

A SUPREME MANIFESTATION OF WISDOM

By Markherl Joseph Dela Beja, © 2016

Not long ago I was asked a question that I could not possibly answer without some thought. I don't like to bound myself within the understandings or perceptions of another, so responding with a pre-fabricated or clichéd answer was out of the realm of possibility. As 'Markherl', I try to remain in that reality; that is, as pure and honest with myself and the spirit within as I can be and thus manifesting the same purity and honesty with others, through speech and deed. So when Brother Adept Dana Fearnotep Beja asked me, 'What is wisdom?', I had to give it some deep thought. Not only was I being asked to define wisdom in general; I was also being asked to define what I understand wisdom to be as an individual. And after continuous meditation on the issue I am finally able to answer these questions. Shall I demonstrate?

Of course.

WHAT IS UNDERSTANDING?

Before we can get to know what wisdom is we must first define understanding. To begin, the Oxford New Desk Dictionary and Thesaurus, 3rd edition, gives the definition of 'understanding' as follows:

"understanding • n. 1. a. ability to understand [perceive the meaning of...] or think; intelligence. b. power of apprehension; power of abstract

thought 2. individual's perception of a situation, etc."

This definition is impossibly vague. Oxford basically defines understanding as one's perception of a thing; to 'perceive' is defined as: "[+] to apprehend, esp. through the sight; observe" or to "apprehend with the mind; understand; regard." Because of the mention of apprehension in both definitions I looked this up also. Unsurprisingly, I found that both 'apprehend' and 'apprehension' are defined as "understanding; perception." So really we learn nothing; Oxford just taxed us \$15.00 to tell us that understanding means understanding! This is just one of the many examples of the trickery that's enforced on us by the oppressive European invaders against us. Such is one of the main reasons why I strive to avoid pre-fabricated responses as much as humanly possible; we as a people are too often fed lies and half-truths in the place of actual facts.

The Circle 7 Moonish Holy Koran teaches us that understanding "is the rock on which man builds himself" (7:26); and so, upon reflection, I've come to the conclusion that understanding is being able to know a thing for what it truly is and not just for what it appears to be. In a Supreme sense, understanding is to know a thing completely — from top-to-bottom, side-to-side, front-to-back, inside-and-out. Only in this manner can a thing truly be understood.

Contrary to the definition provided by Oxford, understanding is far from simple perception; whereas if you were to perceive an apple as an orange you would fail to truly know that apple for what it is, what it tastes like, what it smells like, feels like, or looks like. In reality this could not even be considered as misunderstanding, as it's not an understanding at all but an opinion. Understanding denotes knowledge, while opinion is based on an individual's perception and thus vulnerable to the

illusions of falsehood.

WHAT IS WISDOM?

Now that we have a gap in our understanding we can take a scientific look at wisdom. The Circle 7 Moroccan Holy Koran tells us that wisdom "is the consciousness that you are one; that Allah and you are one; [+] that naught is naught; that power is but illusion; that heaven and earth and hell are not above, around, below, but in; which in the light of naught becomes the naught, and Allah is all" (1:23-24). Reflection on these very words has led me to the conclusion that wisdom is the proper application of Spirit in one's life.

Beginning with the reality that wisdom, on a worldly level, is the proper application of knowledge aided by understanding, I was able to scientifically dissect this truth and manifest Supreme reality. Without knowledge and the subsequent understanding of that knowledge, wisdom cannot be attained; and without the proper application of such, cannot be manifest. Yet conversely, knowledge is able to exist on its own, and does so all the time, without either understanding or wisdom. This is an age-old truth that has been immortalized in the Old Testament, in the Book of Proverbs, wherein it states that "[w]isdom is before him that hath understanding...." (17:24). Likewise, it is found written in the wisdom teachings of Ancient Koorit (the Medu Jeter) that "[+] the lips of Wisdom are closed, except to the ears of understanding." Without knowledge there is nothing to understand, and without understanding wisdom cannot be attained.

This understanding leads us to another question: What is knowledge? In order to correctly answer such a question one must first understand what it is to

'Know' is trying. To do so we look to the Medun Meter for insight, wherein it is told that "[K]nowledge derived from the senses is illusory, true knowledge can only come from the understanding of the union of opposites. This teaching leads us to another, one in which the union of opposites is plainly told:

"As above, so below; as below, so above."

Every element in existence has an opposite — hot and cold, up and down, left and right, black and white, truth and falsehood — and each of these elements is dependent upon the other. This is Maat, the harmony of existence. If hot had no cold, up had no down or left had no right, none of this would be possible. Creation is built upon the solid foundation of Truth, and this is what knowledge is. In order to truly 'know' something it must be true. One cannot possibly know a falsehood; falsehood is illusion — there is nothing to know! To know of a falsehood, though, is entirely possible. As an example, let's return to the apple mentioned before: In order for me to know it's an apple it has to be an apple. I can't 'know' that the apple is an orange because it's not. Falsehood perceived as truth is but an illusion! And truth, as we learn from the Circle 1 Jewish Holy Koran, is "the only thing that changes not."

