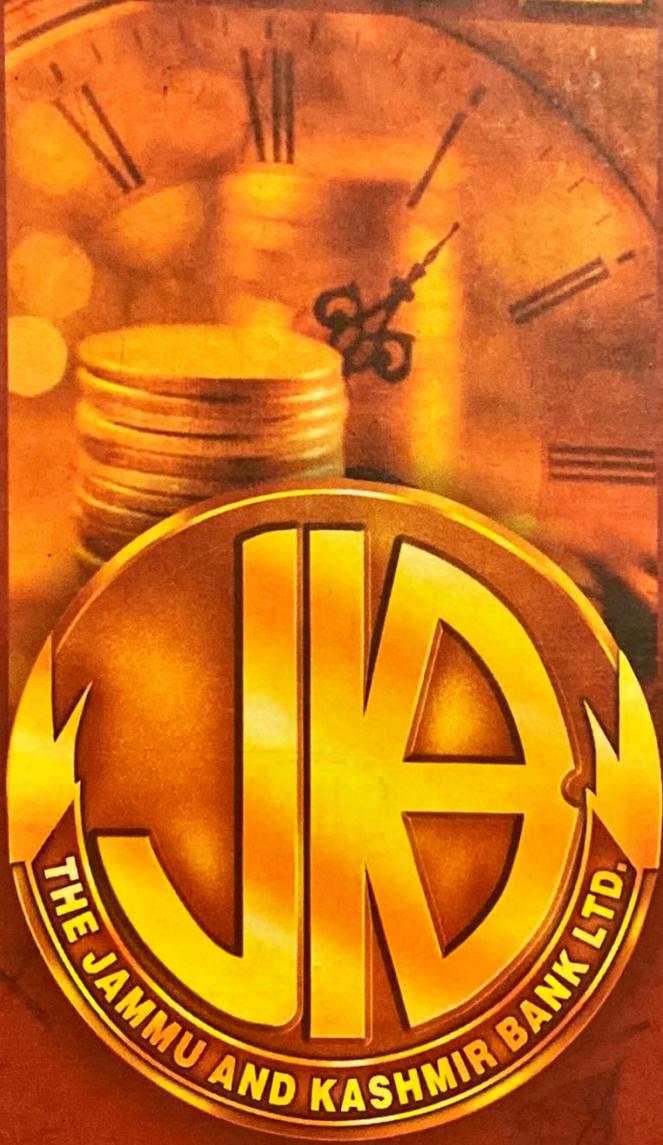


2002



THE JAMMU AND KASHMIR BANK LTD.

2002

★ ★ ★ ★

# JANUARY

1

Tuesday

February 2002	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S	
	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24

8:00 (from)

364/001 Week 1

→ Notes ~~on~~ Daoism (App)

9:00

Cont'd ... from JKB

10:00 Diary (2012) numbered 2,  
(in green sticky).

11:00

28 | 08 | 2018

12:00

1:00

2:00

3:00

SACIES

4:00

S

5:00

H

6:00

Notes \_\_\_\_\_

(1/320)

2002

\*\*\*\*\*

JANUARY

	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S						
February 2002	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	• • •

362/003 Week 1

8:00 - And what you sow is not the body which is to be,  
 9:00 but a bare kernel, perhaps, of wheat or some other  
 10:00 grain. But God gives it a body as He is chosen,  
 11:00 and to each kind of seed its own body. For not all  
 12:00 flesh is alike, but there is one kind for men, another  
 1:00 another for animals, another for birds, and another for  
 2:00 fish. There are celestial bodies and there are terrestrial bodies;  
 3:00 but the glory of the terrestrial is another. There is one glory  
 4:00 of the sun, and another glory of the moon, and another  
 5:00 glory of the stars; for star differs from star in glory. So,  
 6:00 it is with the resurrection from the dead. What is  
 Notes sown is perishable, what is raised imperishable. It is sown in a physical body, it is raised in a spiritual body. If there

3

Thursday

FEB

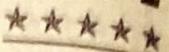
MAR

APR

MAY

JUN

(3/3/20)



January 2002	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W								
	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31

8:00 is a physical body, there is also a spiritual body. (11/13).  
361/004 Week 1

9:00 [Source: 1, Corinthians 15.35-44].

-10:00 leaving the dead body on the ground like a log of wood or a clod of earth, the relatives depart with averted faces ; but spiritual merit follows the soul.

11:00 let him therefore always slowly accumulate spiritual merit in order that it may be his companion after death; for without merit as his companion he will traverse a gloom difficult to traverse.

12:00 that companion speedily conducts the man who is devoted to duty and effaces his sins by austerities, to the next world, radiant and clothed with an ethereal body. (12/13). (Law of Manu)

[Source: Laws of Manu 4.241-43]

2002

\*\*\*\*\*

JANUARY

5

Saturday

February 2002	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S						
	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	.

8:00 — Spirit has no physical form and has no spatial restrictions, whereas concrete things (ch'i) are produced through an integration of elements. When there is an integration without form, it is therefore called a spiritual thing. The nature of the myriad things is spontaneity.

11:00 (13/13)

360/005 Week 1

[Source : Wang Pi, Lao Tzu chiu, or Commentary on the Lao Tzu, ch. 29, in Wing-Ts'it Chan, Chinese Phil. Chapter 19].

### III - Mind and Soul :

5:00 — Brahman is all, and the Self is Brahman. This self has 6:00 four states of consciousness.

The first is called SUNDAY 6

Notes Vaishvanara, in which One lives with all the senses turned outward, aware only of the external world.

(05/320)

January	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W								
2002	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31

8:00 Taijasa is the name of the second, the dreaming state in which, with the senses turned inward, one enacts

358/007 Week 2

10:00 the impressions of past deeds and present desires.

11:00 The third state is called Prajna, of deep sleep, in which one neither dreams nor desires. There is no mind in Prajna, there is no separateness; but the sleeper is not conscious of this.

12:00 Let him become conscious in Prajna and it will open the door to the state of abiding joy.

5:00 Prajna, all-powerful and all-knowing, dwells in the hearts of all as the ruler. Prajna is the source and end of all.

The fourth is the super-conscious state called Turiya,

Notes

2002

\*\*\*\*\*

JANUARY

8

Tuesday

February	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S						
2002	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	• • •

8:00 neither inward nor outward,  
357/008 Week 2

Beyond the senses and the  
9:00 intellect, In which there is  
none other than the Lord.

10:00 He is the supreme goal of  
life. He is infinite peace  
11:00 and love. Realize him!

[Source: Mandukya Upanishad, translated  
12:00 by Eknath Easwaran, 1987;  
Nilgiri Press, Tomales, California].

1:00  
- Except a man be born of  
2:00 water and of the spirit, he  
cannot enter into the Kingdom  
3:00 of God.

That which is born of the  
4:00 flesh is flesh; and that  
which is born of the spirit  
5:00 is spirit.

6:00 Marvel not that I said unto  
thee, Ye must be born again.

The wind bloweth where it  
listeth, and thou hearest the  
sound thereof, but canst not  
tell whence it cometh, and

Notes

MAR

APR

MAY

JUN

(07/320)

2002

\*\*\*\*\*

JANUARY

Wednesday

January 2002	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W								
	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31

356/009 Week 2

8:00 whither it goeth: so is every one that is born of the spirit. (4/15).

[Source: John 3:5-8 (AV), taken from the 1611 King James Version of the Bible]

11:00

- Each faculty of ours delights in that for which it was created: lust delights in accomplishing desire, anger in taking vengeance, the eye in seeing beautiful objects, and the ear in hearing harmonious sounds. The highest function of the soul is the perception of truth.

4:00 (5/15). (Ghazzali)

[Source: Essential Sufism, by James Fadiman & Robert Frager, Harper San Francisco, p. 59].

6:00

- The soul is neither from the East of the world of pure spirits, nor from the West of the world of material bodies. It is of three types: the one

Notes

(08/320)

2002

\*\*\*\*\*

JANUARY

10

Thursday

February	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S	
2002	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24

8:00 that incites to evil; the self-blaming one; and the recollected one.

355/010 Week 2

The soul that incites to evil (an-nafs al-ammarah bi's-su') is that which inclines to physical nature and commands one to engage in sensual pleasures and carnal appetites. It draws the heart towards the lowest region and is the abode of iniquity and the source of blameworthy morally and evil deeds. It is the soul of the masses. It is tenebrous, and for it, the invocation is like a lamp lit in a dark house.

The self-blaming soul (an-nafs-al-lawwamah) is that which is illuminated by the light of the heart to an extent commensurate with its degree of wakefulness from the slumber of forgetfulness. It is

Notes

(09/320)

FEB

MAR

APR

MAY

JUN

Friday

January 2002	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W								
	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31

354/OLJ Week 2

8:00 vigilant and begins by correcting its state, which wavers between the Divinity and creatures.

9:00 Every time something bad issues forth from the self-blaming soul by virtue of ~~its~~ its dark nature and character, the light of divine admonition suddenly comes upon it, and it starts blaming itself. The soul repents of its errors, asking God's pardon and returns to the door of the forgiving, the Merciful...

10:00 ... the self-blaming soul perseveres in invoking and turning to God in repentance until the power of the invocation triumphs over all those things and overcomes them.

11:00 Then the soul approaches peacefulness and does not cease to gather furnishings for the house until the house is adorned with all

*Notes*

2002

\*\*\*\*\*

JANUARY

12

Saturday

	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S						
February 2002	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	• • •

353/012 Week 2

kinds of praiseworthy things.  
 and is thereby made less lustful.  
 The house is then suitable  
 for the descent of the Sovereign  
 Lord into it. When the Sovereign  
 Lord descends into the soul  
 and the Truth is revealed,  
 the soul becomes recollected.  
 The recollected soul (an-nafs-  
 al-mutmainah) is the one  
 whose enlightenment is brought  
 about by the light of the  
 heart until it is stripped  
 of blameworthy attributes and  
 takes on praiseworthy virtues.  
 Then it turns in the direction  
 of the heart completely, follow-  
 ing it in its ascent to the  
 regions of the world of Holiness  
 ('alam al-quds) far above the  
 world of impurity, diligent in  
 acts of obedience and SUNDAY 13  
 Notes tranquil in the presence of the  
 'Exalter-of-ranks' until its Lord  
 addresses it by His words:  
 !

(11/320)

January	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W								
2002	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31

8:00 "But, oh! thou soul at peace! Return unto thy Lord,  
 9:00 content in His good pleasure!  
 Enter thou, among my servants!  
 10:00 Enter thou, My Garden!"  
 (6/15). Ibn' Ata Allah.

351/014 Week 3

[Source: The key to salvation: A Sufi Manual of Invocation. Trans.

