DIARY **2012**

J&K Bank

Serving To Empower

11 WED

07/08/2018
Monday.

[Contdd... from Archics Diary ... + (purple).]

12 THU

Contdd...

Notes from Laozi & Taoism

Updated: 15 Jan 2018.
By: Onelittleangel.com
Dev: 12, lotissement Mendi Alde 64520
Baddos.
Version: 2.9.

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- Those who have said, "Our lord is God", then have gone straight, upon them the angels descend, saying, 'Fear not, neither sorrow; rejoice in Paradise that you were promised. We are your friends in the present life and in the world to come; therein you shall have all that your souls desire..." (37/47). 13 FRI

[Source: Qur'an 41.30-31]

- Just as cold disappears by sitting near the fire, So are the sins (minor ones) destroyed in the congregation of saints. (41/47) 14 SAT

[Source: Ramkali Ashtpadi, M.5 p.914].

① Classics: ⑦ Realization:

- The Best of Men choose to know the One above all ~~este~~ else; It is the famous "Eternal" within mortal men. But the majority

15 SUN

of men are complacent, like well-fed cattle. They revel in ~~mind~~ mud; like donkeys they prefer chaff to gold. (25/35).

[Source: Adapted from fragments of Heraclitus found in Freeman, K, 1962; pp: 24-34. Fragment nbr, 29, 13].

- The last will be the first, and the first last. (30/35)

[Source: Mathew 20:16]

16 MON

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- Anything humans can think of, is a possibility in reality. (32/35).

Classics:- (8) Ignorance & Knowledge.
Others Sufis Teaches.

- True knowledge comes through the light of certainty, by which God enlightens the

heart. Then, you will behold the things of the spiritual world, and by the power of that light all the veils between you and the world will be removed. 17 TUE

R. (1/19).

[Source: Al-Antaki, Essential Sufism, by James Fadiman & Robert Frager, Harper San Francisco, P. 80]

- We did not create the heavens and the earth and everything between them as a game. We did not create them except with truth but most of them do not know it. (Surat - Ad-Dukhan: 38-39). 18 WED

- Did you suppose that We created you for amusement and that you would not return to us? (Surat al-Muminun: 115).

- They know an outward aspect of the life of this world but are heedless of the hereafter. Have they not reflected within

19 THU themselves? Allah did not create the heavens and the earth and everything between them except with truth and for the fixed term. Yet many people reject the meeting with their Lord. (Surat ar Rum 7-8).

- That day Hell is produced, that day man will remember; but how will the remembrance help him?

20 FRI - He will say, 'Oh! If only I had prepared in advance for this life of mine! (Surat al-Fajr: 23-24).

- Those are the people who have lost their own selves. What they invented has abandoned them. Without question they will be the greatest in the hereafter.

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As for those who believe and do right actions and humble themselves before their Lord, they are the Companions of the Garden, remaining in it timelessly, forever. The likeness of the two groups is that of the blind and deaf and the seeing and hearing. Are they the same as one another? So will you not pay heed? (Surah Hud : 21-24). 21 SAT

- The Stupor of death will come in truth. (And it is said unto him): 'That is what you were trying to evade! The trumpet is blown. That is the day of the threat.' (Surah Qaf 19-20). 22 SUN

- Like those before you who had greater strength than you and more wealth and children. They

23 MON

enjoyed their portion; so enjoy your portion as those before you enjoyed theirs. You have plunged into defamation as they plunged into it. The actions of such people come to nothing in this world or the hereafter. They are the lost (Surat - At Tawba).

24 TUE

- Alif - Lam - Meem - Ra. Those are the signs of the ~~book~~ Book. And what has been sent down to you from your lord is the truth. But most people do not believe. (Surat ar-Ra'd: I).

- They swear by Allah with their most earnest oaths that Allah will not raise up those who die, when, on the contrary, it is a binding promise on him;

11/2/12

but most people do not know it. (Surat An-Nahl): 30

25 WED

- We have variegated it ~~from~~ for them so they might pay heed but most people begrudge aught save ingratitude. (Surat Al Furqan): 50

(7/19).

① Classics:

⑨ Realizing God Presence:

- Seek to know Brahman by tapas, by prayer, because Brahman is prayer. (1/61)

26 THU

[Source: Taittiriya Upanishad, translated by Juan Mascaro (Penguin Classics, 1965,) Copyrights Juan Mascaro, 1965]

- In like manner, one who constantly thinks of God can know His real nature, he alone knows that God reveals himself to

27 FRI

seekers in various forms and aspects. God has attributes; then again he has none. (11/61)

[Source: The Gospel of Sri Ramakrishna as translated into English by Swami Nikhilananda & published by the Ramakrishna-Vivekananda Center of New York, Copyright 1942, by Swami Nikhilananda].

28 SAT

– Why do we say: '~~God~~ Our God and the God of our fathers'?

There are two kinds of people who believe in God. One believes because he has taken over ~~the~~ the faith of his fathers, and his faith is strong. The other has arrived at faith ~~of his fathers~~ through his thinking and studying. The difference

29 SUN

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between them is this: The advantage of the first is that, no matter what arguments may be brought against it, his faith cannot be shaken; his faith is firm because it was taken over from his fathers. But there is one flaw in it: he has faith only in response to the command of man, and he has acquired it without studying and thinking for himself.

30 MON

The advantage of the second is that because he found God through much thinking he has arrived at a faith of his own. But here too there is a flaw: it is easy to shake his faith by refuting it through evidence. But he who unites both kinds of faith is invincible

31 TUE

And, so we say, 'our God' with reference to our studies, and 'God of our fathers' with an eye to tradition.

The same interpretation has been given to our saying, 'God of Abraham, God of Isaac, and God of Jacob,' and not 'God of Abraham, Isaac, and Jacob' for this indicates that Isaac and Jacob did not merely take over the tradition of Abraham; they themselves searched for God. (15/61). 1 WED

[Source: Martin Buber's ten sungs, collected Hassidic saying, P13].

11/08/2018 sunday. 2 THU

— know that whenever something permeates another, it is assumed into the other.

That which permeates, the agent, is disguised by that which is permeated, the object.

In this case, the object is the manifest (universe), and the agent is the unmanifest, the Hidden.

3 FRI On Him alone we depend for everything; our dependence ~~for~~ on other things is in reality dependence on Him, for they are nothing but His appearances.

The eye perceives nothing but Him; only He is to be known. We are His; by Him we exist, and by Him we are governed; and we are, at all times and in all states, in His presence.

4 SAT (51/61). Ibn Arabi

[Source: in Austin, 1980: pp: 92, 98, 137]

Classics

10: Being and Non-Being:

11: Accepting your fate:

- Therefore if we realize that our nature and destiny are what they should be, we will

have no anxiety and will be at ease with ~~over~~ ourselves in the face of life or death, prominence or obscurity, or an infinite amount of changes and variations, and will be in accord with principle. (2/19).

5 SUN

[Source: Kuo Hsiang, Commentary on the CHUANG TZU, ch. 5, NHCE, 2:40a, in Wing-Tsit Chan, Chinese Philosophy, chapter 19]

Book

(2) Detachment:

(I) from Dogmatism:

6 MON

- But ~~for~~ those disciples, in whom these three fetters (self-illusion, Skepticism and Attachment to Rule and Ritual) have vanished, they have all entered the stream (sotapanna), have for ever escaped the states of woe, and are assured of final enlightment. (2/20).

[Source: Majjhima Nikaya, 22]
Buddha Sakhyamuni

7 TUE

- The Lord Buddha then said: Should anyone looking at an image or a likeness of the Tathagata, claim to know the ~~Tathagatha~~ Tathagata and should offer worship and prayer to him, you should consider such a person a heretic who does not know the true Tathagata. (3/20).
[Source: Diamond Sutra, 26, in Dwight Goddard, A Buddhist Bible].
by Maha Praja Paramita.

8 WED

- Do not commit yourself to lengthy discussions of religion — such talk only succeeds in making religion a complex and confused matter. God has made religion easy and simple. (5/20).
[Source: Hadith, Essential Sufism, by James Fadiman & Robert Frager, Harper San Francisco, p.89].

