The Sufi Path of Self-knowledge
Lecture Three
Awakening
“He who knows himself knows his Lord.”
– Sufi Proverb

“Light upon light!”
– Surah al-Nur 35

“My Lord, increase me in knowledge!”
– Surah Ta Ha 114
Knowledge and comprehension are different. Knowledge is of the mind. Comprehension is of the heart.

—Samael Aun Weor, Treatise of Revolutionary Psychology
And many of those who sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.

—Daniel 12:2
A thing is good when it suits us and bad when it does not. Within the rhythms of poetry, crime is also concealed. There is much virtue in the villain and much evil in the virtuous....

...Even though it may appear incredible, crime also hides in the very perfume of prayer. Crime disguises itself as a saint. It uses the best virtues; it presents itself as a martyr and even officiates in the sacred temples.

—Samael Aun Weor, The Great Rebellion
Wherever the delusion of your selfhood appears – there’s hell. Wherever “you” aren’t – that’s heaven.

—Abū Saʿīd in Ibn Munawwar: Asrār at-tawhīd, ed. Shafīʿī-Kadkanī, 299
I heard Abu Ali al-Daqqāq say that the “now”—waqt—is that in which you are. If you are in the world, your “now” is this world. If you are in the next world, your “now” is the next world. If you are in joy, your “now” is joy. If you are in sorrow, your “now” is sorrow. He means by this that the present moment is that which has dominance over a person.

—Al-Qushayri,

Al-Risalah: Principles of Sufism
Waqt [the present moment] may refer specifically to the time in which one is. Some people say that the present moment is between the two times, that is, the past and the future. And they say that the Sufi is the “son of his moment.” This means that he occupies himself immediately with whatever sort of devotion should come first in a given moment. He bases himself upon what is required of him at the time. It is said, “The dervish cares for neither the past nor the future of his moment: he cares for the moment in which he is.” And regarding this, “To be preoccupied with what escaped you in a moment that has passed is to waste a second moment.”

–Al-Qushayri,

Al-Risalah: Principles of Sufism
One of the sayings of the Sufis is, "The moment is a sword." That is, in just the way that a sword severs, the present moment shows forth the influence of God’s action, ending things and bringing them to be. It is said, "The touch of the flat of a sword is temperate, but its blade cuts"—the one who treats it gently is safe and the one who treats it rudely is destroyed. Thus with the "now": Whoever submits himself to its authority is saved and whoever resists it deteriorates and declines.

—Al-Qushayri, Al-Risalah: Principles of Sufism
They have recited about this:
Like a sword, if you polish it, its touch is soothing
But its edge, if you are harsh to it, is harsh.
If the moment makes someone happy, it is a just moment to him.
If it makes him miserable, it becomes something hateful.

–Al-Qushayri,

_Al-Risalah: Principles of Sufism_
Abu Hafs Haddad of Nishapur says, “Sufism [gnosticism] consists entirely of behavior; every time, place, and circumstance have their own property; he that observes the properties of each occasion attains to the rank of holy men; and he that neglects the properties is far removed from the thought of nearness (to God) and is excluded from imagining that he is acceptable to God.”

–Al-Hujwiri, Revelation of the Mystery
In general, it is to the measure of one’s alienation from one’s own ego that one attains direct knowledge of one’s Lord... I heard Abu Ali al-Daqqaq say, “One of the tokens of the gnosis of God is the achievement of deep awe and reverence for God. If someone’s realization increases, his awe increases.” And I heard him say, “Gnosis requires stillness of heart, just as learning requires outward quiet. If someone’s gnosis increases, his tranquility increases.”

—Al-Qushayri, *Al-Risalah: Principles of Sufism*
Practice

1. Every day, develop your self-observation from moment to moment. At the end of each day, reflect on how you did.

2. Every day, sit in a comfortable meditation posture (sitting upright either on a meditation bench / cushion, or Western-style: in a chair). Relax your mind, heart, and body. Afterward, concentrate on your heart and pronounce the mantras “OM TAT SAT.” Do not think of anything else nor allow your mind to wander. If you get distracted, gently return your attention to the mantras. Do this for a period of 30 to 60 minutes.