in mansions under which rivers flow, dwelling therein forever. Excellent is the compensation for the workers." – S29.58

"Righteousness does not consist of turning your faces towards the East & the West. But righteous is he who believes in God, & the Last Day, & the angels, & the Scripture, & the prophets. Who gives money, though dear, to near relatives, & orphans, & the needy, & the homeless, & the beggars, & for the freeing of slaves; those who perform the prayers, & pay the obligatory charity, & fulfill their promise when they promise, & patiently persevere in the face of persecution, hardship, & in the time of conflict. These are the sincere; these are the pious." – S2.177

BE PURE:

"Successful is he who purifies himself." – S87.14

"Though you are not liable if he does not purify himself." – S80.7

"He who purifies himself purifies himself for his own good. To God is the ultimate return." – S35.18

"God desires to remove all impurity from you, O People of the Household, & to purify you thoroughly." – S33.33

"Whatever thing you are given is but the material of this world, & its glitter. But what is with God is better, & longer lasting." – S28.60

"The Gardens of Perpetuity, beneath which rivers flow, dwelling therein forever. That is the reward for him who purifies himself." – S20.76

BE CONSCIOUS:

"So remain mindful of God." – S49.12

"Be conscious of God, & be with the sincere." – S9.119

"Be conscious of God, & speak in a straightforward manner." – S33.70

"So be conscious of God as much as you can, & listen, & obey, & give for your own good. He who is protected from his stinginess—these are the prosperous." – S64.16

"The bad & the good are not equal, even though the abundance of the bad may impress you. So be conscious of God, O you who possess intelligence, that you may succeed." – S5.100

BE HUMBLE & REPENT:

"So repent to your Maker, & kill your egos." – S2.54

"& ask your Lord for forgiveness, & repent to Him." – S11.90

BE OBEDIENT:

"... do not corrupt the earth with disobedience." – S2.60

BE TOLERANT, DECENT, & EXERCISE DISCERNMENT:

"Be tolerant, & command decency, & avoid the ignorant." – S7.199

BE GRATEFUL:

"... do not be ungrateful." – S2.152

"God does not love any sinful ingrate." – S2.276

"Whoever is appreciative—is appreciative for the benefit of his own soul. & whoever is unappreciative—God is Sufficient & Praiseworthy." – S31.12

BE HONEST:

"& do not short measure or short weight." – S11.84

"O messengers, eat of the good things, & act with integrity." – S23.51

"& do not seek corruption in the land. God does not like the seekers of corruption." – S27.77

"& cooperate with one another in virtuous conduct & conscience, & do not cooperate with one another in sin & hostility." – S5.2

"Give full measure & full weight, in all fairness, & do not cheat the people out of their rights, & do not spread corruption in the land." – S11.85

"Give full measure, & do not cheat. & weigh with accurate scales. & do not defraud people of their belongings, & do not work corruption in the land." – S26.181-183

"... do not consume one another's wealth by unjust means, nor offer it as bribes to the officials in order to consume part of other people's wealth illicitly, while you know." – S2.188

BE CHARITABLE:

"God condemns usury, & He blesses charities." – S2.276

"& be charitable, as God has been charitable to you." – S27.77

"The usury you practice, seeking thereby to multiply people's wealth, will not multiply with God. But what you give in charity, desiring God's approval—these are the multipliers." – S30.39

"If you give charity openly, that is good. But if you keep it secret, & give it to the needy in private, that is better for you. It will atone for some of your misdeeds. God is cognizant of what you do." – S2.271

GOOD ADVICE:

"It is not the eyes that go blind, but it is the hearts, within the chests, that go blind." – S22.46

"So abandon sin, outward & inward. Those who commit sins will be repaid for what they used to perpetrate." – S6.120

"God commands justice, & goodness, & generosity towards relatives. & He forbids immorality, & injustice, & oppression. He advises you, so that you may take heed." – S16.90

"God has prepared a pardon & an immense reward for the believing, obedient, truthful, patient, humble, charitable, fasting, chaste, Muslim men & women who frequently remember God. – S33.35

"Intoxicants, gambling, idolatry, & divination are abominations of Satan's doing. Avoid them, so that you may prosper. Satan wants to provoke strife & hatred among you through intoxicants & gambling, & to prevent you from the remembrance of God, & from prayer." – S5.90-91

PRAY: "So glorify God when you retire at night, & when you rise in the morning." – S30.17

"Recite what is revealed to you of the Scripture, & perform the prayer. The prayer prevents indecencies & evils. & the remembrance of God is greater." – S29.45

GOD LOVES: "The charitable, repentant, those who keep clean, the pious, the doers of good, those who endure, the trusting, equitable, charitable, righteous, those who purify themselves, those who fight in His cause, in ranks, as though they were a compact structure [the united]."

GOD DOES NOT LOVE: "Aggressors, corruption, sinful ingrates, the faithless, the unjust, evildoers, arrogant showoffs, deceitful sinners, corrupters, the wasteful, the excessive, the treacherous, ungrateful traitors, the exultant, the ungrateful, seekers of corruption, or proud snobs. God seals the heart of every proud bully, & condemns deluded hypocrites."

GOD DOES NOT GUIDE: Wrongdoing, disbelieving, disobedient, wicked, unjust, sinful, immoral people; lying blasphemers, extravagant imposters, or outrageous skeptics.

GOD DOES NOT: Shy away from making an example of a gnat, or something above it. God does not hold you responsible for your unintentional oaths, but He holds you responsible for your intentions. God does not burden any soul beyond its capacity. God does not commit an atom's weight of injustice. God does not forgive association with Him, but He forgives anything less than that to whomever He wills. Whoever associates anything with God has devised a monstrous sin. God does not like the public uttering of bad language, unless someone was wronged. God does not intend to burden you, but He intends to purify you, & to complete His blessing upon you, that you may be thankful. God does not waste the reward of the righteous & virtuous. God does not hold you accountable for your unintended oaths, but He holds you accountable for your binding oaths.