- This Love is beyond the study

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of theology, that old trickery and hypocrisy. If you want to improve your mind that way, sleep on. (6/20). [RUMI]

9 THU

[Source: Essential Sufism, by James Fadiman & Robert Frager, Harper San Francisco, p116].

- ~~In~~ All that is left to us by tradition is mere words. It is up to us to find out what they mean. (8/20). [Ibn Arabi]

[Source: Tarjuman al-Ashwaq, in the Mystics of Islam, translated by Reynold A Nicholson].

10 FRI

- Just as a reservoir is of little use when the whole countryside is flooded, scriptures are of little use to the illumined man or woman who sees the Lord everywhere. (9/20).

[Source: BG 2:46, p.66, The Bhagwad Gita, Trans Eknath Easwaran, Tomales, CA: Nilgiri Press, 1985]

II from Intellect:

11 SAT

- A student must make up his mind. To read books and merely understand their literate meanings means not to have made up one's mind. (3/52).

[Source: Complete work of Lu Hsiang-shan (Hsiang-shan ch'uan-chi), 35:16 in Wing Tsit Chan, Chinese phil. chap. 33]

12 SUN

- What will a man gain by merely reasoning about the words of the scriptures? Ah, the fools! They reason themselves to death over information ~~abot~~ about the path. They never take the plunge. What a pity! (14/52).

[Source: Mahendranath Gupta, The Gospel of Sri Ramakrishna. Trans. Swami Nikhilananda, New York: Ramakrishna-Vivekananda Center, 1942, 1948, 1958, p. 332].

- One cannot get true feeling about God from the study of

books. This feeling is something very different from book-learning. Books, the scriptures, and science appear as mere dirt and straw after the realization of God. (15/52).

13 MON

[Source: Mahendranath Gupta, The Gospel of Sri Krishna. Trans. Swami Nikhilananda, New York: Ramakrishna-Vivekananda Center, 1942, 1948, 1958, p353].

- Your saying 'God is Most Great' does not mean that He is greater than something else, since their is nothing else alongside of Him, so that it could be said that He is greater than it... Rather, the meaning of Allahu Akbar is that He is much too great to be perceived by the senses or for the depths of His Majesty to be reached by reason and logic, and indeed, that He is much too great to be known by an

14 TUE

15 WED

other-than-Him for truly, no one knows ~~the~~ God but God. (20/52).

[Sarrec: The Key to Salvation: A Sufi manual of Invocation. Trans. Mary Ann Koury Dammer. Cambridge: The Islamic Texts Society, 1996. p119]

- We think we will receive the full knowledge of God's truth by means of worldly wisdom, and fancy that this mere reading of the God-inspired writings of the saints is

16 THU

to comprehend Orthodoxy, and that this is an exact and certain knowledge of the Holy Trinity. Nor is this all, but the more august among us foolishly suppose that the contemplation which comes to pass only through the Spirit in those ~~who~~ who are worthy is the same as the thoughts produced by their own reasonings

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How ridiculous! How callous! (30/52). St. Symeon the New Theologian

17 FRI

[Source: On the Mystical Life: The Ethical Discourses. Trans. Alexander Golitzin. Crestwood, NY: St. Vladimir's Seminary Press, 1996, (Vol. 2), p113].

- A thousand and hundred thousand feats of intellect shall not accompany man in the hereafter. (51/52).
[Source: Adi Granth, Japuji 1, M.I, p.1].

III: From Words: The universe and I exist together, and all things and I are one. Since all things are one, what room is there for speech? (1/26).

18 SAT

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

- Therefore the actuality of things cannot be equated with their names, and names in their true meanings cannot be matched by things. This being so, absolute truth remains

19 SUN

tranquil outside of any elucidation through names. How can it be expressed by letters and words? (2/26).

[Source: Seng Chao, Treatises, The emptiness of the Unreal, Ch. 2, in Wing-Tsit Chan, Chinese Philosophy, chapter 21].

- Words are an artificial creation; [...] No, Mahamati, the validity of things is independent of the validity of words. (4/26).

20 MON

[Source: Ch. II, p. 286, in Dwight Goddard, A Buddhist Bible].

- Speech is priceless if you speak with knowledge. Weigh it in the scales of the heart before it comes from the mouth. (16/26) .. Kabir.

[Source: Essential Sufism, by James Fadiman & Robert Frager, Harper San Francisco, p81]

- I have given up on my

brain. I have torn the cloth to shreds and thrown it away.

21 TUE

If you are not completely naked, wrap your beautiful robe of words around you, and sleep. (17/26).

[Source: Essential Sufism, by James Fadiman & Robert Frager, Harper San Francisco, p.116].

IV: From Desires:

- The Superior man does not seek fulfillment of his apetite nor comfort in his lodging. (1/60).

22 WED

[Source: Analects of Confucius, 1:14, in Wing-Tsit Chan, Chinese Philosophy, Chap. 2].

- Therefore, let people hold on to these:
  Manifest plainness,
  ~~For~~ Embrace Simplicity,
  Reduce Selfishness,
  Have few desires.

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

23 THU

- Close the mouth.
Shut the doors (of cunning & desire).
And to the end of life there will be (peace) without toil.
Open the mouth.
Meddle the affairs,
And to the end of life there will be no salvation.
(8/60).
[Source: Laozi 52, in Wing-Tsit Chan, Chinese Philosophy, Chapter 7].

24 FRI

- What counts is to restrain the blaze in the hour of desire and let it flow into the hours of prayer and service. (17/60).
[Source: Martin Buber's ten rungs, collected Hasidic sayings, p.95]

- One who can control himself when in anger, in passion, in fear, and in attention is safe from the hands of the

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devil and the fires of hell. (20/60).

25 SAT

[Source: Hadith, Essential Sufism, by James Fadiman & Robert Frager, Harper San Francisco, p88].

- Deliver yourself from the fetters of lust and passion. God did not create you to be their captive; they should be your servants, under your control ~~for~~ for the journey that is before you, to be your steed and your weapon, so that you may use them to pursue your happiness, and when you have not more need of them, then cast them under your feet. (22/60).

26 SUN

[Source: Essential Sufism, by James Fadiman & Robert Frager, Harper San Francisco, p. 247].

- Let him not desire to die, let him not desire to live; let him wait for (his appointed) time, as a servant ~~to~~ (waits) for the payment of his wages. (47/60).

27 MON

[Source: VI, 45, Translation by G. Buhler in Sacred Books of the East, XXV (Oxford, 1886), pp. 204-10.

- He who excites himself by lustful thoughts will not be allowed ~~to~~ to enter the division of the Holy One. (59/60).

[Source: Nidda 13b., Talmud].

V: From Body Senses:

28 TUE

- Know that the World of Unity lies in the other direction from the senses. If you want ~~senses~~, Oneness, go in that direction! ~~(8/20)~~ (8/20).

[Source: The Sufi Path of Love: The spiritual Teachings of Rumi, p 251, Trans. William C. Chittick, Albany, N.Y.: State University of New York Press, 1983]. - Rumi.

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VI: From Ego, I and Mine:

- We can handle things as they are if we do not impose our ego on them. The sage gives things every benefit and forgets his own ego. To let the ego ~~go~~ be unrestrained is to give ~~rein~~ to feelings; to ~~given~~ give rein to feelings is to be beclouded; and to be beclouded is to be darkened. (1/70).

[Source: Shao Yung, Supreme Principle Governing the world (Huang-chi ching shu), 8B: 27b, in Wing-Tsit Chan, Chinese Philosophy, Chapter 29].

- Whenever there remains any support for the ego within, even if be only an atom's weight, then you are pretentious and have a devil who leads you astray. (39/70). Ibn Ata' Allah.

[Source: The Key to Salvation, A Sufi Manual of Invocation. Trans. Mary Ann Koury Danner, Cambridge: The Islamic Texts Society, 1996, p. 101.]

Major gift, suggest translation & multiple codices of Koran.

behead your selfhood, oh rior! Become selfless and hilated, like a devish! n you have become selfless, are secure in whatever you o: Thou didst not throw when thou threwest, but God threw (Koran 8:17). (44/77).

