



Path to Wisdom Foundation

Welcome to our 3rd introductory Podcast. In this podcast we will detailing and demonstrating our foundation model discussed in our 2nd Introductory podcast. If you have yet not listened to any of our previous podcasts, we would suggest you listen to the first and second Introductory podcasts and the podcast on Sitting before proceeding. This podcast builds on the previous ones just mentioned.

The creation of the Path to Wisdom Project and Foundation is based on the belief that real happiness, -- and by that we mean balance, contentment, fulfilment, happiness and ultimately inner peace is realised through abiding in the Truth of what is, here and now. In order for us as human beings to do this we need to truly know ourselves, that is -- what we are made of and who we are, --completely and wholly-- both in mind and body.

The goal of real happiness and knowing oneself has persisted ever since humans have become self-aware. Many belief systems, philosophies, and religions which arose over time, addressed the issue and offered their ideas and thoughts as well as methods and techniques on how to go about accomplishing this. And this is our offering, an attempted distillation and synthesis of some key points. Our members and contributors come from different backgrounds and training and draw upon the offerings from different sources. But what we all have in common is the goal of greater real happiness through knowing oneself and abiding in the truth.

Let us speak a bit about our approach. We do not intend nor wish to teach anyone what is right or wrong or real or false or even true or not. We do intend is to share methodologies which we believe when



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correctly and diligently applied will allow one to discover, experience and learn for oneself who they truly are and begin in their journey towards real happiness, in this very life. Methodologies which have been practiced and shown results.

As already mentioned, the methods are a synthesis from several traditions and we do not make any claim to promote or support one specific tradition over another. What we do believe very strongly, is -- that each and every person has the innate ability to realise these things within themselves and in fact, only when that which is truly realised within one self is it truly actualised. It is our belief that truly knowing one's self and realising one's true heart leads to true happiness and that this will lead to a happier, healthier, kinder, more loving and satisfied life for the one realising as well as their immediate relationships. That is our goal and hope for all.

Now we hope that you have listened to the previously mentioned podcasts and ideally also read some of the explanatory material on the website. Among the material provided you may have read or heard us express that we strongly believe that essential to this process -- is a real live dynamic between participants, be they guides and more experienced, or those learning about the process. The live dynamic between two or more individuals in real time comprises of so many subtle and often subliminal cues and responses that are absent when one reads printed material, or listens and/or watches to pre-recorded material.

At the same time recorded information/material, in print or on tape or electronically delivered, becomes very important when distance is an



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issue and there is no opportunity to engage in direct live exchange for whatever reasons that may exist. We are in the planning and preparatory stages of establishing live in person forums/salons/seminars for these practices. As a preliminary offering and until we can offer live events we decided to start with this online offering while still making clear that it is not a substitute but perhaps can be done as preparatory exercise.

We have tried to orient what we are offering online in such a way so that it can be built upon once the live events are ready and to hopefully assist the learner. It is important to avoid the misunderstanding that what we offer here is sufficient on its own for realisation.

This approach, that recorded material can never take the place of a real live dynamic experience, is one that has existed for thousands of years in the practices of many philosophical, religious and shamanic traditions. For example, in Plato's Phaedrus* and the Seventh Letter** he clearly expresses his recollection of Socrates' opinion that philosophers should not write down doctrines... and that written doctrines could fall into the wrong hands and be abused.

In what is commonly accepted as the first chapter of the Dao De Jing, The Way of Virtue, by Lao Zi, around the same time as Socrates, we find a similar approach.

The common story of Lao Zi's departure actually is very relevant to the point of writing vis a vis live interaction.

Lao Zi was a scholar and a practicing Daoist considered extremely



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wise. After a long life he became extremely frustrated with what he observed to be a lack of understanding of reality around him and decided to leave China towards the West. As he arrived at the border fortress, he asked permission to exit. The border guards did not want to let him go. After some negotiation and at the request of the guards and as a condition to let him pass, Lao Zi agreed to write down his philosophy which up to this point had not been written due to the strong belief that the written experience is not a suitable vehicle for communicating the deeper meanings of the Dao. But as he was forced to comply in order to be allowed to leave, he wrote 81 short verses and handed it to the guard saying here is the summation of my knowledge and wisdom and then was allowed to go on his way.