MAIMONIDES

Maimonides (1138 – 1204 CE) is considered the greatest Jewish philosopher. He was inspired by Platonic, Neo-Platonic, & Aristotelean literature, & His work is at the root of 'Kabbalah.' Among his brilliant works is *The Guide for the Perplexed* (c. 1190 CE), which sought to reconcile Rational Aristotelian Thought (Logic & Reason) with Irrational Rabbinical Thought (Literalism of Myth & Miracles). Maimonides equated the ignorant & superficial literalist with the idolator (the ultimate sin, as it is considered the ultimate betrayal between God's relationship with humanity). This idea springs forth in the Kabbalah, wherein Moses de Leon proclaimed, 'Whoa to the man who cannot get his mind past the literal level of learning!'

ALLEGORY: "Ignorant & superficial readers take them [obscure passages] in a literal, not in a figurative sense. Even well-informed persons are bewildered if they understand these passages in their literal signification, but they are entirely relieved of their perplexity when we explain the figure, or merely suggest that the terms are figurative. For this reason, I have called this book *Guide for the Perplexed*. I do not presume to think that this treatise settles every doubt in the minds of those who understand it, but I maintain that it settles the greater part of their difficulties."

WHY ALLEGORIES? "You must know that if a person, who has attained a certain degree of perfection, wishes to impart to others, either orally or in writing, any portion of the knowledge which he has acquired of these subjects, he is utterly unable to be as systematic & explicit as he could be in a science of which the method is well known. The same difficulties which he encountered when investigating the subject for himself will attend him when endeavoring to instruct others: at one time the explanation will appear lucid, at another time, obscure: this property of the subject appears to remain the same both to the advanced scholar & to the beginner. For this reason, great theological scholars gave instruction in all such matters only by means of metaphors & allegories."

THE ALLEGORICAL METHOD: "They frequently employed them in forms varying more or less essentially. In most cases they placed the lesson to be illustrated at the beginning, or in the middle, or at the end of the simile. When they could find no simile which from beginning to end corresponded to the idea which was to be illustrated, they divided the subject of the lesson, although in itself one whole, into different parts, & expressed each by a separate figure. Still more obscure are those instances in which one simile is employed to illustrate many subjects, the beginning of the simile representing one thing, the end another. Sometimes the whole metaphor may refer to two cognate subjects in the same branch of knowledge."

"If we were to teach in these disciplines, without the use of parables & figures, we should be compelled to resort to expressions both profound & transcendental, & by no means more intelligible than metaphors & similes: as though the wise & learned were drawn into this course by the Divine Will, in the same way as they are compelled to follow the laws of nature in matters relating to the body."

"Know that the figures employed by prophets are of two kinds: first, where every word which occurs in the simile represents a certain idea; & secondly, where the simile, as a whole, represents a general idea, but has a great many points which have no reference whatever to that idea: they are simply required to give to the simile its proper form & order, or better to conceal the idea: the simile is therefore continued as far as necessary, according to its literal sense. Consider this well."

IDEA (THE KEY TO UNDERSTANDING): "The key to the understanding & to the full comprehension of all that the Prophets have said is found in the knowledge of the figures, their general ideas, & the meaning of each word they contain. You know the verse: "I have also spoken in similes by the Prophets" (Hosea 12:10); & also the verse, "Put forth a riddle & speak a parable" (Ezek. 17:2). & because the Prophets continually employ figures, Ezekiel said, "Does He not speak parables?" (21:5). Again, Solomon begins his book of Proverbs with the words, "To understand a proverb & figurative speech, the words of the wise & their dark sayings" (Proverbs 1:6); & we read in Midrash, Shir ha-shirim Rabba, 1:1; "To what were the words of the Law to be compared before the time of Solomon? To a well the waters of which are at a great depth, & though cool & fresh, yet no man could drink of them. A clever man joined cord with cord, & rope with rope, & drew up & drank. So, Solomon went from figure to figure, & from subject to subject, till he obtained the true sense of the Law."

ALLEGORY (A TOOL TO ATTAIN ENLIGHTENMENT): "What is really meant is the apprehension of profound & difficult subjects, concerning which our Sages said, "If a man loses in his house a sela, or a pearl, he can find it by lighting a taper worth only one issar. Thus, the parables in themselves are of no great value, but through them the words of the holy Law are rendered

intelligible." These likewise are the words of our Sages; consider well their statement, that the deeper sense of the words of the holy Law are pearls, & the literal acceptance of a figure is of no value in itself. They compare the hidden meaning included in the literal sense of the simile to a pearl lost in a dark room, which is full of furniture. It is certain that the pearl is in the room, but the man can neither see it nor know where it lies. It is just as if the pearl were no longer in his possession, for, as has been stated, it affords him no benefit whatever until he kindles a light. The same is the case with the comprehension of that which the simile represents."

ENLIGHTENMENT (DEGREES OF PERFECTION): "The degrees in the perfection of men vary according to these distinctions." (Guide, 3.51)

1ST DEGREE (CONTINUOUS LIGHT): "On some the lightning flashes in rapid succession, & they seem to be in continuous light, & their night is as clear as the day. This was the degree of prophetic excellence attained by (Moses) the greatest of prophets."

2ND DEGREE (LONG INTERVALS): "Some perceive the prophetic flash at long intervals; this is the degree of most prophets." ...

3RD DEGREE (FREQUENT FLASHES): "At times the truth shines so brilliantly that we perceive it as clear as day. Our nature & habit then draw a veil over our perception, & we return to a darkness almost as dense as before. We are like those who, though beholding frequent flashes of lightning, still find themselves in the thickest darkness of the night."