1 THU

[Source: the Sufi Path of love; The spiritual teachings of Rumi, p188, Trans. William C. Chittick, Albany, N.Y. State University of New York Press 1983].

Those who cannot give up attachment to worldly things and who find no means to shake off the feeling of I, should rather cherish the idea, "I am God's servant, I am His devotee." One can also realize God by following the Path of devotion. (47/70).

2 FRI

[Source: Mahendranath Gupta, The Gospel of Sri Ramakrishna, Trans. Swami Nikhilananda New York: Ramakrishna Vivekananda Center, 1942, 1948, 1958, p155].

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3 SAT

- God said to Moses once: "Go out and find the secret Truth that haunts the devil's mind."
When Moses met the devil the same day, He asked for his advice and heard him say: "Remember this, repeat it constantly, Don't speak of 'me' or you will be like me."
If life still holds you by a single hair, The end of your toil will be disappear.

4 SUN

No matter how you prosper there will rise Before your face a hundred smirking "I's". (69/70).
[Source: The Conference of the Birds, p 230].

VII: About Detachment:

- Covet nothing. All belongs to the Lord. Thus working you may

live a hundred years. Thus, alone will you work in real freedom. (7/47).

5 MON

[Source: Isha Up. 1-2, p208 in The Upanishads. Trans. Eknath Easwaran. Tomales, CA: Nilgiri Press, 1987.]

- If your intellect is freed from all hope in things visible, this is a sign that sin has died in you. If your intellect is freed, the breach between it and God is eliminated. (13/47).

6 TUE

[Source: Abba Isaiah. the Solitary: "On Guarding the Intellect", taken from the Philokalia].

- Those who cannot give up the attachment to worldly things, and who find no means to shake off the feeling of I, should rather cherish the idea, "I am God's servant; I am His devotee." One can also realise God by following the path of devotion. (30/47).

7 WED [Source: Mahendranath Gupta. The Gospel of Sri Ramakrishna. Trans. Swami Nikhilananda. New York: Ramakrishna-Vivekananda Center, 1942, 1948, 1958, p 155].

- The desire for possessions is dangerous and terrible, knowing no satiety; it drives the soul which controls to the heights of evil. (31/47).
[Source: Abba Isidore of Pelusia: p. 99, Isidore 6].

8 THU
- As for goods and possession, the great man does not compete for them. (39/47).
[Source: Zhuangzi, chap 17. (school of Tchuang Tzu), trad. A.C. Graham, 1981, p 150].

- You cannot see my face; for man shall not see me and live. (40/47).
[Source: Exodus 33.18-23].

- Beyond the senses is the mind, beyond the mind is the intellect,

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higher than the intellect is the Great Atman [the totality of all minds], higher than the Great Atman is the Unmanifest. Beyond the Unmanifest is the Person, all-pervading, and imperceptible. (41/47).
[Source: Katha Upanishad 2.3.7-8].

9 FRI

VIII: From Thoughts:

- Having no thought and yet penetrating all - thus is one a sage. (1/31).
[Source: Chou Tun-yi, penetrating the Book of Changes, Ch-9, in Wing-Tsit Chan, Chinese Philosophy, Chapter. 28].

10 SAT

- The human being who is inwardly illumined by the light of the Holy Spirit cannot endure the vision of it, but falls face down on the ground, and cries out in great fear and wonder, because he has seen and experienced something that is beyond nature, thought, or conception. (5/31).
[Source: The Philokalia: The Complete text Vol. 4 (London: Faber & Faber, 1995].

11 SUN

– Don't think.
Don't get lost in your thoughts
Your thoughts are a veil on the face of the Moon.
That Moon is your heart, and those thoughts cover your heart.
So, let them go, just let them fall into the water.
(6/31).

[Source: Starr, Jonathan and Shiva, Shahram, trans, A Garden Beyond Paradise. New York: Bantam Books 1992].

12 MON – Brahman is beyond all duality, beyond the reach of thinker and thought.
(10/31).

[Source: Tejabindu, Up. 6, p. 240. in the Upanishads. Trans. Eknath Easwaran Tomales, CA.: Nilgiri Press, 1987].

– Not thinking ~~beyond~~ about anything is zen. Once you know this, walking, standing, sitting or lying down, everything

you do is zen. To know that the mind is empty is to see the buddha... Using the mind to look for reality is delusion. Not using the mind to look for reality is awareness. Freeing oneself from words is liberation. (11/31). 13 TUE

[Source: The zen Teaching of Bodhidharma. Trans. Red Pine. New York: North Point Press, 1987, The Zen Teaching of Bodhidharma. Trans. Red Pine, New York, North Point Press, 1987, P.49].

- Let go of thought and bring it into your heart, for you are naked and thought is an icy wind. You think in order to escape from torment and suffering, but your thinking is torment's fountainhead. Know that the bazaar of God's Making is outside of thought... (12/31). 14 WED

[Source: The Sufi Path of Love: The Spiritual Teachings of Rumi, p. 256, Trans. William C. Chittick, Albany, N.Y. State University of New York Press, 1983].

15 THU

- It is possible to be a solitary in one's mind while living in a crowd, and it is possible for one who is a solitary to live in the crowd of his own thoughts. (13/31). Desert Fathers.

[Source: Anna Syncletica; The sayings of the Desert Fathers: the alphabetical collection: Trans. Benedicta Ward, SLG. Kalamazoo, Michigan: Cistercian Publications Inc, 1984, 1975, p. 234, Syncletica 19].

16 FRI

- Prayer is the laying aside of thoughts. (14/31)

[Source: Evagrios Ponticus, "On Prayer 61", in the Philokalia].

- You cannot attain pure prayer while entangled in material things and agitated by constant cares. For prayer means the shedding of thoughts. (20/31).

[Source: On Prayer: ("Philokalia (vol I)", pp. 62-63, text 71].

IX: From Hight Spiritual State:

17 SAT

- The perfect mystic is neither 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, buys and sells in the market, marries and takes part in social intercourse, and never forgets God for a single moment. (5/13). Abu Said

18 SUN

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

- Maturity cannot be achieved alone. There is a need for guidance and discipline. The path is unknown, the night is dark, and the road is full of danger. Dangers include preoccupation with selfishness, false visions, misinterpre-

19 MON

tations of mystical states, arrest in development, fixation in a particular state, appeal to various drugs to create false mystical experiences, and, not infrequently, overwhelming anxiety and insanity. (6/13).

[Source: Mohammed Shafii, Essential Sufism, by James Fadiman & Robert Frager, Harper San Francisco, p. 136].

20 TUE

X: From Yourself:

- I am is a vain thought; I am not is a vain thought; I shall be is a vain thought; I shall not be is a vain thought. (1/54).

[Source: Majjhima Nikaya, 140].

- In the scriptures we read: "When any man of you bringeth an offering unto the Lord!" Only he who

brings himself to God as an offering may be called man. (2/54).

21 WED

[Source: Martin Buber's Ten Rungs, collected Hassidic saying, P.19]

- It is written: 'And Abel, he also brought,' The 'he' is what he brought: he brought himself. Only when a man brings himself, too, is his sacrifice valid. (3/54).

[Source: Martin Buber's ten rungs, collected Hassidic saying, p.53].

22 THU

- I shall teach you the best way to say Torah. You must cease to be aware of yourselves. You must be nothing but an ear that hears what the universe of the ~~worto~~ word is constantly saying within you. The moment you start hearing what you yourself are saying, You must stop. (4/54).

[Source: Martin Buber's ten rungs, collected Hassidic saying, p 66].

23 FRI

- There is no room for God in him who is full of himself. (5/54).
[Source: Martin Buber's ten rungs, collected Hassidic saying, P102].

- Take one step away from yourself - and behold! - the Path! (14/54).
[Source:].

24 SAT

- ~~Godd~~ God has put you in the world. What can you do about it? Resign everything to Him. Surrender yourself at His feet. Then there will be no more confusion. (19/54).
[Source: Mahendranath Gupta, The Gospel of Sri Ramakrishna. Trans. Swami Nikhilananda, New York: Ramakrishna-Vivekananda Center, 1942, 1948, 1958, p.353].