12 Mary Ann. Kenway Tanner. Cambridge  
 The Islamic Texts Society, 1996 pp 52-53]

1:00

- What is the nature of the mind? What is called "mind" is a wondrous power residing in the Self. It causes all thought to arise. Apart from thoughts, there is no such thing as mind. Therefore, thought is the nature of mind. Apart from thoughts, there is no independent entity called the world. In deep sleep there are no thoughts and there is no world. In the states of waking and dream,

Notes

2002

\*\*\*\*\*

## JANUARY

15

Tuesday

February 2002	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	T	W	T	F	S	S	
	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24

8:00 there are thoughts, and there  
is a world also. (7/15). 350/015 Week 3

Source: The Collected Works of Raman  
Maharishi (Tiruvannamalai, India,  
10:00 Sri Ramanasraman, 1979]

The immortality of the soul is demonstrated by many proofs; ~~but~~ but to see it as it really is - not as we now behold it, marred by communion with the body and other miseries - you must contemplate it with the eye of reason in its original purity; and then its beauty will be revealed. ... When a

person starts on the discovery of the Absolute by the light of the reason only, without the assistance of the senses, and never desists until by pure intelligence he arrives

Notes at the perception of the absolute Good, he at last finds himself

January	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W								
2002	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31

8:00 at the end of the intellectual world.... (8/15) Plato  
349/016 Week 3

Source: Republic, 611B-C and 532B;  
Towett

10:00

#### IV - Ego :

11:00

- The assertion of philosophical views concerning the elements that make up personality and its environing world that are non-existent, assuming the existence of an ego, a being, a soul, a living being, a "nourisher", or a spirit. This is an example of philosophical views that are not true. It is this combination of discrimination of imaginary marks of individuality, grouping them and giving them a name and becoming attached to them as objects, by reason of habit-energy that has been accumulating since beginningless time, that one builds up erroneous

Notes

(14/320)

2002

\*\*\*\*\*

## JANUARY

17

Thursday

February	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S						
2002	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	.

8:00 Views whose only basis is false-imagination. for this reason Bodhisattvas should avoid all discussions relating to assertions and negations whose only basis is words and logic. (6/14). Lankavatara Sutra.

[Source: Ch. 11, p 285, in Dwight Goddard, A Buddhist Bible].

1:00

- If there really existed Ego, there would be also something which belonged to the Ego. As, however, in truth or reality, neither an Ego nor anything belonging to an Ego can be found, is it therefore not really an utter fool's doctrine to say : This is the world, this am I; after death I shall be permanent, persisting and eternal? (12/14).

Notes  
(Buddha Sakyamuni)

[Source: Majjhima Nikaya, 22]

(15/320)

# 18

Friday

2002  
\*\*\*\*\*  
JANUARY

January	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W								
2002	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31

8:00 V - Chakras : (0/3)

347/018 Week 3

9:00 VI - Man's True Nature :

10:00 Man's nature is naturally good just as water naturally flows downward. There is no man without this good nature ; neither is there water that does not flow downward. Now you can strike water and cause it to splash upward over your forehead, and by damming and leading it, you can force it uphill. Is this the nature of water? It is the forced circumstance that makes it do so. Man can be made to do evil, for his nature can be treated in the same way. (1/67).

Notes [Source: Book of Mencius, 6A:2, in Wing-Tsit Chan, Chinese Philosophy, Chapter 3]

(16/320)

2002

\*\*\*\*\*

JANUARY

19

Saturday

February 2002	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S						
	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	...

8:00 The Wei-mochieh [so-smeo] 346/09 Week 3

ching says, 'Immediately, we  
9:00 become completely clear and  
recover our original mind.

10:00 The P'u-sa chieh ching (Scripture of Disciples for Bodhisattva-hood) says, 'We are originally pure in our self-nature. (1)  
11:00  
12:00 Good and learned friends, realize that your self-nature  
1:00 is naturally pure. Cultivate and achieve for yourselves  
2:00 and Law-body of your self-nature. Follow the way  
3:00 of the Buddha yourselves. Act and achieve Buddhahood for  
4:00 yourselves. (6/67).

[Source: Hui-neng, in the "Platform Scripture" (liu-tsu t'an-ching), in Wing-Tsit Chan, Chinese Phil.,  
6:00 Chapter 26, 19].

SUNDAY 20

- Our nature views things as they are, but our feelings cause us to see things subjectively and

Notes

(17/320)

Monday

January 2002	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T							
	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31

8:00 egotistically. Our nature is 344/021 Week 4  
 impartial and enlightened, but  
 9:00 our feelings are partial and deceived. (9/67). Shao Yung.

[Source: Shao Yung, Supreme Principle Governing the World (Huang - Chi Ching Hui), 8B: 16a-17a, in Wing-Tsit Chan, Chinese Philosophy, Chapter 29.]

12:00 Mencius says, 'That whereby man differs from the lower animals is but small. The ordinary people cast it away,  
 1:00 while the superior man preserves it (1). What is cast away is  
 2:00 the mind. That is why Mencius said that some people  
 3:00 cast their original mind away.  
 4:00 (2). What is preserved is his  
 5:00 mind. That is why Mencius said that 'The great man is  
 6:00 one who does not lose his child's heart' (3). (What Mencius referred to as) the Four Beginnings (of humanity, righteousness, propriety and wisdom, that is, the sense of

Notes

2002

\*\*\*\*\*  
JANUARY

22

Tuesday

	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S	
February 2002	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24

343/022 Week 4

8:00 shame, the sense of right and wrong) (4) are this mind. It is  
 9:00 what Heaven has endowed in us. All men have this mind,  
 10:00 and all minds are endowed with this principle. The mind  
 11:00 is principle. (12/67).

Source: Complete Work of Lu Hsiang-shan (Hsiang-shan chuan-chi),  
 12:00 11:5b-6a, in Wing-Tsit Chan,  
 1:00 Chinese Philosophy, Chapter 33]

2:00 Moral Principles inherent in the human mind are endowed by Heaven and cannot be wiped out. Those who are  
 3:00 bedazzled by material desires so as to pervert principles and violate righteousness, do so because they do not think, 4:00 that is all. If they can truly examine themselves and think, their choice between right and wrong and their choice between right and

Notes

(19/320)

FEB

MAR

APR

MAY

JUN

Wednesday

JANUARY

January 2002	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W								
	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31

8:00 wrong will have the qualities .342/023 Week 4  
 of quiet alertness, clear-cut  
 9:00 intelligence, and firm conviction  
 (13/67)

[10:00 Source: Complete work of Lu Hsiang-shan (Hsiang-shan ch'uan-chi),  
 11:00 32:4a, in Wing-Tsit Chan, Chinese Philosophy, Chapter 33].

12:00

- In all our changes and movements, we will stick to no particular point, but possess in ourselves the Mean that is perfectly natural. This is the Ultimate of the normal nature of man and the principle of things. There can be no consideration of adding to or subtracting from it. If there is any, it means selfish ideas and shallow coming, and cannot be said to be the highest good. Naturally, how can anyone who does not watch over himself carefully

Notes

2002

\*\*\*\*\*

JANUARY

24

Thursday

February 2002	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S						
	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	...

341/024 Week 4

when alone, and who has no refinement and singleness of mind, attain to such a state of perfection? Later generations fail to realize that the highest good is inherent in their own minds, but exercise their selfish ideas and cunning and grope for it outside their minds, believing that every event and every object has its own peculiar definite principle. For this reason the law of right and wrong is obscured; the mind becomes concerned with fragmentary and isolated details and broken pieces; the selfish desires of man become rampant and the Principle of Nature is at an end. And thus the learning of manifesting characters and loving people is everywhere thrown into confusion. (14/67)

Notes

[Source: Wang Wen-ch'eng kung ch'un-shu or Complete Works of Wang Yang-ming,

(21/32)

# 25

Friday

2002

\*\*\*\*\*

JANUARY

January	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T							
2002	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31

- 8:00 Inquiry on the Great Learning, in Wing-Tsit Chan, Chinese Philosophy, Chapter 35] 340/025 Week 4  
9:00

- Now the original substance of the mind is man's nature.  
11:00 Human nature being universally good, the original substance of the mind is correct. (15/67)

[Source: Wang Wen-ch'eng kung t'u-nan-shu, or Complete Works of Wang Yang-ming, Inquiry on the Great Learning, in Wing-Tsit Chan, Chinese Philosophy, Chapter 35]

3:00

- There is no human nature that is not good. Therefore there is no innate knowledge that is not good. Innate knowledge is the equilibrium before the feelings are aroused. It is the state of broadness and extreme impartiality. It is the original substance that is absolutely quiet and inactive. And it is possessed by all men. However,

Notes

(22/320)

2002

\*\*\*\*\*

JANUARY

26

Saturday

	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S	
February 2002	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24

239/026 Week 4

8:00 people cannot help being darkened and obscured by material desires. Hence, they must study in order to get rid of the darkness and obscuration. But they cannot add or subtract even an iota from the original substance of innate knowledge. Innate knowledge is good. The reason why equilibrium, absolute quiet, broadness, and impartiality are not complete in it is that darkness and obscuration have not been entirely eliminated and its state of preservation is not yet complete. The substance and function [you refer to] are the substance and function of innate knowledge. How can it transcend them? (16/67).

SUNDAY 27

Note: (Source: Wang Wen-ch'eng Kung ch'i'an-shu, or Complete Works of Wang Yang-ming, Instruction for a practical living,

(23/320)

# 28

2002

\*\*\*\*\*

Monday

JANUARY

January	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W								
2002	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31

8:00 2:38a-39a, in Wing-Tsit Chan,  
Chinese Philosophy, Chapter 35]. 337/028 Week 5

9:00

- The Spirit itself beareth witness ~~not~~ with our spirit, that we are the children of God:  
And if children, then heirs;  
heirs of God, and joint heirs  
with Christ; if so be that  
we suffer with him, that we  
may also be glorified together.
- 10:00 For I reckon that the sufferings  
of this present time are  
not worthy to be compared  
with the glory which shall  
be revealed in us. (25/67)

[Source: St. Paul, Romans 8:16-23 (AV)  
5:00 taken from 1611, King James  
Version of the Bible].

6:00

- Man is called a rational animal; therefore, he is two things.  
What feeds his animality in  
this world is passion and desire.

Notes

2002

\*\*\*\*\*

JANUARY

29

Tuesday

February 2002	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S							
	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	.	.

8:00 but the food for his essential part is knowledge; wisdom and  
 9:00 the vision of God. Man's animal nature avoids the Real,  
 10:00 and his human nature flies from this world. One of you  
 11:00 is an unbeliever, and the another of you is a believer.  
 12:00 (Koran 64:2) (37/67). Rumi

[Source: Signs of the Unseen: The Discourses of Jalaluddin Rumi, p 59, Trans. W.M. Thackston, Jr. Putney, Vermont: Threshold Books, 1994]

1:00 Man is like a bow held in the hand of God's Power. God  
 4:00 employs him in various tasks. In reality, the agent is God,  
 5:00 not the bow. The bow is an instrument and a means.  
 6:00 But for the sake of the maintenance of the world it is unaware and heedless of God.