4TH DEGREE (VARYING INTERVALS): "There are some to whom the flashes of lightning appear with varying intervals;"

5TH DEGREE (SINGULAR INSTANCE): "By others only once during the whole night is a flash of lightning perceived. This is the case with those of whom we are informed, "They prophesied, & did not prophesy again" (Numbers 11: 25)

6TH DEGREE (TALISMANIC ASSISTANCE): "others are in the condition of men, whose darkness is illumined not by lightning, but by some kind of crystal or similar stone, or other substances that possess the property of shining during the night; & to them even this small amount of light is not continuous, but now it shines & now it vanishes, as if it were "the flame of the rotating sword."

7TH DEGREE (THE UNINITIATED): "Concerning those who never beheld the light even for one day, but walk in continual darkness, it is written, "They know not, neither will they understand; they walk on in darkness" (Psalms 82:5). Truth, in spite of all its powerful manifestations, is completely withheld from them, & the following words of Scripture may be applied to them, "& now men see not the light which is bright in the skies" (Job 37:21). They are the multitude of ordinary men: there is no need to notice them in this treatise.

"Divine Providence watches over every person endowed with intellect, proportionally to their intellect... the providence of God ... is constantly watching over those who have attained this overflow..." (624-5)

"KNOW that for the human mind there are certain objects of perception which are within the scope of its nature & capacity; on the other hand, there are, amongst things which actually exist, certain objects which the mind can in no way & by no means grasp: the gates of perception are dosed against it. Further, there are things of which the mind understands one part, but remains ignorant of the other; & when man is able to comprehend certain things, it does not follow that he must be able to comprehend everything. This also applies to the senses: they are able to perceive things, but not at every distance: & all other power; of the body are limited in a similar way. A man can, e.g., carry two kikkar, but he cannot carry ten kikkar. How individuals of the same species surpass each other in these sensations & in other bodily faculties is universally known, but there is a limit to them, & their power cannot extend to every distance or to every degree.

All this is applicable to the intellectual faculties of man. There is a considerable difference between one person & another as regards these faculties, as is well known to philosophers. While one man can discover a certain thing by himself, another is never able to understand it, even if taught by means of all possible expressions & metaphors, & during a long period; his mind can in no way grasp it, his capacity is insufficient for it. This distinction is not unlimited. A boundary is undoubtedly set to the human mind which it cannot pass. There are things (beyond that boundary) which are acknowledged to be inaccessible to human understanding, & man does not show any desire to comprehend them, being aware that such knowledge is impossible, & that there are no means of overcoming the difficulty: e.g., we do not know the number of stars in heaven, whether the number is even or odd; we do not know the number of animals, minerals, or plants, & the like. There are other things, however, which man very much desires to know, & strenuous efforts to examine & to investigate them have been made by thinkers of all classes, & at all times. They differ & disagree, & constantly raise new doubts with regard to them, because their minds are bent on comprehending such things, that is to say, they are moved by desire & every one of them believes that he has discovered the

way leading to a true knowledge of the thing, although human reason is entirely unable to demonstrate the fact by convincing evidence.-For a proposition which can be proved by evidence is not subject to dispute, denial, or rejection: none but the ignorant would contradict it, & such contradiction is called "denial of a demonstrated proof." ...

Alexander Aphrodisius said that there are three causes which prevent men from discovering the exact truth: first, arrogance & vainglory; secondly, the subtlety, depth, & difficulty of any subject which is being examined; thirdly, ignorance & want of capacity to comprehend what might be comprehended. ... At the present time there is a fourth cause not mentioned by him, because it did not then prevail, namely, habit & training. We naturally like what we have been accustomed to, & are attracted towards it. ...

The same is the case with those opinions of man to which he has been accustomed from his youth; he likes them, defends them, & shuns the opposite views. This is likewise one of the causes which prevent men from finding truth, & which make them cling to their habitual opinions." (Chapter XXXI)

THE INNER WORK (SELF CONTROL): "You are no doubt aware that the Almighty, desiring to lead us to perfection & to improve our state of society, has revealed to us laws which are to regulate our actions."

"The general principle expounded in all these verses [Proverbs 7:6-26] is to abstain from excessive indulgence in bodily pleasures. ... All obstacles which prevent man from attaining his highest aim in life, all the deficiencies in the character of man, all his evil propensities, are to be traced to the body alone. ... The predominant idea running throughout the figure is, that man shall not be entirely guided by his animal, or material nature; for the material substance of man is identical with that of the brute creation."

GIVE BACK TO GOD: "But I rely on two precedents: first, to similar cases our Sages applied the verse, "It is time to do something in honor of the Lord: for they have made void thy law" (Psalms 119.126).

PURIFY YOUR MIND & HEART: "... how much more is it incumbent on us who are inferior, & on those who are below us, to persevere in perfecting our knowledge of the elements, & in rightly understanding the preliminaries which purify the mind from the defilement of error: then we may enter the holy & divine camp in order to gaze: as the Bible says, "& let the priests also, which come near to the Lord, sanctify themselves, lest the Lord break forth upon them" (Exodus 19:22). Solomon, also, has cautioned all who endeavor to attain this high degree of knowledge in the following figurative terms, "Keep thy foot when thou goest to the house of God" (Ecclesiastes 4:17)."

"Secondly, they have said, "Let all thy acts be guided by pure intentions."

"Commune with your own heart upon your bed, & be still." (Psalms 4:4)

BE PATIENT & STEADFAST: "... man, when he commences to speculate, ought not to embark at once on a subject so vast & important; he should previously adapt himself to the study of the several branches of science & knowledge, should most thoroughly refine his moral character & subdue his passions & desires, the offspring of his imagination; when, in addition, he has obtained a knowledge of the true fundamental propositions, a comprehension of the several methods of inference & proof, & the capacity of guarding against fallacies, then he may approach the investigation of this subject. He must, however, not decide any question by the first idea that suggests itself to his mind, or at once direct his thoughts & force them to obtain a knowledge of the Creator, but he must wait modestly & patiently, & advance step by step."