25 SUN

- Be His servant, surrender yourself to Him, and then pray to Him. (20/54).
[Source: Ramakrishna, same as above: p 159].

- For whoever would save his life will lose it, and whoever loses his life for my sake will find it. (48/54).
[Source: Matthew 16.25]

26 MON

- Torah abides only with Him who regards himself as nothing. (51/54).
[Source: Sota 21b].

XI: From Discrimination:

- The Perfect-One is free from any theory, for the Perfect One has understood what the body is, and how it arises, and passes away. He has understood what feeling is, and how it arises, and passes away. He has understood what perception is, and how it arises, and passes away. He has understood what the mental formations are, and how they arise and pass away. He has understood what consciousness is, and how

27 TUE

28 WED it arises, and passes away. (2/35).
[Source: Majjhima Nikaya, 72].

- The Lord Buddha continued: For this reason, Subhuti, the minds of all Bodhisattvas should be purified of all such conceptions as relate to seeing, hearing, tasting, smelling, touching and discriminating. They should use the mental faculties spontaneously and naturally, but unconstrained by any preconceptions arises from the senses. (6/35).

29 THU [Source: Diamond Sutra, 10, in Dwight Goddard, A Buddhist Bible].

Book

(3) Others :

(I) Death :

- One is qualified to discuss the nature of man when he

realizes that death is not amihilation. (8/45).

30 FRI

[Source: Chang Tsai, Cheng-meng, Ch. I, in Wing Tsit Chan, Chinese Philosophy, chap. 50].

- Man is always passing through two doors: out of the world and into the next, and out and in again. (11/45).

[Source: Martin Buber's ten rungs, collected Hassidic saying, p. 40].

- It is written in the psalm: 'I shall not die, but live'. In order to really live, man must first give himself to death. But when he has done so, he discovers that he is not to die, that he is to live. (12/45).

31 SAT

[Source: Martin Buber's ten rungs, collected Hassidic saying, p. 53].

II: Good & Evil

- The Teacher said, 'The highest good

is the original substance of the mind. When one deviates a little SUN from this original substance, there is evil. It is not that there is a good and there is also an evil to oppose it. Therefore, good and evil are one thing.

Having heard our Teacher's explanation, I know that we can no longer doubt Master Ch'eng Mao's sayings, 'Man's nature is of course good, but it cannot be said that evil is not ~~the~~ our nature' (1) and 'Good and 2 MON evil in the world are both the Principle of Nature. What is called evil is not originally evil. It becomes evil only because of deviation from the Mean." (2). (2/21).

[Source: Wang Wen-ch'eng kung ch'uan-shu, or Complete Works of Wang Yang-ming Instruction for a Practical Living, 3: 12b-13a, in Wing-Tsit Chan, Chinese Philosophy, Chapter 35].

3 TUE

— In the story of the Creation we read: 'And behold, it was very good.' But, in the passage where Moses reproves Israel, the verse says: 'See, I have set before thee this day life and good, and death and evil.' Where did the evil come from? Evil too is good. It is the lowest rung of perfect goodness. If you do good deeds, even evil will become good; but if you sin, ~~ev~~ evil will really become evil'. (6/21).

4 WED

[Source: Martin Buber's ten rungs, collected Hasidic saying, p. 89].

— Rabbi Abraham said: 'I have learned a new form of service from the wars of Frederick, king of Prussia. It is not necessary to approach the enemy in order to attack him. In fleeing from him, it is possible to circumvent

him as he advances and fall on him from ~~ther~~ the rear and force him to surrender. What is needed is not to strike straight at evil but to withdraw to the sources of divine power, and from there to circle around evil, bend it and transform it into the opposite.' (7/21).

5 THU

[Source: Martin Buber's ten rungs, collected Hassidic saying. p. 95].

- The signs of misfortune lie in four conditions: eyes that have never experienced tears, a heart that is cruel and hard, long chains of desires that never end, and wishing for an extremely prolonged life (8/21).

6 FRI

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

- Evil and good are not equal, even though the abundance of

7 SAT evil may amaze you; so heed God, you men of wits, so that you may prosper!
[Source: Qur'an 5.100]

III: Suffering:

- All formations are 'subject to suffering' (dukkha); (1/19).
[Source: Anguttara Nikaya, III.134]

IV: Impermanence:

8 SUN- Be it ~~the~~ in the past, present, or future, whosoever of the monks or priests regards the delightful and pleasurable things in the world as impermanent (anicca) miserable (dukkha), and without a self (anattaa), as diseases and cankers, it is he who overcomes craving. (1/8)
[Source: Samyutta, Nikaya, XII.66]

- Corporeality is transient, feeling is transient, perception is transient, mental formations are transient, consciousness is transient. (8/8).

[Source: Samyutta, Nikay, XXII, 59].

9 MON

IV- Wisdom:

- In One's words there should be something to teach others. In one's activities there should be something to serve as a model for others. In the morning something should be done. In the evening something should be ~~done~~ realized. At every moment something should be nourished. And in every instant something should be preserved. (5/52).

10 TUE

[Source: Chang Tsai, Cheng-meng, ch. 12, SPPY, 3:9a, in Wing-Tsit Chan, Chinese Philosophy, Chapter 30].

11 WED

— Truth is one;
Only it is called by different names.
All people are seeking the same Truth;
the variance is due to climate, temperament, and name. (8/52).

[Source: The Gospel of Sri Ramakrishna as translated into English by Swami Nikhilananda and published by the Ramakrishna-Vivekananda Center of New York, Copyright 1942, by Swami Nikhilananda].

12 THU

— To completely trust in God is to be like a child who knows deeply that even if he does not call for the mother, the mother is totally aware of his condition and is looking after him. (17/52). Ghazzali

[Source: Essential Sufism, by James Fadiman & Robert Frager, Harper San Francisco, p 172].

Sophia? Solomon?

. true beginning of spiritual
e is the desire to know 13 FRI
phia.
desire to know Her brings
e to love Her.
Loving Her enables one to
follow Her will.
Following Her will is the sure
path to immortality.
And immortality is oneness with
God.
So the desire to know Sophia
leads to God and His kingdom
never-fading kingdom. 14 SAT
(20/56). Wisdom of Solomon.
[Source : Chapter 6].

– Poverty is not for the sake
of hardship. No, it is there
because nothing exists but God...
Poverty unlocks the door -- what
a blessed key!
[Source: The Sufi Path of Love : The Spiritual
Teachings of Rumi, p.188, Trans. William
C. Chittick Albany, N.Y.: State University
of New York Press, 1983].

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15 SUN

- For those who realize that everything is from God, everything is the same. (23/52)

[Source: Signs of the Unseen: The discourses of Jalaluddin Rumi, p. 58, Trans. W. M. Thackston, Jr. Putney, Vermont: Threshold Books, 1994].

16 MON

- In order to arrive at having pleasure in everything, Desire to have pleasure in nothing. In order to arrive at possessing everything, Desire to possess nothing. In order to arrive at being everything, Desire to be nothing. In order to arrive at knowing everything, Desire to know nothing. (24/52). St. John of the Cross.

[Source: Ascent of Mount Carmel. Trans. E. Allison Peers, Book I, Chapter 13, Paragraph 11].

- If we keep remembering the wrongs which men have done us, we destroy the power of

the remembrance of God... (27/52).
[Source: Abba Macarius the Great: The sayings of the Desert Fathers: the alphabetical collection. Trans. Benedicta Ward, SLG, Kalamazoo, Michigan: Cistercian Publications Inc., 1984, 1975, p. 136, Macarius 36].

17 TUE

- God made me (wisdom) in the beginning of His works, as the first of His acts.
... Before God made the earth and the fields or the first dust of the world, when He set up the heavens, I was there;
... When He laid the foundations of the earth, I existed as His instrument. I was His delight every day, playing always before Him, playing on His inhabited earth, and my delights are with human beings. (29/52).
[Source: Proverbs: 8: 22-30].

