

The Nature of the Quest

By abHabib Abbah

The quest for wisdom is all about discovering who and what you are
There is nothing else to discover
Because all that you experience
Is a reflection of what you are

You may set out and discover the world
But what you discover is always an elaboration of you
The world takes place in you
When you die the world stops
When you are not there, there is no world
To think that there is something
That would continue in your absence, is an illusion

When Hamlet asks his question about
To be or not to be, he is mixed up
For 'not to be' is a construction
That is conjured in and from 'to be'
It is assumed that there is a kind of opposite
To everything that belongs to 'to be'
But that is a fairytale assumption
Like those creatures that play harps
While reclining on shapely clouds

Abbah is One and in One there are no opposites
There is no opposite to One
The moment we start to think about One
Automatically 'not One' is introduced
Because human thinking always defines matters
In terms of what it is not and of how it is different from something else
A city is a city because it is not a village
There are streets and houses and no mountains and pastures
That is the way consciousness works

Mystics have always struggled with
How to speak about what is wider than consciousness
Because consciousness automatically erects borders
While the quest opens to what is limitless
When I speak of Abbah
I have to leave Abbah undefined
Any definition would introduce a border
Abbah belongs to the third eye
The first eye is the eye that has sense perception
The second eye is the mental eye
The third eye is the mystical eye
It is of an entirely different dimension
The third eye is the centre of SIWEB
You cannot say anything about it

There is a Japanese saying that says
You cannot see god with the eyes
That look at a cow in the field
When you have only two eyes
God is dead by definition

And God has been dead for quite a while now
God will remain dead as long as you keep the third eye closed
The Gods of the other two eyes are those of societies and religions
Those Gods have caused a lot of havoc in history
And may gracefully remain dead

The God that emerges when the third eye opens
Is something absolutely different
It is not a God that is clothed in myths, laws and revelations
It is that 'Being' of which there is no 'not Being'
That is why I call it Abbah
In order not to mistake it for the muddle of confusion
Of that age old Jacuzzi of human ignorance

You cannot open the third eye by will
It happens to you when the precondition is right
The first step towards creating such a precondition
Is to doubt the other two eyes
The Sufis have a saying that says:
'When you die before you die
' You will not die when you die
You have to die in order for a rebirth to take place
Once there is a rebirth there is no longer any death

Doubting your first and most of all your second eye
Is very much like dying
Your entire world depends on these two eyes
And yet exclusive dependence on those two eyes
Will keep the third eye firmly closed
People have created fairytales about the third eye
That it would be something like clairvoyance
But that is like ascribing to it aspects
Which belong to the other two eyes
Clairvoyance is something you are conscious of
And it therefore belongs to the second eye of Mind

For opening the third eye you have to die to the world
But immediately after this death there is a rebirth or resurrection
There is no death without a resurrection
And there is no resurrection without death
There is no linear connection between the two
They are one and the same
They are Abbah
There are beautiful myths describing this
Like those of Adonis, Orpheus and Jesus
But it is better to forget them
They are meant for convincing the second eye
When you set out on an exploration
It is better to be burdened by as little luggage as possible

You are a psychological construction
There are ways in which you function well
And there are ways in which you get mixed up
For the quest of wisdom you have to discover what is there
And just a hint as a start: You are like a drop in the ocean
That is trying to convince itself
That it is somehow separate or different from the ocean

This is the normal common human attitude
It is so natural that you cannot say that it is wrong in any way
It is just not a way to wisdom
And when you feel drawn to wisdom or whatever
This state of contentment, joy, happiness, realization,
Enlightenment, nirvana, Samadhi, Satory etcetera, is called
You have to play your psychological instrument the right way

In this course there are two currents
The negative current, which demonstrates what it is not
The positive current, which demonstrates what it is
The negative current should precede the positive current
Otherwise you will start to affirm the wrong thing

A cactus and an oak tree are both green
But before you have demonstrated what a cactus is not
And how a cactus is very different from an oak tree
You may dance around in the affirmation of the greenness of both
And you may get seriously hurt

The Sufis distinguish these two currents as
Fana, which they call the way to God and
Baqa, which they call the way in God

When you want to find Abbah
Which is the same as finding out what you are in the deepest sense
You first have to discover what you are not
And next you may discover what you are
Only then the realization of Abbah emerges
Because only then will you have opened a third eye

In this double current there are several movements
You should see these movements as movements in the water of the sea
They are simultaneous and you float from one to the next
And back to the one and onward to a third
For each movement to make sense
You have to have met other movements
Once the first movement has given you sufficient impulse
You will join the next one; this is like a miracle
You may float back to a previous movement
Only in order to reach deeper states
As each movement is vast beyond comprehension

In the realms of the first and the second eye there are laws
In the realm of the third eye these laws do not apply
You will meet the movement you need quite automatically
The only thing you have to do is that you have to be sincere
When you are sincere in your intent you can
And actually you should let go
Your interference is always of the first and second eye realm
This is only obstructing the third eye
Which is actually quite shy and easily withdraws
While at the same time it requires all the space
That you are ready to give

I call the two currents negative and the positive currents
Each current has three movements