"... it is necessary to initiate the young & to instruct the less intelligent according to their comprehension: those who appear to be talented & to have capacity for the higher method of study, i.e., that based on proof & on true logical argument, should be gradually advanced towards perfection, either by tuition or by self-instruction. He, however, who begins with Metaphysics, will not only become confused in matters of religion, but will fall into complete infidelity." (Chapter XXXIII)

"... It has been proved that moral conduct is a preparation for intellectual progress, & that only a man whose character is pure, calm & steadfast, can attain to intellectual perfection: that is, acquire correct conceptions." ... "... they must have become moderate & settled, humble in their hearts, & subdued in their temperament; only then will they be able to arrive at the highest degree of the perception of God, ..." (Chapter XXXIV)

EVERYTHING IN BALANCE (REFRAIN FROM OVER EXERTION): "... if your eye looks around, you can perceive all that is within the range of your vision: if, however, you overstrain your eye, exerting it too much by attempting to see an object which is too distant for your eye, or to examine writings or engravings too small for your sight, & forcing it to obtain a correct perception

of them, you will not only weaken your sight with regard to that special object, but also for those things which you otherwise are able to perceive: your eye will have become too weak to perceive what you were able to see before you exerted yourself & exceeded the limits of your vision. The same is the case with the speculative faculties of one who devotes himself to the study of any science. If a person studies too much & exhausts his reflective powers, he will be confused, & will not be able to apprehend even that which had been within the power of his apprehension. For the powers of the body are all alike in this respect."

KEEP AN OPEN MIND: "The mental perceptions are not exempt from a similar condition. If you admit the doubt, & do not persuade yourself to believe that there is a proof for things which cannot be demonstrated, or to try at once to reject & positively to deny an assertion the opposite of which has never been proved, or attempt to perceive things which are beyond your perception, then you have attained the highest degree of human perfection, then you are like R. Akibha, who "in peace entered [the study of these theological problems], & came out in peace."

If, on the other hand, you attempt to exceed the limit of your intellectual power, or at once to reject things as impossible which have never been proved to be impossible, or which are in fact possible, though their possibility be very remote, then you will be like Elisha Aḥer; you will not only fail to become perfect, but you will become exceedingly imperfect. Ideas founded on mere imagination will prevail over you, you will incline toward defects, & toward base & degraded habits, on account of the confusion which troubles the mind, & of the dimness of its light, just as weakness of sight causes invalids to see many kinds of unreal images, especially when they have looked for a long time at dazzling or at very minute objects."

Q: IS ENLIGHTENMENT RECOGNIZED AS ANYTHING ELSE?

A: Yes. 👍

Enlightenment is recognized from various points of view & thus has many names. One example is from the dualistic POV of Birth & Death. Within this POV, Hindu literature taught that you became "Twice Born." Buddhism taught that you had attained the "Second Death." Jewish literature called it "The Kiss of Death." Christianity calls it being "Reborn" or "Born Again."

"If you die before you die, then you won't don't die when you die" – Inscribed on St. Paul Cathedral

"Many a dead man, because of his knowledge, is still alive. & a living person, because of his ignorance, is dead. So do possess knowledge to gain immortality. & do not consider a life of ignorance real..." – Yahya Ibn Ali (message inscribed on his grave)

Q: DO THEY ENCOURAGE US THAT WE CAN ATTAIN IT?

A: Yes. 👍

"I have said, 'You are gods; you are all sons of the Most High.' - Psalm 82:6

"Jesus answered them, "Is it not written in your law, I said, Ye are gods?" – John 10:34

"Very truly I tell you, whoever believes in me will do the works I have been doing, & they will do even greater things than these, because I am going to the Father." – John 14:12

"There existed, long before this time, certain men more ancient than all those who are esteemed philosophers, both righteous & beloved by God, who spoke by the Divine Spirit, & foretold events which would take place, & which are now taking place. They are called prophets. These alone both saw & announced the truth to men, neither reverencing nor fearing any man, not influenced by a desire for glory, but speaking those things alone which they saw & which they heard, being filled with the Holy Spirit. Their writings are still extant, & he who has read them is very much helped in his knowledge of the beginning & end of things, & of those matters which the philosopher ought to know, provided he has believed them... But pray that, above all things, the gates of light may be opened to you; for these things cannot be perceived or understood by all, but only by the man to whom God & His Christ have imparted wisdom." – Justin Martyr

Q: IS YOUR MERGER WITH GOD DISCUSSED ANYWHERE?

A: Yes. 👍

[Egyptian]: Ancient Egyptian papyrus tells us the father & the son were identical. Osiris proudly cried out "HE WHO HAS SEEN THE SON HAS SEEN THE FATHER, FOR THE SON IS IN THE FATHER & THE FATHER IS IN THE SON, & WE ARE ONE BEING TO ETERNITY!" This was pronounced c. 1,000 BCE.

[Christian]: "I & the Father Are One." - John 10:30

Q: WHAT IS A PERSON PROPERLY TITLED (CALLED) HAVING ATTAINED ENLIGHTENMENT?

[Greek]: The Greeks (Platonic dialogue *Cratylus*) recognized three degrees of a 'Hero', a word derived from 'Eros' ('Love'), which is the deity that merges you & God.