18 WED

- Hear the ~~words~~ praise of Cholunah

19 THU

(wisdom) from Her own ~~words~~ mouth: 'I am the Word which was spoken by the most high. (31/52).
[Source: Ecclesiasticus: 24].

— Truth is High, Higher Still is Truthful Living! (46/52).
[Source: Shri Guru Granth Sahib].

— Whatever you wish that men would do to you, do so to them. (47/52).

20 FRI

[Source: Matthew 7.12].

— Better is he who acts from love than he who acts from fear. (49/52).
Talmud. [Source: 31 a].

VI- Humor:- One day, Rabia was seen running, carrying fire in one hand and water in the other. They asked her the meaning of her action

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and where she was going. She replied, 'I am going to light a fire in Paradise and pour water on Hell, so that both veils (hinderences to the true vision of God) completely disappear. (4/4).

21 SAT

[Source: Rabia, Essential Sufism, by James Fadiman & Robert Frager, Harper San Francisco, P 86].

VII: Life :

- Question: Why is the sacrifice of Isaac considered so glorious? At that time, our Father Abraham had already reached a high rung of holiness, and so it was no wonder that he immediately did as God asked him!

22 SUN

Answer: When man is tried, all the rungs and all holiness are taken from him. Stripped of everything he has attained, he stands face to face with God who is putting him to the test. (2/17).

[Source: Martin Buber's ten rungs, collected Hasidic saying, P. 72]

23 MON

- This world is a place of preparation where one is given many lessons and passes many tests.

What is bad is what you do with the world when you become blind to truth and totally consumed by your desires, lust and ambition for it. (3/17).

Ibn Arabi

[Source: Essential Sufism, by James Fadiman & Robert Frager, Harper San Francisco, p.56].

24 TUE

- Now some men have followed the intellect to such an extent that they have become totally angels and sheer light. They are the prophets and saints... In some men sensuality has dominated their intellects, so that they have totally assumed the properties of animals.

And some men have remained

struggling. They are that group who feel inside themselves a suffering, a pain, a distress, a longing. They are not satisfied with their lives. These are the believers. The saints are waiting to bring the believers into their own houses and make them like themselves. And the satans are also waiting to drag them down toward themselves to the lowest of the low. (koran 95:5).

[Source: The sufi Path of Love: The Spiritual Teachings of Rumi, p.86, Trans. William C. Chittick, Albany, NY.: State University of New York Press, 1983].

- Everyman must decide whether he will walk in the light of creative altruism or the darkness of destructive selfishness. This is the judgement. Life's most persistent and urgent question is, what are you doing for others?

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

(8/17).

27 FRI

- Life and Death, and existence and non-existence are one. (9/17).

[Source: Chuang Tzu, Chapter VI, in Wing-Tsit Chan, Chinese philosophy, Chapter 8].

- And verily, we shall try you until we know those of you who really strive and are steadfast, and until we test your record. (16/17).

[Source: Qur'an 47.31].

28 SAT

VIII - Silence:

Trinity!! Higher than any being, any divinity, any goodness! Guide of Christians in the wisdom of heaven!

Lead us up beyond unknowing and light, up to the farthest, highest peak of mystic scripture, where the mysteries of God's word lie simple, absolute and unchan-

geable in the brilliant darkness of a hidden silence.
Amid the deepest shadow they pour overwhelming light on what is most manifest.
Amid the wholly unsensed and unseen they completely fill our sightless minds. with treasures beyond all beauty. (7/10).
[Source: Dionysius the Areopagite, adapted from the translation of the Mystical Theology by Colm Luibheid in Pseudo-Dionysius: The Complete Works (Mahwah, New Jersey: Paulist Press).

- The first stage of worship is silence. (10/10). Muhammad.
[Source: Hadith, Essential Sufism, by James Fadiman & Robert Frager, Harper San Francisco, p 89].

~~VIII~~ IX - Violence:

- Violence is what thy god prevented me from doing why carry it on (2/2).
[Source: Desert Fathers].

Light :

- True knowledge comes through the light of certainty, by which God enlightens the heart. Then, you will behold the things of the spiritual world, and by the power of that light all the veils between you and that world will be removed. (3/62). 1 TUE

[Source: Al-Antaki, Essential Sufism, by James Fadiman & Robert Frager, Harper San Francisco, p. 80].

- If they say to you, 'Where did you come from? Say to them, We came from the light, 2 WED

The place where light came into being. of its own accord And established itself And became manifested through their image. (5/62). Jesus Christ,

[Source: Logion 50, Gospel of Thomas, adapted from translations of the Gospel of Thomas by Anthony Duncan in Jesus: Essential

Reading (Crucible Press, 1986).

3 THU

– If then you have become the throne of God, and the Heavenly Charioteer has seated himself within you, and your soul is entirely transformed into a spiritual eye, and is made into light. (8/62).

[Source: Saint Macarius of Egypt, adapted from the translation by Evelyn Underhill in the Mystic Way (Atlanta, Ga: Ariel Press, 1994].

4 FRI – Our present state is that of which the Apostle says, 'The kingdom of God is not meat and drink; but righteousness and peace in the Holy Spirit' (Romans 14:17]. Our faith consists not in the plausible words of earthly wisdom but in the demonstration of the Spirit and power (see 1 Corinthians 2A). That is just

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the state we are in now. Of this state the Lord said, 'There are some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power' (Mark 9:1). (14/62)

5 SAT

[Source: Saint Seraphim of Sarov, adapted from A Wonderful Revelation to the World by Saint Seraphim, translated by Archimandrite Lazarus Moore from Orthodox Life, vol. 4 (1953).]

- Invoking removes darkness and brings forth radiant lights. (26/62).

6 SUN

[Source: The Key to Salvation: A Sufi Manual of Invocation. Trans. Mary Ann Kourry Danner. Cambridge: The Islamic Texts Society, 1996, p. 77].

- Whosoever perseveres in the invocation will find that lights come to him constantly and that the veils of invisible things are lifted from him. (27/62).

7 MON [source: The Key to Salvation: A Sufi Manual of Invocation. Trans. Mary Ann. Koury Dakmer. Cambridge: The Islamic Texts Society, 1996, p. 94].

— You should not doubt that the intellect, when it begins to be strongly energized by the divine light, becomes so completely translucent that it sees its own light vividly. This takes place when the power of the soul gains control over the passions. But

8 TUE when St. Paul says that 'Satan himself is transformed into an angel of light' (2 Cor. 11:14), he definitely teaches us that everything which appears to the intellect whether as light or as fire, if it has a shape, is the product of the evil artifice of the enemy. So, we should not embark on the ascetic life in the hope of

of seeing visions clothed with form or shape; for if we do, Satan will find it easy to lead our soul astray. Our one purpose must be to lead our soul astray. Our one purpose must be to reach the point when we perceive the love of God fully and consciously in our heart. (38/62). 9 WED

[Source: On Spiritual Knowledge: ('Philokalia, (Vol I)', p. 265, text, 40)]

- No one can be saved without divine light. Divine light causes us to begin and to make progress, and it leads us to the summit of perfection. Therefore, if you want to begin and to receive this divine light, pray. If you have begun to make progress and want this light to be intensified within you, pray. And if you have reached the summit of perfection, and 10 THU

11 FRI want to be superillumined so as to remain in that state, pray. (47/62). Angela of Foligno

[Source: Complete Works, Mahwah, New Jersey: Paulist Press, 1993, p. 234].

— In the Seventh Mansion everything is different. Our good God now desires to remove the scales from the eyes of the soul, so that it may see and understand something of the favor which

12 SAT He is granting it, although He is doing this in a strange manner. It is brought into this Mansion by means of an intellectual vision, in which, by a representation of the truth in a particular way, the Most Holy Trinity reveals itself, in all three Persons. The spirit becomes enkindled and is illumined, as it were by a cloud of the greatest

brightness. (49/62).

[Source: Interior Castle. Trans. E. Allison Peers. New York: Bantam Doubleday Bell Publishing Group, Inc., 1990, p. 209, Seventh Mansion Chapter I, Paragraph 6].

13 SUN

- We did not create the heavens and the earth and everything between them as a game. We did not create them except with Truth but most of them do not know it. (Surat - ad Dukhan: 38 - 39).