Notes

Tremendous indeed is the bow that becomes aware of the Bowman's han

(25/320)

# 30

Wednesday

2002

\*\*\*\*\*

JANUARY

January	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W								
2002	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31

8:00 (30/67) Rumi

335/030 Week 5

[Source: The Sufi Path of Love : The Spiritual Teachings of Rumi, pp. 58-59 Trans. William C. Chittick. Albany, N.Y. : State University of New York Press, 1983].

11:00

- So, God created man in his own image, in the image of God he created him; male and female he created them.

(56/67) Torah.

2:00 [Source : Genesis 1.27]

- And the Lord said to Moses, 'Say to all the congregation of the people of Israel, "You shall be holy; for I the Lord your God am holy." (59/67)

Torah [Source : Leviticus 19. 1-2]

6:00

- Have breathed into man of My spirit. (62/67). Qur'an

Notes [Source : Qur'an 15.29]

(26/320)

(26/320)

2002

\*\*\*\*\*

JANUARY

	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S						
February 2002	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29

31

Thursday

8:00 — By Nature the men are alike.  
 Through practice they have become  
 far apart. (67/67).

[Source: Analect of Confucius, 17:2,  
 10:00 in Wing-Tsit Chan, Chinese Phil.  
 chapter - 2]

11:00

Books

12:00

1:00

2:00

3:00

4:00

5:00

6:00

Notes

(27/320)

Book 7:

2002

\*\*\*\*\*

FEBRUARY

February	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S	
2002	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24

8:00 Book 7 : The Saints

333/032 Week 5

### I - Non Action:

- 10:00 Can you keep the Spirit  
and embrace the One without  
departing from them?
- 11:00 Can you concentrate your  
vital force (ch'i) and achieve  
the higher degree of weakness  
like an infant? Can you  
clean and purify your profound  
insight so it will be spotless?
- 12:00 Can you love the people and  
govern the state without  
knowledge (cunning)?
- 1:00 Can you play the role of the  
female in the opening and  
closing of the gates of Heaven?
- 2:00 Can you understand all and  
penetrate all without taking  
any action?

Notes To produce things and to  
rear them,

To produce, but not to take

2002

\*\*\*\*\*

FEBRUARY

2

Saturday

	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S								
March 2002	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31

332/033 Week 5

8:00 possession of them,  
 To act, but not to rely  
 9:00 on one's own ability,  
 To lead them, but not to  
 10:00 master them  
 This is called profound and  
 11:00 secret virtue (hsuan-te).

[Source: Laozi, in Wing-Tsit Chan,  
 12:00 Chinese Philosophy, Chapter 7]

- The great rulers value  
 their words highly. They  
 2:00 accomplish their task; they  
 complete their work.  
 3:00 Nevertheless their people say that  
 they simply follow Nature  
 4:00 (Tzu-jan). (I).

[Source: Laozi 17, in Wing-Tsit  
 5:00 Chan, Chinese Philosophy, Ch. 7]

- Tao invariably takes no action,  
 and yet there is nothing SUNDAY 3  
 Notes left undone.

If kings and barons can  
 keep it, all things will transform

(29/320)

FEB

MAR

APR

MAY

JUN

Monday

February 2002	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S						
	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	.

8:00 spontaneously. If, after transformation, they should desire to 330/35 Week 6  
 9:00 be active, I would restrain them with simplicity, which  
 10:00 has no name.

Simplicity, which has no name,  
 11:00 is free of desires.  
 Being free of desires, it is  
 12:00 tranquil. And the world will  
 be at peace of its own  
 1:00 accord. (3/26).

[Source: Laozi 37, in Wing-Tsit Chan, Chinese Phil., Chapter 7]

→ 00 The softest things in the world overcome the hardest things in the world.

4:00 Non-being penetrates that in which there is no space. Through this I know the advantage of taking no action.

5:00 Few in the world can understand teaching without words and the advantage of taking no action. (4/26).

Notes [Source: Laozi 43, in Wing-Tsit Chan,

2002

FEBRUARY

5

Tuesday

	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	S	M	T	W	T	F	S							
March 2002	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31

329/036 Week 6

8:00 Chinese Philosophy, Chapter 7].

- 8:00 Act without action.
- 10:00 Do without ado.
- 10:00 Taste without tasting.  
whether it is big or small, many or few, repay hatred with virtue.
- 12:00 Prepare for the difficult while it is still easy.
- 1:00 Deal with the big while it is still small.
- 2:00 Difficult undertakings have always started with what is easy,  
And great undertakings have always started with what is small.
- 4:00 Therefore, the sage never strives for the great,  
And thereby the great is achieved. (+/26).

Notes [Source: Laozi 63, in Wing-Tsit Chan, Chinese Philosophy, Chapter 7]

February	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S						
2002	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	.

8:00 what remains stiff is easy to hold. What is not yet manifest is easy to plan for. What is brittle is easy to crack.

What is minute is easy to scatter.

Deal with things before they appear.

Put things in order before disorder arises.

A tree as big as a man's embrace grows from a tiny shoot.

A tower of nine levels begins with a heap of earth.

The journey of a thousand li ( $1\frac{1}{3}$  mile) starts from where one stands.

He who takes an action fails.

He ~~one~~ who grasps things loses them.

For this reason the sage takes no action and therefore

Notes

2002

\*\*\*\*\*

## FEBRUARY

	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S	
March 2002	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24

7

Thursday

8:00 does not fail.

327/038 Week 6

He grasps nothing and therefore  
 9:00 He does not lose anything.  
 People in their handling of  
 10:00 affairs often fail when they  
 are about to succeed.

11:00 If one remains as careful  
 at the end as he was at  
 12:00 the beginning, there will be  
 no failure.

1:00 Therefore, the sage desires to  
 have no desire.

2:00 He does not value rare  
 treasures.

3:00 He learns to be unlearned  
 (I) and returns to what the  
 4:00 multitude has missed (Tao).

5:00 Thus he supports all things  
 in their natural state but does  
 not take any action. (8/26)

6:00 [Source: Laozi 64, in Wing-Tsit  
 Chan, Chinese Philosophy, Chapter 7]

Notes - Only the intelligent knows how  
 to identify all things as one.  
 Therefore, he does not use his

(33/326)

February	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S						
2002	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	.

8:00 own judgement} but abides  
in the common {principle}. 326/039 Week 6

9:00 The common means the useful  
and the useful means identification.  
10:00 Identification means being  
at ease with oneself. When  
11:00 one is at ease with himself,  
one is near Tao. This is  
12:00 to let it {nature} take its own  
course. He has arrived at this  
1:00 situation, (I) and does not  
know it. This is Tao. (9/26).

[Source: Chuang Tzu, chapter 11, in  
Wing-Tsit Chan, Chinese Philosophy,  
3:00 Chapter 8].

— Do not be the possessor of  
fame. Do not be the storehouse  
5:00 of schemes. Do not take over  
the function of things. Do not  
6:00 be the master of knowledge  
{to manipulate things}. Personally  
Notes realize the infinite to the  
highest degree and travel in  
the realm of which there is

2002

FEBRUARY

March  
2002

	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S								
	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31

9

Saturday

8:00 ~~no~~ no sign.

325/660 Week 6

Exercise fully what you have received from Nature without any subjective viewpoint. In one word, be absolutely vacuous (hsu) (I). (15/26).

[Source: Chuang Tzu, ch. 7, NHCC, 3:35b-36a, in Wing-Tsit Chan, Chinese Philosophy, Chapter 8].

→ By taking no action is not meant folding up one's arms and closing one's mouth. If we simply let everything act by itself, it will be contented with its nature and destiny. (23/26).

[Source: Kuo Hsiang, Commentary on the Chuang Tzu, ch. 11, NHCC, 4:39a, in Wing-Tsit Chan, Chinese Phil. Chapter 19].

SUNDAY 10

There is no action, either present, future, or past, which has been performed or enjoyed by me. This, I know, without any doubt

(35/320)

Monday

February	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	S	M	T	W	T	F	S					
2002	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	...

8:00 (25/26)

323/042 Week 7

[Source: #72, Reprinted from Abhayamanda, S., Dattatreya; The Song of The Aradhan, Olympia, Wash., Atma Books, 1992]

## II - Mystical Life :

- Confucius said, 'At fifteen my mind was set on learning. At thirty my character ~~was~~ had been formed. At forty I had no more perplexities. At fifty I knew the Mandate of Heaven (Tien-ming). At sixty I was at ease with whatever I had heard. At seventy I could follow my heart's desire without transgressing moral principles.

5:00 (1/64).

[Source: Analects of Confucius, 2:1, in Wing-Tsit Chan, Chinese Phil. Ch. 2]

Notes - The sage has no fixed (personal) ideas. He regards the people's ideas as his own.

I treat those who are good

(36/320)

2002

\*\*\*\*\*

FEBRUARY

12

Tuesday

March	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S									
2002	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31

8:00 with goodness,

322/043 Week 7

9:00 And I also treat those who  
are not good with ~~good~~ goodness.  
Thus goodness is achieved.

10:00 I am honest with those who  
are honest, And I am also  
11:00 honest to those who are not  
honest.

12:00 Thus, honesty is attained.  
(10/64).

[Source: Laozi 19, in Wing-Tsit Chan,  
Chinese Philosophy, Chapter 7].

2:00

- A soul shall wake in the  
3:00 Inconscient's house,  
The mind shall be God-vision's  
tabernacle,  
The body intuition's instrument,  
5:00 And life a channel for God's  
visible power. (33/64).

[Source: "Savitri" by Sri Aurobindo,  
in the Teaching of the Hindu  
Notes Mystics, by Andrew Harvey, Shambala]

- The perfect mystic is neither

(37/320)

13

2002

\*\*\*\*\*

Wednesday

FEBRUARY

February	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S						
2002	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	.

8:00 an ecstatic devotee lost in contemplation of Oneness nor a saintly recluse shunning all commerce. with mankind. The true saint goes in and out among the people, eats and sleeps with them, marries and takes part in social intercourse and never forgets God for a single moment. (34/64). Abu Sa'id

[Source: Essential Sufism, by James Fadiman & Robert Frager, Harper San Francisco, p 40]

- Come, then, my beloved souls, let us fly to that love which calls us. Why are we waiting? Let us set out at once, let us loose ~~ourselves~~ ourselves in the very heart of God and become intoxicated with His love.

Notes Let us ~~not~~ snatch from his heart the key to all the treasures of the world and start out

2002

\*\*\*\*\*

## FEBRUARY

14

Thursday

March 2002	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S								
	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31

8:00 right away on the road to heaven.

9:00 There is no need to fear that any lock will hold us back.

Our key will open every door.

11:00 There is no room we cannot enter. We can make ourselves

12:00 free of the garden, the cellar, and the vineyard as well.

1:00 If we want to explore the countryside, no one will hinder us.