[Plato & Stoics]: A Sage, a Wiseman

[Christian]: A Christ, Saved

[Gnostic]: A Crystal Child, a Glass Child

[Ibn 'Arabi]: A Complete Human Being

[Hindu]: A Brahmin, Rishi, Muni, Jivanmukta

[Buddhism]: A Buddha, Arahant, Muni, Pratyekabuddha

[Zoroastrian]: A Zoroaster

[Egyptian]: An Osiris, a Thoth

[Hermetic]: A Perfect Man, a True Man, a True Human, part of the Unmoved Race

ALAN WATTS

"The Strongest Man is the One Who Waited on God in Silence."

"There is a kind of strength that does not roar. It does not shake the earth with war cries. Nor does it demand recognition from the crowd. This strength moves in silence, abides in stillness, & reveals itself not in conquest but in surrender. It is the strength of the man who waits not because he is helpless but because he understands something deeper than action. That the unfolding of truth does not come by force. You see most men run from silence. They fill their time with noise, with ambition, with movement because to be still is to face themselves. But the man who waits on God in silence is not escaping reality. He is entering it fully.

He steps away from the clamor of ego & enters the temple of the unseen. The sacred place where nothing needs to be said because everything is understood. To wait on God is not to do nothing. It is not passivity. It is the most active kind of stillness. It is to place one's entire being at the altar of the unknown & trust that what is unseen is more real than what is seen. It is to let the heart burn with longing without rushing to satisfy it. To feel the weight of unanswered prayers without flinching, to kneel before the infinite, not with demands but with openness. & in that openness, the soul becomes vast.

What kind of man waits in silence? Not the weak. Not the one afraid of loss or pain, but the one who has learned that storms pass, that noise fades, & that the eternal does not shout. He has learned to find the sacred in the pauses, to rest not on the promises of men, but on the breath of the divine. He walks through fire without screaming because he knows that God often speaks in whispers. The strongest man is not the one who fights hardest, but the one who knows when not to fight at all. To wait when every part of you is ready to leap forward requires a power that few understand. It requires faith. Not the kind that quotes verses, but the kind that lives them. A faith that says, "Even if nothing changes, I will stay. Even if I am unseen, I will remain faithful. Even if my hands are empty, I will lift them."

In silence, something shifts. Time slows. The illusion of control falls away. & all that remains is the awareness of presence. A presence that does not answer quickly but always arrives exactly when it is meant to. The man who waits in silence has made peace with this timing. He no longer treats life as a race, but as a river flowing, mysterious, guided by currents too deep to trace. He does not fear solitude because he knows that solitude is where the veil becomes thin; where the voice of God is not an echo of your own mind but something beyond something holy. It is there in the hush that strength is born. Not from lifting but from

letting go, not from conquering but from yielding. Do you know what it takes to keep trusting in the dark? What it takes to walk without seeing the road ahead & still say I am exactly where I need to be. That is the strength I speak of. Not the strength of the sword, but the strength of the soul. Not the defiance of the proud, but the patience of the faithful.

The man who waits in silence has already won. Not because the world gave him a crown, but because he gave up the need for one. There is power in stillness, power in waiting. Power in trusting that what is meant for you will find you. Not because you chased it, but because you prepared your heart to receive it. This is the paradox. The less you grasp, the more is given. The quieter you become, the more you hear. The longer you wait, the more you become. & when the time comes, & it always comes, he who waited in silence rises with a wisdom forged not in fire, but in quiet. His words carry depth because they were born from the depths. His presence brings peace because he made peace within himself. & when he moves, it is not with haste, but with harmony, with the rhythm of one who walked with God, not in the sunlight, but through the shadow, & never turn back.

He does not measure his worth by the noise he makes, nor by the reactions of others. The applause of the crowd no longer seduces him. He has found something infinitely more Trusting God in the Dark valuable. The steady companionship of the eternal, the whispering presence that stands even when all else falls. He has discovered that true strength is not found in dominance but in devotion. Not in commanding life to bend to his will but in allowing life to shape him through silence, through surrender, through the ache of waiting.

The modern world does not reward the one who waits. It celebrates speed, success, achievement. It crowns the loudest, the fastest, the most assertive. But these crowns are made of paper & dust. The man who waits on God in silence wears no crown. Yet his soul carries the weight of heaven. He knows that what is eternal is never rushed. He understands that the deepest roots grow in stillness, buried beneath the surface, unseen by all but God. & so he waits.

Not with anxiety, but with expectancy. There is a difference. Anxiety demands answers. Expectancy trusts in their arrival. The man who waits on God is not empty. He is full of quiet fire. The kind that refines without consuming. The kind that transforms without display. In the silence, he does not decay. He becomes. Every moment of stillness is not a pause in progress, but a step toward a deeper transformation. He does not compare his path to another's. He knows that comparison is a thief, that each soul moves according to a sacred rhythm uniquely its own. He does not rush to keep up. He listens instead for that subtle inward voice that says, "This is the way. Walk in it. & even when that voice is absent, he remains faithful, for his trust is not based on feelings, but on covenant.

He waits not because he sees, but because he knows, not with the mind's certainty, but with the heart's knowing. He has tasted loneliness, yes, but he has also seen what is born from it. In silence he has found God. Not the God of books or sermons, but the God who sits in the still places who meets a man not in the thunder but in the still small voice. That voice does not always speak in words. Sometimes it's a breath, a quiet assurance, a presence that asks for nothing but your being, your openness, your trust.

The strongest man has learned that waiting is not weakness. It is strength restrained. It is power under discipline. It is faith that refuses to be shaken by delays or detours. While others move in desperation, he stands in assurance. Not because he knows the outcome, but because he knows the one who does. His waiting is not idle. It is active, watchful, grounded. He is not detached from the world. He feels everything deeply. But he does not let feelings govern him.