14 MON

Did you suppose that we created you for amusement and that you would not return to us? (Surat al - Muminun: 115).

They know an outward aspect of the life of this world but are heedless of the hereafter. Have they not reflected within themselves? Allah did not create the heavens and the earth and everything between them except

15 TUE

with truth and for a fixed term. Yet many people reject the meeting with their Lord. (Surat-ar-Rum: 7-8).

That day Hell is produced, that day man will remember; but how will the remembrance help him? He will say, 'Oh! if only I had prepared in advance for this life of mine!' (Surat al-Fajr: 23-24).

16 WED

Those are the people who have lost their own selves. What they invented has abandoned them. Without question they will be the greatest losers in the hereafter. As for those who believe and do right actions and humble themselves before their Lord, they are the Companions of the Garden, remaining in it

timelessly, forever. The likeness of the two groups is that of the blind and deaf and the seeing and hearing. Are they the same as one another? So will you not pay heed? (Surah Hud: 21-24).

17 THU

The Stupor of death will come in truth. ('And it is said unto him): 'That is what you were trying to evade! The trumpet is blown. That is the day of the threat'. (Surah. Qaf: 19-20).

18 FRI

Like those before you who had greater strength than you and more wealth and children. They enjoyed their portion; so enjoy your portion as those before you enjoyed theirs. You have plunged into defamation as they plunged into it. The actions of such people come to nothing in this world or the hereafter. They

19 SAT

are the lost. (Surat at-Tawba : 69).

Alif-Lam-Mim Ra. Those are the signs of the Book. And what has been sent down to you from your Lord is the truth. But most people do not believe. (Surat ar-Ra'd : 1).

They swear by Allah with their most earnest oaths that Allah will not raise up

20 SUN

those who die, when, on the contrary, it is a binding promise on Him; but most people do not know it. (Surat an-Nahl : 38).

We have variegated it for them so ~~that~~ they might pay heed but most people begrudge aught save ingratitude. (Surat al-Furqan : 50).

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- Jesus spoke to them, saying 'I am the light of the world; he who follows me will not walk in darkness, but will have the light of life'. (55/62). 21 MON
[Source: John 8.12].

- Those who believe will stand alongside {the Prophet}, their light streaming on ahead of them and to their right. They will say, 'Our Lord, perfect our light for us, and forgive us!'. (56/62). 22 TUE
[Source: Qur'an 66.8].

- Him the sun does not illumine, nor the moon, nor the stars, nor the lightening -- nor the, verily, fires kindled upon the earth. He is the one light that gives light to all. He

23 WED

shines; everything shines. (57/62).
[Source: Kattha Upanishad 5.15; Mundaka Upanishad 2.2.10; Svetasvatara Upanishad 6.14].

XI – Unclassified:

– Before the feelings of pleasure, anger, sorrow, and joy are aroused it is called equilibrium (chung, centrality, mean). When these feelings are aroused and each and all attain due measure and degree, it is called harmony. Equilibrium is the great foundation of the world, and harmony its universal path. When equilibrium and harmony are realized to the highest degree, heaven and earth will attain their proper order and all things will flourish. (1/29).

24 THU

[Source: Doctrine of the mean, Chapter I, in Wing-Tsit Chan, Chinese Philosophy, Chapter 5].

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- This principle fills the Universe. Who can escape from it? Those who follow it will enjoy good fortune and those who violate it will encounter calamities. People (whose minds) are obscure and beclouded are darkened and stupid, and those (whose minds) are penetrative and discerning are intelligent and wise. The darkened and stupid do not see this principle and therefore they often violate it and suffer calamity. The intelligent and wise understand this principle and are therefore able to follow it and achieve good fortune. (2/29).

[Source: Complete Work of Lu Hsiang-shan (Hsiang-shan chu'an-chi), 21:1a, in Wing-Tsit Chan, Chinese Philosophy, Chapter 33].

25 FRI

26 SAT

27 SUN

- AUM stands for the supreme Reality. It is a symbol for what was, and what is, And

28 MON

what shall be. AUM represents also.
What lies beyond past, present and future. (3/29).
[Source: Mandukya Upanishad, translated Eknath Easwaran, 1987; Nilgiri Tomales, California]

Caution - NWO. ?

29 TUE

— The Spiritual man is the sign of this new evolution, this new and higher endeavor of Nature. But this evolution differs from the past process of the evolution-ary Energy in two respects: it is conducted by a conscious effort of the human mind, and it is not confined to a conscious progression of the surface nature, but it is accompanied by an attempt to break the walls of the Ignorance and extend ourselves inward into the secret principle of our present being and outward into cosmic being

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as well as upward toward a higher principle. Up till now what Nature had achieved was an enlarging of the bounds of our surface knowledge Ignorance; what it attempted in the spiritual endeavor is to abolish the ignorance, to go inward and discover the soul and to become united in consciousness with God and with all existence. This is the final aim of the mental stage of evolutionary Nature in man; it is the initial step toward a radical transmutation of the Ignorance into the knowledge. The spiritual change begins by an influence of the inner being and the ~~highest~~ higher spiritual mind, an action felt and accepted on the surface; but this by itself can lead only to an illumined mental idealism or to the growth of a religious mind, a religious temperament or some devotion in the heart and piety

30 WED

31 THU

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in the conduct; ... much has to be done, we have to live 1 FRI deeper within, we have to exceed our present consciousness and surpass our present status of Nature. It is evident that if we can live thus deeper within and put our steadily the inner forces into the outer instrumentation or raise ourselves to dwell on higher and wider levels. and bring their powers to bear on physical existence not merely receive influences descending from them, which is all we can now do, there could begin a 2 SAT hieghtening of our force of conscious being so as to create a new principle of consciousness, a new range of activities, new values for all things, a widening of our consciousness and life, a taking up and transformation of the lower grades of our existence-in-brief, the whole evolutionary process by which the Spirit

3 SUN

in Nature creates a higher type of being. (4/29). Aurobindo ashram.
[Source: The New Being, in the Teaching of the Hindu Mystics, by Andrew Harvey, Shambala].

- This is the secret of the unity of God: no matter where I take hold of a shred of it, I hold the whole of it. And since the teachings and all the commandments are radiations of his being, he who lovingly does one commandment

4 MON

utterly and to the core, and in this one commandment takes ~~whole~~ hold of a shred of the unity of God, holds the whole of it in his hand, and has fulfilled all. (5/29).
[Source: Martin Buber's ten rungs, collected Hasidic sayings, p.54].

- The all-embracing quality of

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the great virtue (te) follows alone from the Tao.

5 TUE

The thing that is called the Tao is eluding and vague. Vague and eluding, there is in the form. Eluding and vague, in ~~the~~ it are things. Deep and obscure, in it is the essence. (I).
The essence ~~its~~ is very real; in it are evidences.
From the time of old until now its name (manifestations) ever remains,

6 WED

By which we may see the beginning of all things.
How do I know that the beginnings of all things are so?
Through this (Tao). (9/29).

[Source: Laozi 21, in Wing-Tsit Chan, Chinese Philosophy, Chapter 7.]

— God dwells in all beings. But you may be intimate only with

7 THU

good people; you must keep away from the evil-minded. God is even in the tiger; but you cannot embrace the tiger on that account. (Laughter). You may say, "why run away from a tiger? which is also a manifestation of God? The answer to that is: Those who tell you to run away are also manifestations of God; why shouldn't you listen to them? (22/29). [N.B.: Poorly worded. God is not in beings.]

8 FRI

[Source: Mahendranath Gupta. The Gospel of Sri Ramakrishna. Trans. Swami Nikhilananda. New York: Ramakrishna-Vivekananda Center, 1942, 1948, 1958, pp. 131-132].

— And they say, 'Be Jews or Christians and you shall be guided.'
Say, 'Nay, rather the creed

of Abraham, a man of pure faith; he was no idolator.' Say, 9 SAT You, 'we believe in God, and in that which has been sent down on us and sent down on Abraham, Ishmael, Isaac, and Jacob, and the tribes, and that which was given to Moses and Jesus and the Prophets; of their Lord; we make no division between any of them, and to Him we surrender.' (27/29).