We can come and go;

3:00 We can enter and leave any place we wish,

4:00 Because we have the key of David; the key of knowledge, and the key of the abyss that holds the hidden treasures of

5:00 divine wisdom.

It is this key that opens the doors of mystical death and its sacred darkness.

By it we can enter the

MAR

APR

MAY

JUN

Notes

(39/320)

Friday

FEBRUARY

February	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S							
2002	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	.	.

8:00 deepest dungeons and emerge 319/046 Week 7  
safe and sound.

9:00 It gives us entrance into that blessed spot where the light of knowledge shines and the Bridegroom takes His noonday rest.

10:00 There we quickly learn how to win His kiss and ascend with

11:00 surely the steps of the nuptial couch.

12:00 And there we learn the secrets of love -

1:00 Divine secrets that cannot be revealed and which no human

2:00 tongue can ever describe. (40/64)

3:00 <sup>4:00</sup> Source: Beevers, John, trans. Abandon-

ment to Divine Providence. New York

4:00 Doubleday, 1975, pp. 25, 37, 40, 70,  
73, 81 - 82]

6:00

### III — Oneness :

Notes

- Become one with the dusty world. This is called profound identification.

(40/320)

2002

\*\*\*\*\*

FEBRUARY

16

Saturday

March 2002	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S								
	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31

8:00 Therefore, it is impossible either to be intimate and close to him or to be distant and indifferent to him. 318/047 Week 7

9:00

10:00 It is impossible either to benefit him or to harm him,

11:00

12:00 It is impossible either to honor him or to disgrace him.

1:00 For this reason he is honored by the world.

2:00 (1/138).

[Source: Laozi 56, in Wing-Tsit Chan, Chinese Philosophy. Ch. 7]

4:00 When the physical form embodies and preserves the spirit so that all activities follow their own specific principles, that is nature. By cultivating one's nature one will return to virtue. SUNDAY 17

5:00

6:00

When virtue is perfect, one will be one with the beginning. Being one with the beginning, one

(4/320)

February	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S					
2002	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28

8:00 becomes vacuous (his, Receptive to  
 all), and being vacuous, one  
 9:00 becomes great. One will  
 then be united with the  
 10:00 sound and breath of things.  
 When one is united with  
 11:00 the sound and breath of  
 things, one is then united  
 12:00 united with the universe. This  
 unity is intimate and seems  
 1:00 to be stupid and foolish.  
 This is called profound and  
 2:00 secret virtue this is complete  
 harmony. (3/138).

[Source: Chuang Tzu, ch.12, (Huang  
 Lao School), NHCC, 5;8b-9b, in  
 4: Wing-Tsit Chan, Chinese Philosophy,  
 Chapter 8]

- By tranquility is meant Oneness,  
 6:00 and Oneness gives birth to the  
 highest Samadhi which is gained  
 by entering into the realm of  
 Noble wisdom that is realiz-  
 able only within one's inmost  
 consciousness. (6/138).

2002

\*\*\*\*\*

FEBRUARY

19

Tuesday

March	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S								
2002	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31

8:00 [Source: Ch. I, p. 277, in Swami  
Goddard, A Buddhist Bible]. 315/050 Week 8

9:00

- know God and all fetters will  
fall away. No longer identifying  
yourself.

11:00 With the body, go beyond  
birth and death.

12:00 All your desires will be fulfilled  
in him,

1:00 who is One without a second.  
(8/138). Up

2:00 [Source: Shvetashvatara Upanishad,  
translated by Eknath Easwaran,  
1987, Nilgiri Press, Tomales,  
California].

4:00

- Great is the glory of the  
Lord of Life (God),  
Infinite, omnipresent, all-  
knowing.

He is known by the wise  
who meditate, And conserve  
their vital energy.  
Hear, O children of immortal bliss,

Notes

MAR

APR

MAY

JUN

(43/320)

# 20

## Wednesday

2002

\*\*\*\*\*

FEBRUARY

February	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S					
2002	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28

8:00 You are born to be united  
with the Lord.

9:00 Follow the path of the illumined  
ones.

10:00 And be united with the Lord  
of life.

11:00 Kindle the fire of kundalini  
deep in meditation. Bring

12:00 your mind and breath under  
control. Drink deep of divine  
love, And you will attain the  
unitive state.

1:00 Dedicate yourself to the Lord  
of life (God),

2:00 who is the cause of the cosmos,  
He will remove the cause of  
all your suffering.

3:00 And free you from the bondage  
of karma.

4:00 Be seated with spinal column  
erect

5:00 Notes And turn your senses and  
mind deep within.

6:00 With the mantram echoing  
in your heart,

2002

\*\*\*\*\*

FEBRUARY

21

Thursday

March	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S	
2002	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24

313/052 Week 8

8:00 Cross over the dread sea  
of birth and death.

9:00 Train your senses to be  
obedient. Regulate your activi-  
ties to lead you to the  
goal. Hold the reins of  
your mind As you hold  
the reigns of restive horses.

12:00 (9/138).

[Source: Shvetashvatara Upanishad,  
translated by Elanath Easwaran,  
1987; Nilgiri Press, Tomales,  
California].

1.      us saw some babies nursing :  
2.      said to his disciples :  
3.      se babies nursing are like  
4.      se who enter the kingdom'.  
5.      disciples said to him :  
6.      all we then enter the kingdom  
7.      babies'?  
8.      s answered them and said :

Notes      when you make the two into  
one, and when you make the  
inner like the outer, and the

(45/320)

2002

\*\*\*\*\*

FEBRUARY

22

Friday

February	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S					
2002	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28

8:00 outer like the inner, and 312/053 Week 8  
 the outer like the inner, and  
 9:00 the upper like the lower, and  
 when you make male and  
 10:00 female into a single one,  
 so that the male will not  
 11:00 be male and the female  
 not the female... Then, you  
 12:00 shall enter the kingdom? (22/138)

Source: Logion 22, Gospel of Thomas,  
 adapted from translations of the  
 Gospel of Thomas by Anthony  
 2:00 Duncan in Jesus: Essential Reading  
 (Crucible Press, 1986).]

3:00

- Before this Divine fire of love  
 4:00 is introduced into the substance  
 of the soul, and is united  
 5:00 with it, by means of a  
 purity and purgation that is  
 6:00 perfect and complete, this  
 flame is wounding the soul,  
 Notes and destroying and consuming  
 in it the imperfections of its  
 evil habits; and this is the

(46/320)

2002

\*\*\*\*\*

FEBRUARY

23

Saturday

March 2002	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S								
	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31

8:00 operation of the Holy Spirit,  
311/054 Week 8

wherein he prepares it for  
9:00 Divine Union and the  
transformations of its substance  
10:00 in God through love. (31/138).

[Source: Saint John of the Cross,  
11:00 taken from Saint John of the  
Cross: Poems, translated by Willis  
12:00 Baronstone (New York: New Directions,  
1972)].

1:00

- He who is "intimate" with  
2:00 worldly wealth will find his  
Intellect destroyed; he who  
3:00 is "intimate" with people will  
become lonely; he who is  
4:00 "intimate" with work will be  
preoccupied; and he who is  
5:00 "intimate" with God will attain  
Union. (35/138)

[Source: Shibli, Essential Sufism,  
by James Fadiman & Robert SUNDAY 24  
Notes - Frazer, Harper San Francisco,  
p. 83]

(47/320)

Monday

February	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S						
2002	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	.

- 8:00 Let the eyes of your heart  
 be opened that you may see  
 9:00 the spirit and behold invisible  
 things.  
 10:00 If you set your face toward  
 the region where Love reigns,  
 11:00 you will see the whole universe  
 laid out as a rose garden.  
 12:00 What you see, your heart  
 will wish to have, and what  
 1:00 your heart seeks to possess,  
 that you will see. If you  
 2:00 penetrate to the middle of  
 each note in the sunbeams,  
 3:00 you will find a sun within.  
 Give all that you possess to  
 4:00 love. If your spirit is dissolved  
 in the flames of love, you  
 5:00 will see that Love is the  
 alchemy for spirit.  
 6:00 You will journey beyond the  
 narrow limitations of time and  
 place and will pass into the  
 infinite spaces of the Divine  
 World. What ear has not

Notes

2002

\*\*\*\*\*

FEBRUARY

26

Tuesday

March 2002	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S								
	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31

8:00 heard, that you will hear, and 308/057 Week 9  
 what no eye has seen, you  
 9:00 shall behold. Finally, you shall  
 be brought to that high  
 10:00 Abode, where you will see ~ only  
 beyond the world and all  
 11:00 worldly creatures. To that One  
 you shall devote the love of  
 12:00 both heart and ~~soul~~ soul  
 until, with the eye that  
 1:00 knows no doubt, you will  
 see plainly that "One" is and  
 2:00 there is nothing same God  
 alone". (37/138).

[Source: Ahmad Hatif, Essential Sufism,  
 by James Fadiman & Robert Frager,  
 4:00 Harper San Francisco, p123].

- As Marcus, I have Rome; as a  
 human being, I have the  
 6:00 Universe. (42/138). Marcus Aurelius.  
 [Source: Book 7:13, Book 11:9, and  
 Book 6: 41].

Notes

- Show me a Man of God. Show  
 me a man modelled after the  
 (49/320)

# 27

## Wednesday

2002

\*\*\*\*\*

FEBRUARY

February	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S					
2002	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28

8:00 doctrines that are ever upon  
his lips.

307/058 Week 9

9:00 Show me a man who is hard-pressed - and happy,

10:00 In danger - and happy,  
On his death-bed and happy,

11:00 In exile - and happy,

In evil report - and happy.

12:00 Show him to me.

I ask again.

1:00 So help me, Heaven,

I long to see one Man  
of God!

2:00 And if you cannot show me  
one fully realized, let me  
see one in whom the process

3:00 is at work or one whose  
bent is in that direction.

4:00 5:00 Do me that favor!

Grudge it not to an old  
man, to behold such wonder.

Do you think I wish to  
see the Zeus or Athena of  
Notes Phidias, sparkling with ivory  
or gold? No. Show me one

2002

\*\*\*\*\*

FEBRUARY

28

Thursday

March	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S								
2002	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31

8:00 of you, a human soul, longing  
to be of one with God. (43/138) 306/059 Week 9

9:00 [Source: Crossley, Hastings, trans. The  
Golden Sayings of Epictetus. New  
10:00 York : P.E. Collier and Son, 1909,  
verses 1, 66, 77.]

11:00

- Those but those who worship  
me with love live in me,  
and I come to life in  
them. (59/138).

[Source: BG 9:29, p 135, The Bhagavad  
Gita. Trans. Eknath Easwaran.  
Towada, CA. : Nilgiri Press, 1985].