Letting Go of Control. He weeps in secret. He wrestles in prayer. He cries out in the unseen spaces of the soul. & then he returns to silence. Not because he found all the answers, but because he found peace without them. This too is strength. To remain unbroken even when understanding eludes you. To remain faithful when the heavens are silent. To continue walking when the path disappears beneath your feet. The man who waits on God has been tested in ways no one sees. He has endured seasons that seemed endless. He has prayed prayers that echoed back unanswered. He has watched others rise while he remained hidden. But he did not lose heart. He did not curse the process. He knew that gold is refined in fire & that his silence was not abandonment. It was preparation.

What looks like delay to the world is often divine alignment. He has learned to bless the silence, to sit with the unknown, to befriend the questions. He has learned that not all pain is to be avoided, some is to be embraced. Because in that pain the old self dies & something sacred is born. Waiting has stripped him of illusion. It has peeled away false strength. What remains is pure, unshakable forged. He no longer fears being unseen. He knows that obscurity is not punishment. It is protection. It is in obscurity that the roots deepen. The tree that reaches high into the heavens first grows low into the earth, & so it is with the soul.

The man who waits in silence has gone deep, deep into his own heart, deep into mystery, deep into the stillness where the divine reshapes him. He is not swayed by trends. He is not anxious to arrive. He is present fully. He understands that the moment is not a stepping stone to something better. It is sacred in itself. & in honoring the present, he honors God. The waiting becomes

worship. The silence becomes a sanctuary. The stillness becomes strength. He does not explain himself. He no longer needs to be understood. He is not here to perform or to prove. He is here to be faithful, to the call, to the process, to the quiet work of becoming. & in his stillness, others find rest. In his calm, others find courage. In his hidden strength, others glimpse what it means to live with rooted power.

He walks with gravity, not the gravity of burden, but of depth. There is weight to his presence, not because he seeks it, but because he carries within him something of eternity. He does not force his way into rooms. He does not demand respect. He simply is.

Waiting Is Not Weakness. & that being anchored, surrendered, present is enough to shift the atmosphere around him. He has let go of the need to control. He has surrendered outcomes. He no longer prays for comfort but for clarity. & when clarity does not come, he prays for strength to endure. His strength is not found in avoiding difficulty, but in standing within it without breaking. His silence is not empty. It is full of waiting, of listening, of trusting the rhythm of God over the noise of men. He has learned to see delays not as denials, but as divine orchestration.

He knows that the highest things in life do not come quickly, that the most beautiful fruit ripens slowly, that the deepest love is not found in passions rush, but in patience's quiet unfolding. So he waits, not because he has no desire, but because his desires are anchored in wisdom. He has made peace with mystery. He has not stopped demanding answers & started living in alignment. He moves in rhythm with something ancient & holy, something unshaken by the turning of the world. He is not reactive. He is responsive. Not driven by impulse, but guided by discernment.

& when he speaks, his words are few, but they are witty because they come from silence. from waiting from the hidden place where truth is born. He speaks not to impress but to bless, not to conquer but to connect. His words carry the fragrance of still waters, the steadiness of mountains, the depth of oceans. They do not stir frenzy, they stir awareness. He lives with a quiet joy. A joy not based on circumstances but on connection. He is rooted in something deeper than happiness. He has tasted the goodness of God in the absence of answers. & so his joy is not loud. It is luminous. It glows in the dark. It holds steady through storms. It remains when everything else falls away. He does not fear change for he has learned that the one who holds time also holds him.

He does not grasp tightly for he knows that everything given can also be taken & still he will remain whole. His wholeness is not in what he has but in who he has become. & who he has become will shaped not in moments of glory but in seasons of waiting by for flashy heroes. But heaven sees & heaven does not measure greatness by heroes but by lumnite, by surrender, by silence.

Solitude & Strength that's weakness by heroes. The phrase is among this man is strong not because he always knew what to do but because he remained when he didn't. Not because he avoided fear but because he walked through it without losing faith. Not because he had all the answers but because he dared to live the questions. & in that daring, he discovered that the silence he feared was the very place God meets the soul. He is no longer searching for the spectacular. He has learned to see the sacred in the simple. A sunrise, a breath, a moment of stillness, the quiet voice within. These are no longer small things to him. They are everything. They are the signs that God is here. That even in waiting, even in silence, nothing is wasted. & this man, this soul shaped by silence continues along his path without haste.

His life does not shout, but it resonates. It vibrates with the quiet frequency of alignment. While others sprint toward goals & scream into the void for validation, he is content to walk slowly with the unseen hand that has guided him through every storm. He does not fear what is coming, for he has seen that the same presence who held him in waiting will hold him in arrival. His strength is not in resistance, but in receptivity. He does not close himself to the world. He opens even when it hurts, especially when it hurts. He feels the sting of delay & the ache of deferred hopes, but he lets them move through him like the wind. He has become like the tree that bends but does not break. & in that bending, in that yielding, there is an invincible strength. He has discovered that the silence of God is not the absence of God. It is the presence of something too deep for words. A presence that does not explain but embraces that does not always instruct but always invites.

& he accepts the invitation again & again to sit with mystery rather than fight it. He no longer demands to know everything. He only seeks to be faithful with what he knows. He has learned that some answers come not in the form of words, but in the transformation of the soul. That some prayers are answered not by changing the world but by changing the man. & so in his waiting, in his stillness, something sacred has formed within him. A peace that does not tremble, a courage that does not need applause, a love that does not demand to be returned.

He is not a man driven by Growing Roots in Hidden Places fear. He has walked through too much silence to let fear guide him now. Fear always screams. Love always whispers. & in silence he has become attuned to the whisper. He recognizes when

something is real. Not because it shouts the loudest, but because it hums with the quiet vibration of truth. He knows when to move & he knows when to wait. Not from calculation, but from connection. The strongest man is the one who knows that life is not a problem to solve, but a mystery to live. & in that living, there will be times when nothing makes sense. Times when the sky closes in & the soul feels abandoned. That this man, this silent warrior, has walked those nights before.