[Source: Qur'aan 2.130-36]

10 SUN

XII: Proverbs:

- It takes a whole village to raise a child. (1/90). African Proverb.
- He who learns teaches. (2/90). African Proverb.
  [Source:],
- The fool speaks, the wise listens. (3/90). (African Proverb).

11 MON

- After a foolish deed comes remorse. (4/90). (African Proverb) [Source:].

- One cannot run away from his behind. (5/90). African Proverb. [Source:]

- A man, who knows the use of proverbs, reconciles difficulties. (6/90). (African Proverb) [Source: Ashanti of Ghana].

12 TUE

- Knowledge is not the main thing, but good deed is. (7/90). (African Proverb) [Source:].

- Tomorrow is pregnant and no-one knows what she will give birth to. (8/90) (African Proverb) [Source:]

- When you throw a stone at God, it lands right on top of your head. (9/90). (African Proverb) [Source:]

13 WED

- Action speaks louder than the words. (10/90).
(African Proverb) [Source:].

- What an old man can see while seated a young man cannot see standing. (12/90).
(African Proverb) [Source:].

- If you refuse to be made straight when you are green, you will not be made straight when you are dry. (14/90).
(African Proverb) [Source:]

14 THU

- When there are no enemies wittin, the enemies outside cannot hurt you. (16/90).
(African Proverb) [Source:].

- You must judge a man by the work of his hands. (17/90).
(African Proverb) [Source:].

- Diligence is a great teacher. (18/90). (African Proverbs) [Source:]

15 FRI

- Fear not the man who fears God. (19/90) (African Proverbs) [Source:]

- Knowledge is a treasure, but practice is the key to it. (20/90). (African Proverbs) [Source:].

- A known mistake is better than an unknown truth. (21/90). [Source:] (African Proverbs)

16 SAT

- Ask the experienced rather than the learned. (22/90). [Source:] (African Proverbs).

- Patience is beautiful. (24/90). (African Proverbs). [Source:].

- Proverbs are the lamp of speech. (25/90). (African Proverbs) [Source:].

- The fruit of silence is tranquility. (26/90). (African Proverbs) [Source:]

- He who feels no compassion will become insane. (27/90). (Jewish Proverb)
[Source: Hasidic].

17 SUN

- Silence is a fence around wisdom. (29/90). (Jewish Proverb).
[Source:].

- He who seeks more than he needs hinders himself from enjoying what he has. (30/90). (Jewish Proverb)
[Source:]

18 MON

- Fall seven times, stand up eight. (33/90). (Japanese Proverb)
[Source:].

- knowledge without wisdom is a load of books on the back of an ass. (34/90). (Japanese Proverb)
[Source:]

- Wisdom and Virtue are like the

19 TUE

two wheels of a cart. (37/90).
(Japanese Proverb) [Source:].

- Tell me and I'll forget. Show me, and I may not remember. Involve me, and I'll understand. (38/90).
(Native Americans Proverb) [Source:]

- Life is not separate from death. It only looks that way. (39/90).
(Native Americans Proverb) [Source: Black-foot]

20 WED

- You can't wake a person who is pretending to be asleep. (40/90).
(Native Americans Proverb) [Source: Navajo]

- Do right and fear no man. (41/90).
(Native Americans Proverb) [Source: Pima]

- If you see no reason ~~As~~ for giving thanks, the fault lies in yourself. (44/90).
(Native American Proverb) [Source: Miniquas]

21 THU

- Every animal knows more than you do. (45/90).
(Native American Proverbs) [Source: Nez Perce]

- A People without history is like wind on the buffalo grass (46/90).
(Native Americans Proverb) [Source: Sioux].

- Take only what you need and leave the land as you found it. (48/90). (Native Americans Proverb)
[Source: Arapaho].

22 FRI

- Man's law changes with his understanding of man. Only the laws of the spirit remain always the same. (54/90).
(Native Americans Proverb) [Source: Crow].

- You already possess everything necessary to become great. (55/90).
(Native Americans Proverb) [Source: Crow].

- There is no death, only a change of worlds. (57/90).
(Native Americans Proverb) [Source: Duwamish]

23 SAT

- All dreams spin out from the same web. (58/90).
(Native Americans Proverb) [Source: Hopi]

- Don't be afraid to cry. It will free your mind of sorrowful thoughts. (60/90).
(Native Americans Proverb) [Source: Hopi]

- Wisdom comes only when you stop looking for it and start living the life the Creator intended for you. (61/90)
(Native Americans Proverb) [Source: Hopi]

24 SUN

- Everything the power does, it does in a circle. (65/90).
(Native Americans Proverb) [Source: Lakota]

- Remember that your children are not your own, but are lent ~~by~~ to you by the Creator. (67/90). (Native Americans Proverb).
[Source: Mohawk]

- It is no longer good enough

to cry peace, we must act peace, live peace and live in peace. (75/90). 25 MON
(Native Americans Proverb) [Source: Shenandoah]

- So live your life that the fear of death can never enter your heart. Trouble no one about their religion; respect others in their view and demand that they respect yours. (81/90).
(Native Americans Proverb) [Source: Chief Tecumseh]

- Knowledge is like a garden; if it is not cultivated, it cannot be harvested. (84/90). 26 TUE
(African Proverb) [Source: Guinea]

- A proverb is the horse that can carry one swiftly to the discovery of ideas. (85/90). (African Proverb).
[Source: Yoruba]

Book

(4) - Spiritual Practice:

27 WED

[I] - About Practicing:

- Still your mind in me, still your intellect in me, and without doubt you will be united with me forever. If you cannot still your mind in me, learn to do so through the regular practice of meditation. If you lack the will for such discipline, engage yourself in my work, for selfless service can lead you at last to complete fulfilment. If you are unable to do even this, surrender yourself to me, disciplining yourself and renouncing the results of all your actions. Better indeed is knowledge than mechanical practice. Better than knowledge is

28 THU

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meditation. But better still is surrender of attachment to results, because ~~their~~ there follows immediate peace. (1/11).

29 FRI

[Source: translated by Eknath Easwaran, Nilgiri Press, Tomales, California]
(Bhagwat Gita).

- Between the pillars of spirit and matter, the mind has put up a swing. There swings the bound soul and all the worlds with not even the slightest rest. The sun and moon also swing, and there is no end to it.

30 SAT

The soul swings through millions of births like the endless circling of the sun and moon. Billions of ages have passed with no sigh of relief. The earth and sky swing, Wind and water swing, Taking a body, God himself swings.

Kabir, the servant of God, has seen it all. O' brother ~~seekers~~ 1 SUN
seekers!
Only while you are alive is there hope of finding Him.
While you are alive, meditate.
While you are alive, contemplate.
Only ~~when~~ while you are alive can liberation be found.
If you do not cut the noose of your karma while living, what hope is there of liberation when you are dead?

It is a hopeless dream to 2 MON
think that union will come after the soul leaves the body.
What you get now is what you get then. Otherwise, all you get is a stay in hell.
To Embrace the real, Recognise the true Guru,
Have ~~the~~ faith in the power of the Name!
Kabir says,
'Only spiritual practice will get you across; be addicted to this practice.'

3 TUE

[Source: Kabir, The Inner Treasure by Jonathan Star (New York: Tarcher-Putnam, 1999.]

- If we were willing to make even small efforts, we would not suffer either much distress or difficulty. For if a man urges himself to make efforts, then, as he continues them, he gradually makes progress and later practices virtues with tranquillity for God, seeing him urge himself, sends him help. So let us urge ourselves, for although we have not reached "perfection", if we make efforts, through efforts we shall receive help, and with this help shall acquire all kinds of virtues. Therefore, one of the fathers said, 'Give blood and receive spirit,' ~~as~~ that is, strive earnestly and you will

4 WED

become "perfect".