- The soul cannot live unless  
it is ineffably and without  
confusion united to God, who  
5:00 is truly the life eternal  
(cf. I John 5:20). Before this  
union in knowledge, vision  
and perception it is dead,  
even though it is endowed  
with intellect and is by  
nature immortal... (67/138)

Notes

(51/320)

1

2002

\*\*\*\*\*

MARCH

March 2002	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	S	S	T	W	T	F	S							
	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31

8:00 (Source: The Discourses, pp. 182-184,  
305/060 Week 9

Trans. C.J. de Catanzaro. Ramsey,

9:00 N.J.: Paulist Press, 1980].

10:00 Truly, it is by the grace of  
God that the knowledge of  
11:00 Unity arises within. (100/138)

[Source: #1, Reprinted from Adhyayana

12:00 S., Dattatreya: The Song of The  
Aradhut, Olympia, Wash., Atma Books,

1:00 1992]

2:00 Thou art One, the first of  
every number, and the Foundation  
3:00 of all structure. Thou art One,  
and in the mystery of the  
4:00 Unity all the wise in heart  
are astonished; for they cannot  
5:00 define it. Thou art one, and  
Thy unity can neither be  
6:00 lessened nor augmented; for  
nothing is there wanting or  
superfluous. Thou art One, but  
not such a One as is numbered;  
for neither plurality nor change,

Notes

(52/320)

2002

\*\*\*\*\*

MARCH

2

Saturday

April 2002	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T							
	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30

304/061 Week 9

8:00 nor form, nor physical attribute,  
nor name expressive of thy  
9:00 nature, can reach thee...

[Source: The Royal Crown; Zangwill,  
1923, 1974; pp. 82-88]

- 1:00 Of all those that obtained  
the One:  
12:00 Heaven obtained the One  
and became clear.  
1:00 Earth obtained the One  
and became tranquil  
2:00 The spiritual beings obtained  
the One and became divine.  
3:00 The Valley obtained the One  
and became full.  
4:00 The myriad things obtained  
the One and lived and  
5:00 grew.  
Kings and barons obtained  
6:00 the One and became rulers  
of the empire.

SUNDAY 3

Notes What made them so is the  
One. (I). (138/138).

[Source: Laozi 39, in Wing-Tsit Chan,  
Chinese Philosophy, Chapter 7]

(53/320)

4

Monday

March	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S								
2002	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31

302/063 Week 10

IV - Awakening :

8:00 The extinction of greed, the extinction of hate, the extinction of delusion; this indeed, is called Nibbana.  
 10:00 (1/32).

[Source: Samyutta Nikaya, XXXVIII, 1]

12:00

- There are two classes of those who may not enter the Nirvana of the Tathagatas: there are those who have abandoned the Bodhisattva ideals, saying, they are not in conformity with the suttas, the codes of morality, nor with emancipation. Then, there are the true Bodhisattvas who, on account of their original vows made for the sake of all beings, saying, 'So long as they do not attain Nirvana, I will not attain it myself', voluntarily keep themselves out.

Notes

(SA/320)

2002

\*\*\*\*\*

MARCH

2002

\*\*\*\*\*

MARCH

April	M	T	W	T	F	S	S	M	T	W	T	F	S	S	
2002	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15

8:00 of Nirvana. B left outside the Tathagata and every one by the wisdom of the Tathagatas to lay up and ascend if they are Tathagata's Noble Wisdom in Nirvana (20/32).

[Source: Ch XIII, Goddard, A P]

4:00 - When the 5:00 is known, it without any 6:00 and devoid forms;

Notes All past fine actions which hell are in

2002

\*\*\*\*\*

MARCH

5

Tuesday

April  
2002

	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T						
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30

301/064 Week 10

of Nirvana. But no beings are left outside by the will of the Tathagatas; some day each and every one will be influenced by the wisdom and love of the Tathagatas of Transformation to lay up a stock of merit and ascend the stages. But, if they only realized it, if they are already in the Tathagata's Nirvana for, in Noble Wisdom, all things are in Nirvana from the beginning.

(20/32).

[Source: Ch XIII, p356, in Dwight Goddard, A Buddhist Bible].

- When the absolute Reality is known, it is seen to be without any individual selves, and devoid of any objective forms;

All past {mental & physical} actions which lead to ~~be~~ hell are instantly wiped away.

Notes

(55/320)

2002

\*\*\*\*\*

MARCH

6

Wednesday

March 2002	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S	
	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24

8:00 After the Awakening, there is only vast Emptiness; this vast universe of forms ceases to exist {outside of one's self}.

9:00 Here, one sees neither sin nor bliss, neither loss nor gain.

10:00 In the midst of the eternal serenity, no questions arise;

11:00 The dust of ignorance which has accumulated on the unpolished mirror for ages, is now, and forever, cleared away in the vision of Truth.

(31/32).

[Source: Cheng-tao ke 'Son of Enlightenment' in Suzuki, 1960; pp. 89-103]

4:00

- This truly, is Peace, this is the Highest, namely the end of all karma formations, the forsaking of every substratum of rebirth. The fading away of craving, Detachment, extinguishing, Nibbaana.

(32/32).

Notes

[Source: Anguttara Nikaya, III. 32]

(56/320)

2002

\*\*\*\*\*

MARCH

7

Thursday

April 2002	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W							
	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	.

299/066 Week 10

8: V-Estasy:

9: And thus at this time the soul also suffers great darkness  
 10: in the understanding, many  
 11: avilities and afflictions in  
 12: the will, and grievous knowledge  
 13: of its mysteries miseries in  
 14: the memory, for the eye  
 15: of its spiritual self-knowledge  
 16: is very bright. And in its substance the soul suffers  
 17: profoundly from its poverty and abandonment.

3: Now, since this is the remedy and medicine that God gives  
 4: to the soul for its many infirmities, that he may bring  
 5: it health, the soul must  
 6: needs suffer in the purgation and remedy, according to the nature of its sickness. For  
 Notes here its heart is laid upon the coals, so that every kind of evil spirit is driven away

2002

\*\*\*\*\*

MARCH

8

Friday

March 2002	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S	
	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24

298/067 Week 10

8:00 From it ; and here its infirmities  
 are continually brought to  
 light and are laid bare -  
 9:00 before its eyes that it may  
 10:00 feel them, and then they  
 are cured. And that which  
 11:00 aforesome was hidden and  
 set deep within the soul is  
 12:00 now seen and felt by it, in  
 the light and heat of  
 1:00 the fire, whereas aforesome  
 it saw nothing. Even so, in  
 2:00 the water and smoke that  
 the fire drives out of wood  
 3:00 are seen the humidity and  
 the frigidity that it had  
 4:00 aforesome, though this was  
 realized by none. But now,  
 5:00 being brought near to this  
 flame, the soul clearly sees  
 6:00 and feels its miseries, for - oh,  
 wonderful thing ! - there arise  
 within it contraries against  
 contraries, some of which, as the  
 philosophers say, bring the others

Notes

(58/320)

2002

\*\*\*\*\*

MARCH

9

Saturday

April 2002	M	T	W	F	S	S	M	T	W	F	S	S	M	T	W	T	F	S	S	M	T	W
	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22

to light ; and they make war <sup>297/068 Week 10</sup>  
 in the soul, striving to expel  
 each other in order that  
 they may reign within it.  
 God, who is all perfection,  
 wars against all the imperfect  
 habits of the soul, and,  
 purifying the soul with the  
 heat of his flame, he  
 uproots its habits from it,  
 and prepares it, so that at  
 last he may enter it, and  
 be united with it by his sweet,  
 peaceful, and glorious love,  
 as is the fire when it  
 has entered the wood. (6/11).

[Source : Saint John of the Cross, taken  
 from the Saint John of the Cross :  
 Poems, translated by Willis Barnstone,  
 (New York : New Directions 1972)]

- "The first time I SUNDAY 10  
 Notes entered the Holy House", said  
 Bayazid, I saw the Holy House.  
 The second time I entered the

11

2002  
 \*\*\*\*\*  
 MARCH

Monday

March 2002	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S								
	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31

- 8:00 It, I saw the Lord of the House. The third time I saw neither the House, nor the Lord of the House.
- 9:00 By this, Bayazid meant, I became lost in God, so that
- 10:00 I knew nothing. Had I seen at all, I would have been God.
- 11:00 12:00 (7/41) (Bistami)

[Source: Essential Sufism, by James Fadiman & Robert Frager, Harper San Francisco, p 245]

2:00

- The State of a siddha is beyond both knowing and not knowing. In that state, bliss is embraced by ~~bliss~~ bliss. Joy is experienced through joy. Success is gained through success. Light dwells within light... In that state, astonishment drowns in astonishment. All do's and don'ts are silenced. Rest attains total rest. Experience delights in experiencing the state of a siddha is the

Notes

(60/320)

Tuesday

2002  
\*\*\*\*\*  
MARCH

	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W
April 2002	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17

1:00 attainment of total perfection.  
294/071 Week 11

1:00 siddhas are like this. O' friend  
read this very carefully. (a/41).

Source: A talk given in Ganeshpuri,  
India, 1983, and Darshan Magazine,  
Vol. 30/31: 162 (1989)]

11:00

- When certitude about God  
12:00 Most High does occur in the  
heart... the heart becomes  
1:00 tranquil through the majesty of  
God; then it abstains from  
2:00 what is other-than-God. So,  
it stands weak and is  
3:00 compelled to cry out to God  
for help. Then he who responds  
4:00 to the necessities when they  
cry out to Him, responds to  
5:00 it. That radiant light  
settles into the heart and the  
6:00 darkness of preoccupation with  
what is other-than-God is  
Notes extinguished therewith. Then, the  
Reality of the Realm (al-Malakut)  
becomes visible to it, and that is

(61/320)

13

2002

\*\*\*\*\*

MARCH

Wednesday

March	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S								
2002	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31

8:00 What Hariyah meant when he  
 said to the Messenger of God:  
 9:00 It is as if I see the Throne  
 of My Lord distinctly! And  
 10:00 the Messenger of God said, 'The  
 light of God Most High is  
 11:00 faith in one's heart. (12/41)

293/072 Week 11

[Source: The key to salvation : A Sufi  
 Manual of Invocation. Trans. Mary  
 Ann Koury Danner. Cambridge : The  
 Islamic Texts Society, 1996 p.150]

2:00 During the day he managed a  
 patrician's household and daily  
 3:00 went to the palace, engaged  
 in worldly affairs, so that no  
 4:00 one was aware of his  
 pursuits .. One day, as he  
 5:00 stood and recited, 'God ~~said~~  
 have mercy upon me, a sinner  
 6:00 (Lk. 18:13)', uttering it with his  
 mind rather than his mouth,  
 suddenly a flood of divine  
 radiance appeared from above  
 and filled all the room. As

Notes

(6p320)

2002

\*\*\*\*\*

MARCH

14

Thursday

April 2002	M	T	W	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T
	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22

8:00 this happened the young man 292/073 Week 11  
 lost all awareness [of his surroundings] and forgot that he was  
 in a house or that he was  
 under a roof. He saw nothing  
 but light all around him  
 and did not know if he was  
 standing on the ground. He  
 was not afraid of falling:  
 he was not concerned with the  
 world nor did anything pertain-  
 ing to men and corporeal  
 beings enter his mind.  
 Instead, he seemed to himself,  
 to have turned into light.  
 Oblivious of all the world he  
 was filled with tears and  
 with ineffable joy. and  
 gladness. His mind then  
 ascended to that heaven and  
 beheld yet another light,  
 which was clearer than that  
 which was close at hand.  
 In a wonderful manner there  
 appeared to him standing close

Notes

APR

MAY

JUN

(63/320)

Friday

MAR

March	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F								
2002	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30

8:00 to that light, the saint of whom we have spoken; the old man equal to angels, who had given him the command and the book. (13/41).