He has wrestled in the dark & emerged not with answers, but with surrender. & that surrender has made him unbreakable. He is not defined by what he has accomplished. His identity is not anchored to the visible. It is rooted in the unseen in the inner life that few perceive but God never overlooks. He has learned that doing flows from being. That fruit comes not from effort but from abiding. & in that abiding he has become fruitful in ways the world cannot measure. There is fruit in his presence, in his words, in the peace that he carries into every space. He does not chase influence. He carries impact. Not because he seeks it, but because he embodies something rare. Consistency, stillness, depth. While others build platforms, he has built an altar. An altar in the silence where he meets God. & from that altar flows a life that cannot be shaken. Because it is not built on sand, but on surrender.

He has stopped asking when. He has stopped asking why. He has learned that the better question is who. Who am I becoming in this silence? Who is God revealing himself to be in this waiting? & every time he asks, the silence responds with presence. Not a thunderous answer, but a holy awareness that he is not alone. That even here, especially here, he is being seen, known, shaped. He has found strength in restraint. While others retaliate, he chooses silence. While others rush to defend themselves, he remains grounded. He knows that silence can be louder than any rebuttal, that stillness can be more powerful than resistance. He has no need to prove anything because his identity is not on trial. He knows who he is, not because he's figured it all out, but because he has let go of the need to. & in letting go, he has received more than he ever imagined.

Not always in the form he expected, but always in the form he needed. The silence has become his teacher, Becoming Unshakable the waiting, his sanctification. In the delay, he has found a deeper presence. In the stillness, he has become more whole. He has seen others fall away, swept up in the tides of distraction & despair. He has buried dreams, grieved disappointments, & released attachments that once defined him. But each loss became a doorway. Each unanswered prayer an invitation to trust deeper. Each silence a sanctuary where the superficial died & the eternal was born. He does not need constant affirmation to keep going. He has developed an inner resolve, a quiet knowing that he is exactly where he needs to be, doing exactly what he is meant to be doing, even if no one sees it, even if no one applauds.

He no longer serves for visibility. He serves from love, from overflow, from the silent communion that fuels his every step. He has watched seasons change without warning. People shift, plans collapse. But through it all, he has remained steady. Not because he is invincible, but because he is anchored. Anchored in the stillness where God dwells. Anchored in the quiet trust that what is meant will come & what is not will fade. He no longer clings. He receives. He no longer strives. His life is no longer built on outcomes. It is built on obedience. He knows that true strength is not proven by how much he can carry but by how freely he can release. & so he releases the need to control, the need to be right, the need to be first. & in the releasing he rises not above others but within himself. He becomes more fully who he was always meant to be.

He has sat with silence long enough to know that God is not far away. God is nearer than breath, closer than thought. & the silence that once terrified him has become his resting place. He is not afraid of the dark anymore. He has seen what grows there. He has seen what dies there. & both are holy. This man is not perfect. He is not without flaw or failure. But he is real. He is present. He is surrendered. & that makes him strong beyond words. Because his strength does not come from himself. It flows through him from a source that never runs dry. From a well that does not break when the world does.

He is the man who chose to wait when everything screamed at him to move. Who chose to believe when every voice said God's Presence in the Silence to doubt, who chose to stay planted when it would have been easier to run. & now he bears the fruit of that waiting, not in worldly success, but in spiritual depth, in groundedness, in unshakable love. He walks quietly, but he leaves a mark. Not because he intended to, but because depth always leaves an impression.

Presence always carries weight. & the weight he carries is not a burden. It is glory. The kind of quiet glory that lingers in rooms long after he's gone. The kind of strength that cannot be explained, only felt. He is not waiting for a perfect moment anymore. He's realized that this moment, this breath, this silence is already perfect, already full of the divine, already alive with possibility. & so he enters it fully with gratitude & reverence. He is not rushing to get somewhere. He is already home. & the silence that once felt like absence, he now knows as communion. It is there that he meets God.

Not as an idea, but as a presence, not in fire, not in wind, but in the still small voice that speaks not to the mind, but to the soul. & the man who has heard that voice never walks the same again. He has found his strength not in defiance but in devotion, not in force but in faith, not in speed but in stillness. & that strength cannot be taken because it was never given by men. It was carved in the quiet, forged in the waiting, & sealed in silence.

& as he walks forward, step by quiet step, there is no longer any sense of needing to arrive. He does not live in a state of anticipation for something greater beyond the moment because he has learned that the presence of God does not wait at the finish line. It walks with him now in the very silence others overlook. Each breath becomes a testament, each pause a prayer, & even in his ordinary movements, the extraordinary breathes beneath the surface. People may pass him by, never recognizing the strength hidden beneath his calm demeanor. They may judge his lack of urgency, his stillness as inactivity, but he knows better. He knows the inner weight he carries, the mountains he has climbed without moving an inch. He knows the tears he has shed in solitude, not from defeat, but from the overwhelming presence that meets him in the stillness.

[Alignment Over Ambition] He no longer seeks to be seen because he has already been seen by the one who matters most. The gaze of God has found him in his darkest hour when no voice answered & no hand reached out. & in that gaze he was made whole. There is nothing more to earn, nothing more to grasp, only to live, to receive, to remain open to the flow of grace that sustains him even when the world turns its back. He carries a kind of authority now. Not the loud kind that commands with noise, but the subtle authority of someone who has been to the edge of his own soul & did not run from what he found there.

He has stared into the abyss of waiting & found not emptiness but fullness, a quiet fullness, the kind that cannot be explained or taught, only tasted. & those who come near him sense it without needing to name it. When others speak of faith, he does not try to explain. He has no desire to debate doctrine or defend belief systems. His faith is not something he holds in his hands. It holds him. It breathes through his pores. It lingers in his silences. He speaks little of God, yet God radiates from his being like light through cracked glass. Not perfect, but pure, not polished, but real.