What is commonly accepted as the first chapter begins:

Dao Ke Dao, Fei Chang Dao, Ming Ke Ming Fei Chang Ming.***

There are many different translations but they all have a similar interpretation. The translation which I find the most accurate is:

“The Way which is described is not the True Way, The Identity/Name, which is used to identify is not the true Identity/Name”

Thus, we see the whole teaching begins with explaining that even though this material is written down, if it can be described (among them writing) it cannot be the true Way. If we identify or name something, (with words) also applicable to writing, it is not the true identity.

There are also many other references from other traditions



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expressing the same principle, that the recorded experience is not a substitute for the actual live dynamic of exchange. Yet many of those same traditions did write down material, in time, if not immediately. Why would they do that? Because the ideas even if recorded can provide a repository of important information to prepare for and also to draw upon during the live process. This is also our intention here, to provide material for self-practice for laying a foundation and increasing one's skilfulness in the process in preparation for live exchanges.

To summarise, we believe very strongly that recorded material cannot replace nor is as effective or offer the same results as a live dynamic interaction yet at the same time, it can be a very good doorway and preparation exercise for the time when a live exchange can be facilitated.

One of the essential functions in a live interaction is allowing the guide to be able to observe the practitioner in the process and help direct their awareness when they are becoming distracted by their existing beliefs, feelings, or thoughts. These pre-existing conditions often act as obstacles in the process of uncovering the deeper processes which is essential to get to know one's self and awareness of the present.

With this dynamic missing there is a risk, that when one is practicing only from guidance in recorded materials, and doing practices to go deeper through the various internal levels in order to learn about oneself- that one may activate, be stuck or held back by deeper hidden or unknown habitual beliefs, feelings and thoughts. What can one do to minimise the risk? Become skilful in recognising any belief, feeling or



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thought that is found to exist, through reaction to any perception, be it physical (one of the five senses) or mental (from our consciousness).

The simplest way to begin this is to practice questioning and query everything that arises during the process. This is the first method we will share and will be explained in this podcast. Additionally, the more one is aware and has reliable tools to maintain awareness one will find it easier to ask the questions and be less vulnerable to becoming stuck in old habitual patterns of beliefs, feelings or thoughts; and if not less vulnerable at least better able to recognise the events when they occur.

One needs to be aware of and not to give in to the following common obstacles which often arise and engage automatically -- when practicing sincere inner dialogue and inquiry.

The first obstacle is rather than approaching the process from a fresh and open mind -one subconsciously associates the process with pre-existing approaches taught in academic institutions or from other sources.

The second obstacle arises when one approaches the inquiry process with expectations as a result of familiarity or previous encounters with the same or similar material.

The third obstacle is expecting that the material itself will provide the answer if we dig deep enough and understand correctly rather than the material simply being a tool that facilitates one's own process towards finding and realising the answer from within oneself.



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If these obstacles arise in the presence of a guide then they can be noted immediately, however when one is practicing on one's own it is up to the practitioner to develop a skill which will alert them to the occurrence.

This is the function of the breathing and sitting exercises offered in podcast 4 & 5. If you haven't listened them please do so they will be helpful.

You may wonder why the breathing exercise and the sitting exercise are helpful? And how does this affect the process? With the breathing exercise we learn to calm our physiological processes and encourage the body/being in the direction of heart coherence. Heart coherence is a state where the circulatory, respiratory, nervous system and other systems work in harmony. As one becomes more familiar with being in coherence, the variations caused by old habit patterns become more noticeable because they immediately draw us out of coherence.

In the Sitting exercise, one is encouraged to pay attention to subtle and sometimes not so subtle sensations in different parts of the body. In the musculature, the respiration, the heartbeat as well as one's overall sense of comfort. With continued and regular practice, one becomes able to notice subtle shifts when old habitual patterns of beliefs, feelings and thoughts make themselves felt. This is a second tool to self-check if we are questioning with clarity and honesty or are, we caught up in a self-created loop.