Saint Symeon the New Theologian.

[Source: The catechetical Discourses XXII]

12:00

- So, I entered the place where I usually prayed and mindful of the words of the holy man I began to say, 'Holy God'. At once I was so greatly moved to tears and loving desire for God that I would be unable to describe in words the joy and the delight I then felt. I fell prostrate on the ground, and at once I saw, and behold, a great light was immaterially shining on me and seized hold of my whole mind and soul, so that I was struck with amazement

Notes

(4/5/20)

2002  
\*\*\*\*\*  
MARCH

16

Saturday

April 2002	M	T	W	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W							
	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30

290/075 Week 11

8:00 at the unexpected marvel and I was, as it were, in ecstasy.  
9:00 Moreover, I forgot the place where I stood, who I was,  
10:00 and where and could only cry out, 'Lord, have mercy', so  
11:00 that when I came to myself I discovered I was reciting  
12:00 this. But who it was that  
1:00 was speaking, and who  
moved my tongue, I do not  
2:00 know - only God knows. (14/41).  
[source: Catechetical Discourses XVI]

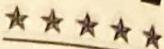
3:00 - When in fear, trembling and unworthiness we are yet permitted to receive the divine, undefiled, Mysteries of Christ, Our King, and Lord, we should then display even greater watchfulness, strictness and guard over our hearts, so that SUNDAY 17 the divine fire, the body of our Lord Jesus Christ, may consume our sins and stains,

Notes

(65/320)

# 18

2002



MARCH

March	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S	
2002	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24

8:00 great and small. For when  
that fire enters into us,  
9:00 it at once drives ~~that fire~~  
the evil spirits from our  
10:00 hearts and remits the ~~sins~~  
sins we have previously  
11:00 committed, leaving the intellect  
free from the turbulence of  
12:00 wicked thoughts. And if after  
this, standing at the entrance  
1:00 to our heart, we keep  
strict watch over the intellect  
2:00 when we are again permitted  
to receive those Mysteries  
3:00 the divine body will illumine  
our intellect still more  
4:00 and make it shine like  
a star. (17/41)

5:00 [Source: On watchfulness and Holiness]  
1: (''Philokalia Vol.I'', p179, trnld.)

Notes - The Divine - Mother revealed  
to me in the kali temple  
that way she who had  
become everything. She showed

(66/120)

2002  
\*\*\*\*\*  
MARCH

19

Tuesday

April 2002	M	T	W	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W							
	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30

287/078 Week 12

8:00 me everything was full of Consciousness. The image was Consciousness, the water-vessels Consciousness, the door-sill was Consciousness, the marble floor was Consciousness -- all was Consciousness. I found everything inside the room soaked, as 12:00 It were, in Bliss, Bliss of God. I saw a wicked man 1:00 in front of the kali temple; but in him also I saw 2:00 the power of the Divine Mother vibrating. That was 3:00 why I ~~was~~ feed the cat with the food that was to 4:00 be offered to the Divine Mother. I clearly perceived 5:00 that all this was the Divine-Mother, even the cat. 6:00 (40/41).

[Source: Nikhilananda, 1942; pp. 15-16]

Notes

APR

MAY

JUN

(67/320)

# 20

Wednesday

2002  
\*\*\*\*\*  
MARCH

March	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	S	M	T	W	T	F	S							
2002	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31

## VI - Revelation & Intuition : 286/079 Week 12

- 0:00 My learning is different from that of others in the fact that with me every word comes spontaneously.

10:00 Although I have uttered tens of thousands of words, they all are expressions of what is within me, and nothing more has been added. Recently, someone has commented of me that aside from [Mencius] saying, 'first build up the nobler part of your nature' (I) I had nothing clever. When I heard this, I said, ~~very~~ 'Very true indeed.'

5:00

[Source: Complete work of Lu Hsiang-shan (Hsiang-shan ch'un-ch'i), 34:5a, in Wing-tsit Chan, Chinese Philosophy, Chapter 33]

- It means that Buddhas and

2002  
\*\*\*\*\*  
MARCH

21

Thursday

April 2002	M	T	W	F	S	S	M	T	W	F	S	S	M	T	W	T	F	S	S	M	T	W
	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22

285/880 Week 12

8:00 Bodhisattvas are not enlightened by fixed teachings but by an intuitive process that is spontaneous and natural. (3/8)

10:00 [Source: Diamond Sutra, 7, in Dwight Goddard, A Buddhist Bible]

11:00

- Natural knowledge is that which the soul can acquire through the use of its natural faculties and powers when investigating creation - the cause of creation - so far, of course, as this is possible for a soul bound matter... Supernatural knowledge on the other hand, is that which enters the intellect in a manner transcending its own means and power; that is to say, the intelligible objects that constitute such knowledge surpass the capacity of an intellect joined to a body, so that a knowledge

Excellent Point

(69/320)

# 22

2002

\*\*\*\*\*

Friday

MARCH

March 2002	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S	
	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24

8:00 of them pertains naturally 284/081 Week 12  
only to an intellect which  
9:00 is free from the body.  
Such knowledge is infused by  
10:00 God alone when He finds  
an intellect purified of all  
11:00 material attachment and  
inspired by divine love. (6/8)

[Source: St. Theodosios, the Great  
Ascetic in Theoretikon: ("Philokalia")  
1:00 Vol. 2, pp. 39-40)]

2:00 Chuang Tzu and Hui Tzu  
were taking a leisurely walk  
3:00 along the dam of the Hao  
River. Chuang Tzu said,  
4:00 'The white fish are swimming  
at ease. This is the happiness  
5:00 of the fish?' 'You are not  
fish,' said Hui Tzu. 'How do you  
6:00 know; its Happiness?  
'You are not I,' said Chuang  
Tzu. 'How do you know  
Notes that I do not know the  
happiness of the fish?' Hui Tzu

(70/320)

2002

MARCH

23

Saturday

April 2002	M	T	W	F	S	S	M	T	W	F	S	S	M	T	W	T	F	S	S	M	T	W
	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22

283/082 Week 12

8:00 said, 'Of course I do not know, since I am not you. But  
 9:00 you are not the fish, and it is perfectly clear that  
 10:00 you do not know the happiness of the fish.'  
 11:00 'Let us get at the bottom of the matter,' said Chuang  
 12:00 Tzu. 'When you asked how I knew the happiness of  
 1:00 the fish, you already knew that I knew the  
 2:00 happiness of the fish but asked how. I knew it  
 3:00 along the river'. (8/8).

Source: Chuang Tzu, ch. 17 (school of Chuang Tzu), NHCC, 6:28a - 29a, in Wing-Tsit Chan, Chinese Philosophy, Chapter 8]

## VII - Goals and Emotions:

SUNDAY 24

Notes - Mencius said, 'In regard to (inferior) creatures, the superior man loves them but is not

(71/320)

(71/320)

Monday

MARCH

March 2002	F	S	S	M	T	W	T	F	S	S	M	T	W	F	S	S	M	T	W	T	F	S	
	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23

8 : 00 humane to them (that is, showing them the feeling due as human beings). In regard to people generally, he is humane to them but not affectionate. He is affectionate to his parents and humane to all people. He is humane to all people and feels love for all creatures. (1/15)

[Source: Book of Mencius, 7A:45, in Wing-Tsit Chan, Chinese Phil., Chapter 3]

3 : 00 The ~~wise~~ man of humanity regards Heaven and Earth and all things as one body. (=)

[Source: Wang Wen-Ch'eng kung ch'u'an-shu, or complete works of Wang-Yang-ming, Instruction for a Practical Living, 1:4b, in Wing-Tsit Chan, Chinese Philosophy, Chapter 35]

## Notes

- To the addict, nothing is like his dope; to the fish, nothing

2002

\*\*\*\*\*  
**MARCH**

26

## Tuesday

April 2002	M	T	W	F	S	S	M	T	W	F	S	S	M	T	W	S	S	M	T	W										
	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30

8:00 is like water.:

280/085 Week 33

9:00 But those immersed in the love of God feel love for all things. (14/15). Adi Granth

10:00 [Source: Wadhwa, M.I., PSS7]

→ Wishing to establish his own character, he also establishes the character of others, and wishing to be prominent himself, he also helps others to be prominent. (15/15).

:00 [Source: Analects of Confucius, 6,28,  
in Wing-Tsit Chan, Chinese Philo,  
3:00 Chapter 2].

## VII - Surrendering Your Will to God :

- In the psalm we read: 'How long shall I take counsel in my soul, having sorrow in my heart by day?' As long as there must be sorrow in my

6 J

(731320)

# 27

## Wednesday

2002

\*\*\*\*\*

MARCH

March	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S								
2002	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31

8:00 heart all day. Only when I  
know of no further counsel  
9:00 that can help me, and I  
give up taking counsel, and  
10:00 know of no other help but  
God, will help be vouchsafe me.  
11:00 (1/11).

279/08 Week 13

Source: Martin Buber's ten rings,  
12:00 collected Hasidic saying, p. 20]

— And be not conformed to this  
world: but be ye transformed  
2:00 by the renewing of your mind  
that ye may prove what is  
3:00 that good, and acceptable, and  
perfect, will of God. (2/11).

[Source: St. Paul, Romans 12:1-9 (AV),  
taken from the 1611 King James  
5:00 Version of the Bible]

To become a saint of God,  
you must covet nothing in  
this world or the next and  
you must give yourself entirely  
to God and turn your face

Notes

(71/320)

2002  
\*\*\*\*\*  
MARCH

28

Thursday

April 2002	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W						
	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30

279/320 Week 13

8:00 to Him. To desire this world  
is turning away from God  
9:00 for the sake of what is  
transitory. To covet the next  
10:00 world means turning away  
from God for the sake of  
11:00 what is everlasting. (5/11).

[Source: Ibrahim Adham, Essential  
12:00 Sufism by James Fadiman &  
Robert Frager, Harper San Francisco  
1:00 p182].

2:00 Not everyone who says to me,  
3:00 'Lord, Lord,' shall enter the  
kingdom of Heaven but he  
4:00 who does the will of my  
Father who is in heaven.  
(9/11). Jesus Christ.