[Source: Kallouboursky, E., and Palmer G. E. H., trans. Early Fathers from the Philokalia. London: Faber and Faber Limited, 1954, pp. 109, 157-158, 161, 166, 170]

5 THU

- Spiritual practice without knowledge is like a wide open garden. It may yield fruit and flowers, but nothing will stop the "animals" from devouring the fruit and trampling the flowers. Unless they are surrounded by a wall of knowledge, devotion and inspiration are easily lost, or can even turn into hypocrisy, spiritual pride or arrogance. In a sense, the religious law and the mystical Sufi Path are like a prayer of wings. One alone can accomplish nothing. You need both. You must cleanse yourself of outward material impurities and also purify your inner being of impurities like pride, hypocrisy, dishonesty, anger,

6 FRI

7 SAT

greed and love of fame and status. (5/11). Sh. Muzaffer.
[Source: Love is the Wine edited by Dr. Robert Frager.]

- Accustomed ~~to~~ long to studying, by myself, ~~my~~ my own experiences, I have forgotten the need to seek the opinions of friends and brethren. (7/11). (Milarepa)
[Source: Evans-Wentz, 1971; pp 245-247]

8 SUN

- Accustomed long to applying each new experience to my own spiritual growth, I have forgotten all creeds & dogmas. (8/11). (Milerapa)
[Source: Evans-Wentz, 1971; pp 245-247]

- As regards the method of acquiring practical spiritual knowledge, if you find a certain practice increases your evil passions and tends you toward selfishness, abandon

it, though it may appear to others virtuous. And if any course of action tends to counteract your evil passions, and to benefit sentient beings, know that to be the true and holy path, and continue it, even though it should appear to others to be sinful.

9 MON

(9/11). (M'lerappa)

[Source: Evans-Wentz, 1971; pp. 259, 261, 262, 270, 271]

- In the pursuit of the way [Buddhism] the prime essential is sitting (zazen).... By reflecting upon various 'public cases' (koan) and dialogues of the patriarchs, one may perhaps get the sense of them, ~~but~~ but it will only result in one's being led astray from the way of the Buddha, our founder. Just to pass the time in sitting straight, without any thought of acquisition, without any sense of achieving enlightment - this is the way of the founder.

10 TUE

11 WED

It is true that our predecessors recommended both the koan and sitting, but it was the sitting that they particularly insisted upon. There have been some who attained enlightenment through the test of the koan, but the true cause of their enlightment was the merit and effectiveness of sitting. Truly, the merit lies in the sitting. (10/11).

12 THU

[Source: From the Shobo Genzo Zuimonki, pp. 98-9, translated in the De Bary (ed.), Sources of Japanese Tradition, op. cit., P. 253].

— If one sincerely loves the good known by the innate faculty but does not in reality do the good as we come into contact with the thing to which the will is directed, it means that the thing has not been investigated

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and that the will to love the good is not yet sincere. 13 FRI
If one sincerely hates the evil known by the innate faculty but does not in reality get rid of the evil as he comes into contact with the thing to which the will is directed, it means that the thing has not been investigated and that the will to hate evil is not sincere. (11/11)

[Source: Wang Wen-ch'eng kung ch'uan-shu, or Complete Works of Wang Yang-ming, Inquiry on the Great Learning, in Wing-Tsit Chan, Chinese Philosophy, Chapter 35] 14 SAT

II: Meditation:

- Fear, anger, hatred and pride; these are purified by study and meditation and that, too, must be attained gradually and not instantaneously. (1/23).

[Source: Ch VII, p. 326, in Dwight Goddard, A Buddhist Bible.]

15 SUN (4/23)

- An hour of contemplation is better than a year of "prayer."
[Source: Hadith, Essential Sufism, by James Fadiman & Robert Frager, Harper Sanfrancisco, p. 92].

- ~~Br~~ Brahman is the first cause and last refuge.
Brahman, the hidden Self in everyone,
~~Does~~ not shine forth. He is revealed only
To those who keep their mind one-pointed.

16 MON

On the "Lord-of-Love" and thus develop A super Consciousness manner of knowing.
Meditation enables them to go Deeper and Deeper into consciousness, from the world of words to the world of thoughts,
Then beyond thoughts to wisdom in the Self. (5/23).
[Source: Katha Upanishad. Part I, 3:11-13, p. 89, in The Upanishads. Trans. Eknath Easwaran. Tomales, CA.: Nilgiri Press 1987]

17 TUE

- By meditation on Him, by contemplation ~~on~~ of Him, and by communion with Him, there comes in the end destruction of earthly delusion. (11/23).

[Source: Svetasvatara Upanishad, VI]

- By deep meditations, let him recognize the subtle nature of the "Supreme-Soul" (I), and its presence in all organisms, both the highest and the lowest. (14/23). (Law of Manu).

[Source: VI, 65, Translation by G. Buhler in Sacred Books of the East, XXV (Oxford, 1886), pp. 204-10]

18 WED

- Verily, from meditation arises wisdom. Without meditation wisdom wanes. (16/23).

[Source: Dhammapada 282].

- Let the words of my mouth and the meditation of my heart be acceptable in thy sight, O Lord, my rock and my redeemer.

[Source: Psalm 19.14]

19 THU

- Commune with your own heart upon your bed and be silent. (19/23).
[Source: Psalm 4.4]

III - Dhikr, Nembutsu, Mantra & Jesus Prayer:

- Continous attention to God [remembrance] produces the gradual transmutation of the attributes of the lower self into the Attributes of God. (3/47).

20 FRI

[Source: Nurbaksh, Essential Sufism, by James Fadiman & Robert Frager, Harper SanFrancisco, p.71]

- Let your "heart" be in such a state that the existence or non-existence of anything is the same. Then sit alone, in a quiet place, free of any preoccupation, even the reciting of the koran or thinking about its meaning.

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21 SAT

Let nothing besides God enter your mind. Once you are seated in this manner, say, "Allah, Allah", keeping your thought on these words. (4/47).
[source: Essential Sufism, by James Fadiman, and Robert Frager, Harper SanFrancisco, p. 155].

- Though I am small and of little account, I always repeat your Name, I always remember your Truth,

22 SUN

I always fill myself with your eternal love. O' Lord, what else can you give? You have given me the truth of the Universe, you have given me my very breath. (7/47) [Source: Psalm 119]

- O'Lord, I know that every hardship along the way allows me to grow in your love. May I find delight in all you offer.

23 MON

May I comfort all those who turn in my direction. May my Joy be complete and your ~~xx~~ Name forever on my lips. (8/47).
[Source: Psalm 119]

24 TUE

– A Christian is bound to perform many good works, but before all ~~ex~~ else what he ought to do is pray, for without prayer no other good work whatever can be accomplished. Without prayer, he cannot find the way to the Lord, he cannot crucify the flesh with its passions and lusts, his heart cannot be enlightened with the light of Christ, he cannot be savingly united to God. None of those things can be effected unless they are preceded by constant prayer. (9/47).
[Source: Russian Monk, R.M., trans. The Way of a Pilgrim. New York: The Seabury Press, 1965, pp. 1, 7, 31, 41, 105, 119/212]

25 WED

- Who is free from sin? One who chants the name of God. (12/47).

[Source: Prabhavananda, Swami, and Isherwood, Christopher, trans. Shankara's Crest-Jewel of Discrimination. New York: New American Library, 1947, pp. 119-127].

- The only way to control the mind and free it from the evils you mention is always to take the Name of God, meditate upon His great attributes and surrender all your actions to Him. (14/47). (Ramdas)

26 THU

[Source: In the Vision of God, Volume 1, by Swami Ramdas, pp. 171-172].

- To control the mind, the best and easiest method is to repeat constantly God's name. Concentration is attained by fixing the attention on the sound of the Name. As the mind is concentrated, there must ~~be~~ follow meditation

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27 FRI

upon the glorious attributes of God. Continous practice of utterance of the Name and meditation stops the restlessness of the mind and merges it into the blissful, eternal and universal self. God remembrance is not possible unless you have an intense longing to realize Him. This intense desire is called bhakti [devotion]. This longing

28 SAT

must so sieze your mind that you should feel a sense of acute pain when you forget God on account of selfish desires. Your actions should also

29 SUN

go to purify your mind, i.e., they should be done in a spirit of nishkama [desirelessness]. Purity of mind means freedom from lust, wrath and greed. For a pure

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