Both of these exercises are excellent tools to use when practicing on one's own in order to be aware of the origin of one's responses to



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queries or questions which one poses to one's self in one's quest to know one's self better and uncover the layers which often hide one's true heart/mind. Becoming skilful in these techniques also often increases the benefits and progress one can experience working with a live guide.

So, let's now start with examples of our basic method first introduced in Podcast #2.

I would like to begin by reviewing a few points raised in our previous podcast Introduction 2.

In order to gain the most from the exercise we should adopt the following for the exercise:

1. Try to avoid concerning yourself with things that you cannot influence, it is wasted energy and will distract you from focusing on what is present.
2. Try to realise when fear is present as it too will be an obstacle to clear headed activity. If fear does appear then rather than trying to avoid or suppress it, just observe it and try to let it pass. Think to yourself that, "fear is present and I will let it pass", rather than "I am afraid" and note what is it in the exercise that gave rise to the fear.
3. Have a Willingness to ask real questions. This means that before one even undertakes the process one makes the decision that they are willing to ask questions, regardless of what answers may arise. This is an 'openness to inquiry'.



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4. Be open to agreeing on a basic standardized vocabulary. This is very important so that we can find common ground on general terms. For example, we could agree on the term Freedom meaning a certain spaciousness to make choices and act upon them. Of course, there are varying shades of Freedom depending on where and when you were educated and first encountered the term and then adopted the term in your life. Those would be second level variations however the first level if we agree what Freedom is essentially and in principle, we can begin the work. If not then we would first have to find some common ground on terminology and vocabulary before beginning the exercise.

5. The willingness to suspend one's beliefs, feelings and opinions for the duration of the exercise and examine and respond to the 3rd question of why with an absolutely open and non-judgmental or preferential approach. Allow any answer to arise for discussion without censoring it or judging it. This is the tough one and perhaps the most important one as with it, the most benefits to one's daily life will be realised.

6. Accepting that two or more completely different points of view or "perspectives" can simultaneously coexist, and both be valid and legitimate exactly at the same time. This will allow one to dialogue with a different perspective without excluding it or treating it with prejudice.

Let us now review our method of inquiry; it consists of three questions which are used to focus our attention while simultaneously unveiling our mental process while involved in the inquiry:



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The first question is: "What is the subject of consideration?" This could mean a topic of discussion or considering a response to a question or just a reflection on a feeling or a thought.

The Second question is: "How did you decide that this is the subject of consideration?". This is your rationale for defining the subject in the way that you defined it.

The Third question is: "Why do you believe this?" This is to begin to understand the underlying beliefs or opinions which we may be holding that led to our rationale in defining the subject.

Again 1. What 2. How 3. Why

Okay lets actually begin an inquiry. For this sample inquiry we will select a saying from the philosopher poet Rumi. Rumi was a 13th-century Persian poet, and sage.

We will use with the following quote from Rumi as our selected text of our inquiry:

"Your task is not to seek for love, but merely to seek and find all the barriers within yourself that you have built against it." – Rumi

The words are quite simple and clear. First let's establish a common vocabulary,

Please keep in mind, by establishing a common vocabulary we are not trying to insist on specific definitions or meanings in absolute, you may also have other additional or different meanings for the words that we



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use, but for the this exercise let us agree upon these so that we can continue.

1. The first word to agree upon is the word 'Task'. Let us agree that 'Task' means action with intention to accomplish a goal.
2. The second word to agree upon is 'to seek" Let us agree that 'to seek' means to actively look for something with the intention of finding it.
3. The third word we can agree upon is 'barriers'. Let us agree that 'barriers' refers to obstacles, obstructions, hindrances, restrictions.
4. The fourth phrase to agree upon is 'within yourself'. Let us agree that 'within yourself' refers to one's own emotions, feelings and thoughts, in other words --what we define as being us.
5. Finally, the fifth phrase to agree upon is 'built against'. Let us agree upon that 'built against' means an action by ourselves, meaning our action, of having created something that is preventing something else from being experienced, found or realised.

Again, we are not saying that these meanings are truth or the only interpretations possible, but are going to use them so that we can communicate better for the practice.

Now let us begin with our questions. During the process of questions, I will simply be posing possible questions for consideration, and then demonstrate possible responses. I am not trying to teach a 'correct' interpretation or absolute meaning. That is for you to work with when you ask yourself questions and note your responses.