He walks slowly now, not because he is unsure, but because he is aligned. His pace is no longer set by deadlines or demands, but by discernment. He feels when it is time to act & when it is time to wait. He knows the difference between movement & noise, between direction & distraction, between calling & craving. & so he listens, not always with his ears, but with his spirit. There are days when the silence stretches longer than he expected. When the answers seem farther away than ever. There are moments when he feels the loneliness press in like a great wave. But he does not run from it. He sits with it. He lets it speak. He does not numb it with distractions or fill it with empty chatter. He has learned that what feels like isolation is often incubation, that the deepest things grow in hidden soil. He does not envy those who seem to move faster, to accomplish more, to receive recognition. He has learned that not all movement is progress. Not all visibility is value. He would rather be rooted than celebrated, rather be right with God than popular with men. & in this hiddenness, in this quiet commitment to truth, he has found a power that fame could never offer.

He has come to know that strength is not Storms That Shape the Soul loud. It does not demand the room's attention. It does not need to convince or conquer. True strength is quiet because it is sure. It does not depend on outcomes or applause. It arises from a deeper knowing, a connection to something unshakable. & that connection has become his compass. He no longer needs to be in control. He does not force his life to fit the mold others expect. He lets it unfold like a flower in the morning sun. Open, trusting, surrendered. He walks through seasons of bloom & seasons of barrenness with the same quiet trust. He knows that winter does not mean death but preparation. That in the quiet soil life is gathering. He has let go of the need to be the hero. He does not need to be the answer for everyone. He knows his role is not to fix the world but to be faithful within it. & his faithfulness, though often invisible, changes things. Like seeds dropped into soil, like prayers whispered in the dark, his presence brings life where none was seen. He changes atmospheres not through volume, but through depth. His relationship with time has shifted. He no longer sees delay as punishment. He no longer demands immediacy.

He lives in rhythm with something eternal, something older than clocks and calendars. The world may spin in chaos, but he remains grounded because his soul is not governed by urgency but by trust. The waiting has formed in him an eternal perspective. He understands that strength is not shown in never falling, but in rising again without bitterness. In forgiving when you have every reason to hold on. In loving when love is not returned. In giving without being seen, in choosing peace when war is easier. In saying not yet when every part of you is crying for yes. These things are not signs of weakness. They are the very essence of strength. He has stopped needing to know how things will end. He has surrendered the illusion of control. He no longer begs for a road map. He walks in the dark with a candle, step by step, moment by moment, trusting that light will be given as needed, that strength will arise not in advance but in time. He has learned to live with open hands, to hold plans loosely, to listen for the whisper rather than the shout. There are battles he no longer fights, not because he is afraid, but because he has discerned which battles matter.

He does not waste his strength proving his worth or arguing his position. He knows that silence often says more than explanation. That wisdom does not need validation. That God vindicates those who remain faithful in secret.

He walks now not with urgency but with purpose. His days are not hurried. He rises early not to chase success but to sit with the silence to remember who he is to connect again with the presence that has guided him through it all. He reads not to consume but to commune. He prays not to convince but to align. He listens not to reply but to receive. & when he speaks, his words carry weight, not because of volume, but because of where they come from. They are not crafted to impress, but to express truth. His speech is slow, intentional, without pretense. He does not need to be heard by all. He speaks for the one who has heard every silent prayer, every unseen cry, every broken groan in the night. He has come to see the value of small things. A quiet sunrise, a long walk, a gentle word, a moment of shared silence. He sees God in places others overlook. He feels divine presence not just in temples & churches, but in kitchens & forests, in lonely streets & waiting rooms.

Every place becomes sacred when the soul is awake. This man lives awake, not busy, not frantic, awake, aware, anchored. His strength does not come from perfection, but from presence. He is present in joy, present in pain, present in the not yet. He has stopped escaping discomfort. He walks through it with reverence, knowing that every season bears a gift. He no longer resists the shaping hand. He welcomes it.

He knows that the crushing of the olive brings the oil, that the pressing of the grape brings the wine, that silence is not empty. It is the press of purpose, the molding of the eternal. & though it hurts, though it stretches him, he has learned to say yes to it all. His yes is not a passive surrender, but an active agreement. A choice to trust even when it costs, a decision to stand when others fall away, a resolve to remain in the quiet place until he is called. & when he is called, he moves, not because he is ready, but because he is willing, not because he knows the outcome, but because he trusts the caller. This is the strength that lasts. This is the man who cannot be shaken. Because his life is not built on shifting sand. It is rooted in silence, shaped in surrender, & forged in waiting. & when the storm comes, he does not panic. He remains because he knows the storm is not the end. It is the proving ground, the threshing floor, the refining fire. & he has already passed through fire, not with defiance, but with devotion, not untouched, but undestroyed. & what remains after the fire is pure, silent, strong, unshakable.

So in the end, it is not the man who conquers the world with noise who is truly strong, but the one who conquered himself in silence. The man who waited on God when nothing made sense. Who chose stillness over striving, who trusted the unseen over the obvious. This is the man who holds real power. Not the kind that fades with applause, but the kind that echoes in eternity. Because when a man learns to wait in silence, he becomes immovable. He does not chase life. He walks with God. & when that man finally rises, it is not with noise but with authority. Quiet, steady, holy. The strongest man is not the loudest in the room. He is the one who knelt in the dark & stood up transformed. Wait well. Trust deeply. stand silently. For the man who does so will not only see God's promise, he will become the promise fulfilled." - Alan Watts

👉 YOU WANT TO BE SOMEWHERE IN THIS NEIGHBORHOOD OF BEING 👉