5:00 [Source: Matthew 7.21]

6:00 But a time will come when  
you will feel more and more  
that you are the instrument  
and not the worker. For first  
by the force of your devotion

Notes

(75/320)

APR

MAY

JUN

29

2002

\*\*\*\*\*

Friday

MARCH

March 2002	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	S	M	T	W	T	F	S							
	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31

8 : 00 your contact with the Divine 277/088 Week 13  
 Mother will become so intimate  
 9 : 00 that at all times you  
 will have only to concentrate  
 10 : 00 and to put everything into  
 her hands to have her present  
 11 : 00 guidance, her direct command  
 or impulse, the sure indication  
 12 : 00 of the thing to be done, and  
 the way to do it and the  
 1 : 00 result. And afterward you will  
 realize that the divine Shakti  
 2 : 00 not only inspices and guides,  
 but initiates and carries out  
 3 : 00 your works; all your movements  
 are originated by her, all your  
 4 : 00 powers are hers, mind, life, and  
 body are conscious and joyful  
 5 : 00 instruments of her actions,  
 means for her play, molds for  
 6 : 00 her manifestation in the physical  
 universe. There can be no  
 more happy condition than  
 than this union and dependence  
 for this step carries you back

Notes

(761320)

2002  
\*\*\*\*\*  
MARCH

30

Saturday

April	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W
2002	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17

276/089 Week 13

8:00 beyond the borderline from  
the life of stress and suffering  
9:00 in the ignorance into the  
truth of your spiritual being,  
10:00 into its deep peace and its  
intense Ananda. (11/11).

11:00 [Source: All for her, in the Teaching  
of the Hindu Mystics, by Andrew  
12:00 Harvey, Shambala].

1:00 Book = ⑧ : The Ways

2:00 I - About the Way :

- He who disobeys {the Principle  
3:00 of Nature} violates virtue.  
He who destroys humanity is  
4:00 a robber. He who promotes  
evil lacks {moral} capacity.  
5:00 But he who puts his moral  
nature into practice and brings  
6:00 his physical existence into  
complete fulfillment can SUNDAY 31  
match {Heaven and Earth}. (1/1)

Note: Source: Chang Tsai, Cheng-meng, ch-19,  
The Western Incription, in Wing-Tsit  
Chang, Chinese Philosophy, Chapter 30]

(11/320)

2002

— 5 —

APRIL

1

## **Monday**

April 2002	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W						
	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30

8:00 The Master<sup>(I)</sup> said, 'What is  
there in the world to think  
about or to deliberate about?  
In the world there are many  
different roads but the desti-  
nation is the same. There  
are a hundred deliberations  
but the result is one. What  
is there in the world to  
think about or to deliberate  
about? (3/20),

[Source: Books of Changes, Appended  
2:00 Remarks, P.T. 2., Ch. 5, in Wing-  
Tsit Chan, Chinese Philosophy,  
3:00 Chapter 13]

— It is impossible to tell men  
what way they should take.  
For one way to serve God  
is by the teachings, another  
by prayer, another way by  
fasting, and still another  
by eating. Everyone should  
carefully observe which way  
his heart draws him, and

## Notes

(78/320)

2002

\*\*\*\*\*

APRIL

2

Tuesday

May	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	F								
2002	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31

8:00 then choose that way with  
all his strength. (5/20). 273/092 Week 14

9:00 [Source: Martin Buber's ten rings,  
collected Hassidic sayings, p. 54]

10:00

- The journey from this world  
to the next { to give up the  
worldly things for spiritual  
beings } is easy for the  
believer. The journey from  
the self to God is very  
hard. And to be able  
to abide in God is  
harder still. (6/20). Al Jawad.

3:00 [Source: Essential Sufism, by James  
Fadiman & Robert Frager, Harper  
San Francisco, p. 38].

5:00 There are as many ways  
to God as there are  
created souls. (7/20). Muhammad

[Source: Hadith, Essential Sufism by  
James Fadiman & Robert Frager,  
Harper San Francisco, p. 92]

APR

MAY

JUN

(79/320)

2002

\*\*\*\*\*

APRIL

3

Wednesday

April 2002	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T							
	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30

8:00 On what does this true possession of God depend, so  
 9:00 that we may truly have Him? This true possession  
 10:00 of God depends on... an inward directing of the  
 11:00 reason and intention toward God, not on a constant  
 12:00 contemplation in an unchanging manner, for it would be  
 1:00 impossible to nature to preserve such an intention, and very  
 2:00 laborious, and not the best thing either. (15/20). Münster Fehrbal

[Source: Treatise C.G., Colledge & McGinn, 1982, p. 252-254]

4:00

- To every one of you we have appointed a right way and an open road. (17/20).

[Source: V, 50-3]

Notes

## II-Love :

- Mencius said, 'The reason

(80/320)

2002  
\*\*\*\*\*  
APRIL

4

Thursday

May 2002	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F							
	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31

8:00 why the superior man is  
different from other man is  
9:00 because of what he preserves  
in his mind. He preserves  
10:00 humanity and propriety. the man  
of humanity loves others. the  
11:00 man of propriety respects others.  
He who loves others is  
12:00 always respected by others,  
and he who respects others  
1:00 is always respected by them.  
(1/67).

2:00 [Source: Book of Mencius, 4B:28, in  
Wing-Tsit Chan, Chinese Philosophy,  
3:00 Chapter - 3]

4:00 - He who loves the world  
as his body may be entrusted  
5:00 with the empire. (2/67).

6:00 [Source: Laozi 13, in Wing-Tsit Chan  
Chinese Philosophy, Chapter 7]

- I have three treasures.

Notes Guard and keep them.:

The first is deep love,

(81/320)

MAY

JUN

2002

\*\*\*\*\*

APRIL

5

Friday

April 2002	M	T	W	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T
	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22

8:00 The second is frugality,  
 And the third is not to  
 9:00 dare to be ahead of the  
 world.

10:00 Because of deep love, one  
 is ahead of the world.  
 11:00 is courageous.

Because of frugality, one is  
 12:00 generous.

Because of not daring to  
 1:00 be ahead of the world, one  
 becomes the leader of the  
 2:00 world.

Now, to be courageous by  
 3:00 forsaking deep love,  
 To be generous by forsaking  
 4:00 frugality,

And to be ahead of the  
 5:00 world by forsaking following  
 behind -

6:00 This is fatal.

For deep love helps one to  
 win in the case of attack,  
 And to be firm in the case of  
 defense.

Notes

(82/320)

2002

\*\*\*\*\*

APRIL

6

Saturday

May 2002	WT	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T									
	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31

8:00 When Heaven is to save a 269/096 Week 14

person, Heaven will protect

9:00 him through deep love. (3/67).

[Source: Laozi 67, in Wing-Tsit Chan,  
10:00 Chinese Philosophy, Chapter 7]

11:00 Those "devout" ~~saintly~~ souls  
who knew that no one can  
12:00 be really devout in relation  
to God, if he is not devout  
1:00 toward His creation, and that  
the love of God is unreal,  
2:00 unless it is crowned with  
love for one's fellow men.  
3:00 (6/67).

[Source: Martin Buber's ten sayings, colle-  
4:00 cted Hassidic sayings., p.7]

5:00 — There are two kinds of love:  
the love of a man for  
6:00 his wife, which should  
manifest itself in secret <sup>SUNDAY 7</sup>  
Notes and not where there are  
spectators, for this love can be  
consummated only in a place

(83/320)

MAY

JUN

Monday

April 2002	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	F	S	S	M	T	W							
	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30

8:00 apart from other beings; and  
 there is the love for one's  
 9:00 brothers and sisters and  
 children, a love which does  
 10:00 not require secrecy.

267/098 Week 15

And there are two kinds  
 11:00 of love for God: the spent  
 in learning and praying and  
 12:00 fulfilling the commandments,  
 which should be shown in,  
 1:00 and not in the presence  
 of others, lest it tempt to  
 2:00 glory and pride; and the  
 love shown in the company  
 3:00 of other human beings, when  
 one bears and speaks, gives  
 4:00 and takes, and, in one's  
 secret heart, clings to God  
 5:00 and never ceases dwelling  
 upon him. (7/87).

[Source: Martin Buber's ten songs,  
 collected Hasidic saying, p. 21]

Notes

- This vision you have seen is indeed rare; even the gods

2002

\*\*\*\*\*

APRIL

9

Tuesday

May	WT	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	F									
2002	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31

8:00 are ever-wishing for such a sight.

266/099 Week 15

9:00 Not through study of the scriptures, austerities, charity, or sacrifice can I be seen as you have seen me.

10:00 11:00 O' Arjuna, only by the unwavering love of the heart  
12:00 can my supreme state be seen; and known, and  
1:00 attained. (21/67). Bhagvat Gita.

[Source: Chapter 11, translated by  
2:00 Jonathan Star and Julie Lal, The Inner Treasure, Torcher Putnam]

3:00 - To whom do the gods pay  
4:00 homage?

To one who is compassionate.  
5:00 (31/67). Shankara

[Source: Prabhavananda, Swami, and  
6:00 Isherwood, Christopher, trans.  
Shankara's Crest-Jewel of Discrimination.

Notes New York: New American Library,  
1947, pp. 119-127]

(85/320)

MAY

JUN

Wednesday

April 2002	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T							
	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30

→ 10:00 Everybody can be great. Because anybody can serve. You don't have to have a college degree to serve. You don't have to make your subject and your verb agree to serve. You don't have to know about Plato and Aristotle to serve. You don't have to know Einstein's theory of rel. to serve. You don't have to know the second theory of thermodynamics to serve. You only need a heart full of grace. A soul generated by love. (45/67).

[Source: The words of Martin Luther King, Jr.]

5:00 Many People think that they are achieving great things in 6:00 external works such as fasting, going barefoot and other such practices which are called penances. But true penance and the best kind of penance

Notes

(see also)

(86/320)

2002

\*\*\*\*\*

APRIL

11

Thursday

May 2002	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F							
	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31

8:00 is that whereby <sup>we</sup> ~~one~~ can 264/101 Week 15  
 improve ourselves greatly and  
 9:00 in the highest measure, and  
 this consists in turning entirely  
 10:00 away from all that is not  
 God, or of God in ourselves  
 11:00 and in all creatures, and  
 in turning fully and completely  
 12:00 towards our beloved God in  
 an unshakeable love so that  
 1:00 our devotions and desire  
 for him become great. (48/67)

Source: Selected Writings, Trans.

Oliver Davies. New York: Penguin

Books USA, Inc. 1994, p. 26]

4:00 Accustomed long to contemp-  
 lating love and compassion, I  
 5:00 have forgotten all difference  
 between myself and others.

6:00 (51/67). Milarepa.