In other words — God.

The Medun Meter tells us that "[t]he closer you get to the truth, the simpler it is." I say this to illustrate how simple the mysteries of the Supreme All truly are. In order to learn the truth, all one must do is look. John 8:32 supports such wisdom:

"And ye shall know the truth, and the truth shall make you free."

In order to fully understand what I mean by this one must first look to the Circle 7 Moonish Holy Koran and the lessons of Elijah, wherein it is told that "[+] the higher self is the embodiment of truth." We also learn in that same chapter that "the higher self is Allah in man, and will not pass away." So, if the higher self is both the embodiment of truth and the Supreme All, then the Supreme All (God) and truth must be one in the same. With that understanding lets take another look at John 8:32, except this time lets see it for what it truly means:

"And ye shall know [Allah], and [Allah] shall make you free"

But what is Allah? Allah, or the Supreme All, is the Spirit inside us all. In the New Testament, Paul, in his letter to the Corinthians, asked of them: "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" Likewise, the Circle 7 Moonish Holy Koran has told us that "man himself is not the body, nor the soul; he is a spirit and a part of Allah." As a spirit, the Supreme All is the very foundation of life itself. The spirit encompasses all things in this way and it is this infinite existence in which we find immortality. We must only believe, and thus begin to ascend the ladder of Salvation as described by Jebsangpa (Jesus) in the Circle 7 Moonish Holy Koran, Chapter Seven, Verses 27 through 31:

"Salvation is a ladder reaching from the heart of man to heart of Allah. It has three steps; Belief is first, and this is what man thinks, perhaps, is truth. And faith is next, and this is what man knows is truth. Fruition is the last, and this is man himself, the

truth. Belief is lost in faith; and in faith faith is lost; and man is saved when he has reached deific life; when he and Allah are one."

This is what the Apostle John meant when he wrote that "whoever believeth in him should not perish, but have eternal life," (John 3:15); and what the Apostle Paul elaborated on when he wrote that "to be carnally minded is death; but to be spiritually minded is life and peace" (Rom. 8:6).

This belief, as is pointed out above, is how one comes to know his higher self. Now, the terms 'higher self' and 'lower self' do not describe two different selves, in a literal sense. This is symbolic of consciousness, of which there are three vibratory planes, just as there are three vibratory planes of existence. Both consciousness and existence can be broken down in these vibratory planes, yet both remain as one. There is only one existence, one consciousness; indeed, existence and consciousness are one and the same. Both are thoughts of the Supreme All. When one comes to know the Supreme All they shall come to know all things. Understanding such knowledge and applying it to life is how one manifests true wisdom.

Supreme Wisdom.

The proper application of Spirit in one's life.

'WISDOM IN HARMONY WITH THE DIVINE PRINCIPLES'

In answering Brother Adept Boris Abramov's deep thought-provoking question I've broken wisdom down into five categories: Wisdom, Understanding, Knowledge, Truth and Spirit. These five principles of wisdom correlate and coincide

perfectly with the five Divine Principles that were handed down to us by our Holy Prophet Noble Drew Ali. The first of these, respectively, are Love and Spirit (God), and can be easily summed up by the words of the Apostle John:

"He that loveth not knoweth not God; for God is love."

In the Holy Bible it is told that "the living God... is the saviour of all men, specially of those that believe" (1 Timothy 4:10), and since "God is love" (1 John 4:8) one can easily come to the conclusion that only Love is the saviour of men. This is supported also in the lessons of Elinor, wherein it is told that:

"Men seek salvation from an evil that they deem a living monster of the nether world; and they have gods that are but dragons in disguise; all powerful, yet full of jealousy and hate and lust; [w]hose favours must be bought with costly sacrifice of fruits, and of the lives of birds, and animals, and human kind. And yet these gods possess no ears to hear, no eyes to see, no heart to sympathize, no power to save. This evil is a myth; these gods are made of air, clothed with shadows of a thought. The only devil from which men must be redeemed is self, the lower self. If men would find his devil he must look within; his name is self. If men would find his saviour he must look within; and when the demon self has been dethroned the saviour, Love, will be exalted to the throne of power."

We learn here that our misunderstanding of the ancient scriptures has led us from the path of righteous redemption and into the darkness of ignorance. We have allowed ourselves to be deceived by our lower selves into believing that salvation could be found from without. True indeed only the Spirit can lead us to freedom and eternal existence, but that Spirit, which is Love, is within — not on some golden throne in the sky. "The only Savior of the world is love" (MHLK 2:21).