Let's Proceed:



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The first question is:

What is the primary intention of the quote or what is it referring to? Is the subject Love, or barriers, or the seeking of love or the building of barriers? Or perhaps the question is about 'Self-denial or self-delusion'? Could the subject be about perception of separation between ourselves and the world around us? What other possible subjects could you derive from this quote?

For the sake of our exercise, let us say we decide to accept that the subject of the quote is Love.

Great let's proceed to the second question.

How did we arrive at that conclusion?

This may seem silly and a meaningless indulgence in an intellectual waste of time, however beneath the surface of this question,-- and it may take some practice for you to become alert to this, --can be a very interesting investigation of what method your mind uses to arrive at points of view.

For the sake of our exercise let us suggest that we arrived at the opinion that the quote is about love, because it is the object of the first part of the quote. So that then would be a linguistic structure, which is connected to culture, social education and lifestyle. We now have 3 new areas to investigate for a future inquiry. In fact, if this were done in a free



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flow format, which is one method of practicing, then one could follow any line of inquiry, as long as the method could be effectively applied. So, we are now aware that our culture, manner of expression, education and beliefs have led us to determine that the subject of the quote is Love.

And on to the 3rd and most difficult question,

Why do we think the quote is about love? At first consideration It may seem that there is an overlap between this question and question number 2, and indeed there is a slight overlap but the key difference is -- now we are asking why we chose to use our 'how' methods to determine the meaning or primary intention of the quote. And it can become very interesting, if one makes an effort to allow one's feelings, mind and thoughts to observe and remain aware and as free as possible from habitual assumptions, beliefs, feelings presumptions and preconceptions.

In our example one might respond thusly, -- Well everyone wants love and to be loved. It seems like a large part of our waking mind is engaged with thoughts of love in one way are another. It could be romantic love, or parental love, or professional adulation/appreciation, or academic approval, all various degrees of love. So, the quote is telling us that we do not need to seek it out but to prevent the creation of or dismantle any already existing constructed barriers. Barriers that are in ourselves and may even be self-created.

Once again, I am only offering one perspective on the quote and not trying to teach a correct or absolute one. As with the response to question 2, here there are many pathways which we can further explore.



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In fact, that is precisely where the process goes. Once we have used a catalyst, in this case the quotation to begin our inquiry we can continue by repeating the process through any of the doorways and new paths that have opened to us in our thoughts. And so, on and so forth.

Keeping in mind the 5 fundamental potential obstacles and doing our best to remove them through awareness, cultivated with breathing and sitting, we eventually will manage to go deeper and deeper into our mind and how it functions and gain greater knowledge of who and what we are and what we refer to as our true heart.

We will end our podcast here as we have covered quite a bit of material and now you have your first exposure to the method. Perhaps listen again or review the transcripts and begin to practice on simple concepts or experiences to become better acquainted and more skilful with the method.

In our next podcast we will give an example in following one of the doorways that open.

We will also learn to use the sitting and the breathing as skilful tools to help us avoid the obstacles and the traps that may arise without us being aware of them.

If you have any questions or comments please do let us know at info@path-to-wisdom.org.

Finally it is very important that you understand and take note that All of the content presented here on Path to Wisdom.org, including written text, photographs, videos, and graphics, as well as other resources we



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might include (these will fall under the collective term of “website”), are only meant to educate and should not be taken as a substitution for professional medical advice, diagnosis or treatment. You should not resort to the website information to arrive at a diagnosis or treatment solution for any health problems or medical conditions. In case, you have specific symptoms and you might suspect that you are suffering from a medical problem, it is for the best to consult your primary care physician.

If you are in poor health, physically or mentally or suffering from pre-existing conditions, it is important and we strongly encourage you to discuss with your primary care physician before following any of our exercises. Participation is done at your own free will and in acknowledgment that nothing is meant to serve as diagnosis, treatment or prevention solutions for any medical conditions.

Thank you for listening, Take Care and have a great day, evening, night and life.

*Phaedrus 274b–278d

**Seventh Letter Ep7 341

*** “道可道非常道，名可名非常名”-Verse 1 道德經