Source: Evans-Wentz, 1971; pp 245-247

Notes

- The noble love of God  
 perfectly printed in man's soul

(87/320)

MAY

JUN

12

2002

\*\*\*\*\*

APRIL

April 2002	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W						
	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30

8 : 00 makes a man to do great things and stirs him always  
 9 : 00 to desire perfection and to grow more and more in  
 10 : 00 grace and goodness.  
 love will always have his mind upward to God and will not be occupied with  
 11 : 00 things of the world. love will also be free from all worldly affections, that the inward sight of the soul  
 12 : 00 may not be darkened of her lost, and that his affection to heavenly things may not be diminished by  
 1 : 00 am inordinate winning or losing of worldly things.  
 2 : 00 Nothing, therefore, is sweeter than love, nothing higher, nothing  
 3 : 00 stronger, nothing larger, nothing more joyful, nothing fuller,  
 4 : 00 and nothing better in heaven nor in earth; for love descends from God and may not rest

Notes

(84/320)

2002

\*\*\*\*\*

APRIL

13

Saturday

May 2002	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F							
	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31

8:00 finally in anything lower than God. (52/67) 262/103 Week 15

9:00 [Source: History of Mysticism, Abhayananda, 1998; pp 293]

10:00

- Hillel said, 'Be of the disciples of Aaron -- one that loves peace, that loves mankind, and brings them nigh to the Law.' (61/67). Talmud.

1:00

[Source: Mishnah, Abot 1:12]

2:00

As is a well full of frogs, Ignorant of the wide world, so is my mind deluded by evil passions.

3:00

keeping out all thought of the beyond. Lord of all universes! show me for one instant a sight of Thee.

4:00

Lord! my senses have been fouled; thy state I SUNDAY 14 cannot encompass. Shower on me thy grace; remove my delusions; confer on me true

Notes

MAY

JUN

(89/320)

Monday

April 2002	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T							
	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30

8:00 wisdom.

260/105 Week 16

Great yogis for all their  
 9:00 ~~pp~~ promises Comprehend not  
 Thy Reality Inexpressible.

10:00 Through love and devotion  
 mayst thou be known,

11:00 Thus, says Ravidas the  
 cobbler. (63/67). Adi Granth

12:00 [Source: ]

1:00 Mencius said, 'Treat with  
 respect the elders in my  
 2:00 family and then extend that  
 respect to include the elders  
 3:00 in other families. Treat with  
 tenderness, the young in my  
 4:00 own family, and then extend  
 that tenderness to include  
 5:00 the young in other families...  
 (67/67). Meng-Tzu.

6:00 [Source: Book of Mencius, 1A:7,  
 in Wing-Tsit Chan, Chinese Phil.,  
 Chapter 3]

Notes

2002

\*\*\*\*\*

APRIL

16

Tuesday

May	WT	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F								
2002	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31

8:00 III - Faith :

259/106 Week 16

9:00 - Ibrahim Adham said, 'Faith in God will be firmly established if three veils are cast aside':

- a) 'feeling pleasure in possessing anything'
- b) 'lamenting over the loss of anything.'
- c) 'enjoying self-praise'.

1:00 (6/19). Ghazzali

[Source: Essential Sufism, by James Fadiman & Robert Frager, Harper San Francisco, p.173]

3:00

- The true believers are those whose hearts are filled with awe at the mention of God, and whose faith grows stronger as they listen to His revelation. They put their trust in their Lord (God), pray steadfastly, and give in alms of that which we have given them. Such are the true believers. They shall

Notes

MAY

JUN

(91/320)

17

2002  
\*\*\*\*\*  
APRIL

Wednesday

April 2002	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T							
	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30

8:00 <sup>258/107 Week 16</sup> be exalted and forgiven by their Lord, and a generous provision shall be made for them. (11/19).

[Source: Qur'an 8.2-4]

11:00 Trust in the Lord with all your heart,  
12:00 and do not rely on your own insight.

1:00 In all your ways acknowledge Him and he will make straight your paths. (12/19).

[Source: Proverbs 3.5-6]

3:00  
— Rabbi Simlai said, "Six hundred and thirteen commandments were given to Moses, 365 negative commandments, answering to the number of days of the year, and 248 positive commandments, answering to the number of a man's members. Then, David came and reduced them to eleven

Notes

(92/320)

2002

\*\*\*\*\*

APRIL

18

Thursday

May	WT	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T									
2002	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31

8:00 (Psalm 15). Then came Isaiah, and reduced them to six (Isaiah 63:15). Then came Micah, and reduced them to three (Micah 6:8). Then, Isaiah came again, and reduced them to two, as it is said, 'keep ye judgement and do righteousness'. Then came Amos, and reduced them to one, as it is said, 'seek me and live'. Or one may say, then came Habakkuk (2:4), and reduced them to one, as it is said, 'the righteous shall live by his faith'. (16/19) Talmud.

[Source: Makkot 23b-24a]

- For truly, I say to you, if you have faith as a grain of mustard seed, you will move this mountain, 'Move from here to there', and it will move; and nothing will be impossible

Notes

MAY

JUN

(93/320)

# 19

2002  
\*\*\*\*\*  
APRIL

Friday

April 2002	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W						
	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30

8:00 to you. (17/19). Jesus Christ.  
[Source: Matthew 17, 20] 256/109 Week 16

9:00

- A man of faith, absorbed  
in faith, his senses controlled,  
attains knowledge, and,  
knowledge attained, quickly  
finds supreme peace. But  
the ignorant man, who is  
without faith, goes doubting  
to destruction. For the doubting  
self there is neither this  
world, nor the next, nor  
joy. (18/19). Bhagavad Gita,  
[Source: Bhagavad Gita 4.39-40]

## IV - Moral and Virtue:

- It is only the worthies  
alone who have this moral  
sense. All men have it, but  
only the worthies have been  
able to preserve it. (2/7).

Notes  
Source: Book of Mencius, GA: 8,  
in Wing-Tsit Chan, Chinese Philosophy,  
Chapter - 3]

(94/320)

2002

\*\*\*\*\*

APRIL

20

Saturday

May 2002	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	F								
	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31

255/110 Week 16

- In practicing the ordinary virtues and in the exercise of care in ordinary conversation, when there is deficiency, the superior man never fails to make further effort, and when there is excess, never dares to go to the limit. His words correspond to his actions and his actions correspond to his words. Isn't the superior man earnest and genuine?

2:00 (3/7).

[Source: Doctrine of the Mean, Chapter 13, in Wing-Tsit Chan, Chinese Philosophy; Chapter 5]

- The superior man considers a rich possession of moral principles to be honor and peace in his person to be wealth. Therefore, he is always at peace and is never discontented. To him, carriages and ceremonial caps (symbols of

Notes

(95/320)

MAY

JUN

Monday

APRIL

April 2002	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T							
	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30

8:00 honor) are as light as a cash, and gold and jade are as tiny as a speck of dust. Nothing can be added to the great value of rich possession of moral principle and peace in the person. (4/7).

253/112 Week 17

[Source: Chow Tun-yi, penetrating the book of Changes, Ch. 33, in Wing-Tsit Chan, Chinese Philosophy, Chapter 28]

- Some say, 'The Law tells us to abstain from anger, lust and hypocrisy. This is plainly impossible, for we are created with those qualities inherent in us. You might as well tell us to make black-white'. People ignore the fact that the law does not tell us to uproot these passions but to restrain them within due limits so that, by

Notes

(96/320)

2002

\*\*\*\*\*

APRIL

23

Tuesday

May 2002	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F							
	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31

252/113 Week 17

8:00 avoiding the great sins, we  
 may obtain forgiveness of the  
 9:00 smaller ones. Even the Prophet  
 of God said, I am a man  
 10:00 like you, and get angry  
 like others. In the koran  
 11:00 it is written, 'God loves  
 those who swallow down  
 12:00 their anger.' (6/7). Ghazzali

[Source: Essential Sufism, by James  
 Faakiman & Robert Frager,  
 Harper San Francisco, p. 59]

2:00

- Cultivate your virtue. (7/7).

3:00 [Source: Ode no. 235, "King Wen",  
 in Wing-Tsit Chan, Chinese Phil.  
 4:00 Chapter 1] [Book of Ode]

5:00 I- Practice what you know :

6:00 - The great benefit of learning  
 Notes is to enable one to transform  
 his physical nature himself.  
 Otherwise, he will have the  
 defect of studying in order to

(97/320)

MAY

JUN

# 24

Wednesday

2002  
\*\*\*\*\*  
APRIL

April 2002	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W						
	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30

8:00 impress others, in the end will  
attain no enlightenment, and  
9:00 cannot see the all-embracing  
depth of the sage. (1/12).  
[Source: Chang Tsai, Cheng-meng,  
Ch. 17, sppy, 12:3a, in Wing-Tsit  
Chan, Chinese Philosophy, Chapter 30]

251/114 Week 17

12:00 I have said that knowledge  
is the direction for action and  
1:00 action the effort of knowledge  
and that knowledge is the  
2:00 beginning of action and  
action the completion of  
3:00 knowledge. (2/12).

[Source: Wang Wen-ch'eng kung  
4:00 ch'uan-shu, or Complete Works  
of Wang Yang-ming, Instruction  
5:00 for a Practical Living, 1:5b-8a,  
in Wing-Tsit Chan, Chinese  
6:00 Philosophy, Chapter 35]

Notes - I repeat, it is necessary that  
your foundation consist of more  
than prayer and contemplation.

(98/320)

2002

\*\*\*\*\*

APRIL

25

Thursday

May	WT	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F								
2002	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31

8:00 If you do not strive for the 250/115 Week 17  
 virtues, and practice them,  
 9:00 you will always be dwarfs.  
 So, be occupied in prayer  
 10:00 not for the sake of enjoyment  
 but so as to have the  
 11:00 strength to serve. Mary and  
 Martha must combine. (6/12)

12:00 Source: Saint Teresa of Avila,  
 from the Interior Castle, translated  
 1:00 by Kieran Kavanaugh and  
 Otilio Rodriguez (Mahwah, NJ.  
 2:00 Paulist Press, 1979]

Once

1:00 Ibrahim Adham saw a  
 stone on which was written,  
 4:00 "Turn me over and read!"  
 On the other side of the  
 5:00 stone, he now read, "You  
 do not practice what you  
 6:00 know. Why, then, do you  
 seek what you know not?  
 (7/12). Hujwiri

Notes [Source: Essential Sufism, by James Fadiman & Robert Frager, Harper

MAY

JUN

(99/320)

# 26

2002

\*\*\*\*\*

APRIL

April 2002	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W						
	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30

8:00 [San Francisco, p. 82]

249/116 Week 17

— I do not worry about the things that you do not know but I am cautious in appraising how you apply what you do know. (8/12) Muhammad.

[Source: Hadith, Essential Sufism by James Fadiman & Robert Frager, Harper San Francisco, p 88]

1:00

— The scribes and the Pharisees sit on Moses' seat; so practice and observe whatever they tell you, but not what they do; for they preach, but do not practice. (9/12) Jesus Christ

5:00 [Source: Matthew 23:2-3]

## VI - Developing One's Nature:

— Mencius said, 'If you let people follow their feelings (original nature) they will be

Notes

(100/320)