This Spirit, this Love, who is indeed the one that we call God, is also the truth, as is told by the writings of Ancient Kongit:

"God is truth, and God has established the earth thereupon."

This brings us to the next two principles of Truth and, of course, Truth; because "Truth is the only thing that changes not." Despite the fact that man's misunderstanding of the ancient scriptures is widespread, the Circle 7 Moonish Holy Koran tells us that "[a] general opinion is no proof of truth, for the generality of men are ignorant. For truth, no matter how it is disguised, is still truth; nothing can change that. Not man's thoughts nor misperceptions."

One cannot tell man that he has been ignorant for all of these many years, though. They will not believe you, "for we have made lies our refuge, and under falsehood have we hid ourselves" (Isaiah 28:15). It is pitiful, truly. The Circle 7 Moonish Holy Koran teaches us that "truth is aught and has no cause, and yet it is the cause of everything. So how could it be denied?"

Truth can only be denied through a lack of Knowledge. I speak of the Knowledge of God; not the Knowledge of man. The Knowledge of man is full of blindness and folly, and subjects us to the faulty perceptions of our lower selves. But with the Kno-

wledge of self the third Divine Principle of Peace is manifest. This is why the Circle 7 Moorish Holy Koran tells us to "[k]now thyself." Once knowledge of the Spirit is attained "the Lord will bless his people with peace" (Psalm 29:11).

This peace in Spirit will eventually lead one to the understanding and comprehension of what man, lost within the darkness of ignorance, could not before conceive. Because the finite mind cannot comprehend that which is infinite one cannot possibly understand the Spirit, the Supreme All, without first knowing Him. But with knowledge does come understanding, and with understanding comes Freedom.

"Nothing in Heaven is a slave; Nothing on earth is free."

We must be careful here Moors. The Medu Neter teaches us to "[b]eware of falsehoods from misunderstood teachings." Heaven is not a great golden city in the clouds with beautiful, big breasted angels and a big caucasion on a throne; the Circle 7 Moorish Holy Koran reveals truth wherein it states that "heaven is not far away, and it is not a place of meters and bounds, is not a country to be searched; it is a state of mind! Allah never made a heaven for man; He never made a hell; we are creators and we make our own" (12:8-9). From within the womb this heaven is inside you, you only have to find it. This is what Paul meant when he said, "I was free born" (Acts 22:28).

Once this freedom has been attained one may manifest wisdom by applying it to the life in which they now live. The Circle 7 Moorish Holy Koran tells us to "let thy spirit, o man, actuate and direct thy flesh" and "let it repress its wilderness" (37:3). Only in this way will one be filled "with the spirit of God, in wisdom, and in understanding, and in knowledge" (Ex. 31:3), and "[evolve] unto the state of

perfect man (MFK 11:8).

Wisdom, as I've said before, is the application of Knowledge aided by understanding. When I say this I am not speaking of worldly knowledge, for the knowledge of this world is foolishness in the face of infinite wisdom. The knowledge that I refer to is the knowledge of Spirit, and so I take it to heart when I read the wise words of the Meduneter, wherein it is told that "[+] here is no life for the soul except in knowing, and no salvation but doing." Likewise, it is written that:

"Knowledge without action is like hoarding precious metals, a vain and foolish thing. Knowledge is like wealth, intended for use; those who violate the universal law of use conflict with natural forces."

And so wisdom is manifest as the application of Knowledge (Spirit) aided by understanding in the most supreme sense. The fifth Divine Principle of Justice is thus manifest in juxtaposition with this reality. I say this because Justice is the proper application of truth. The Meduneter teaches us that "[+] the laws of God are the first thing the seeker will find on the way to the truth"; and if these laws are followed sincerely truth will be made apparent to the seeker. So if truth is the foundation of existence and God's law is the mortar that reinforces that truth, then it would only be just to apply such truth, knowingly and sincerely, to one's own existence. In understanding such truths we come to see that "through Love, Unity, Peace, Freedom and Justice all men are one and equal" (MFK 46:8) and that "man again will be at one with Allah" (MFK 2:28), in wisdom, understanding and knowledge.

'THE 5 PRINCIPLES OF WISDOM'

'THE 5 DIVINE PRINCIPLES'

The Supreme All (Spirit) is Love; —————> Love is Truth;

Truth is always Truth; —————> Truth is also Knowledge;

Knowledge is Peace; —————> Peace is Understanding;

Understanding is Freedom; —————> Freedom leads to Wisdom;

Wisdom is the application of Spirit ? Justice is the application of Truth!

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