

Course 6: The Synchronicity Socratic Process of Inquiry

Class 4: The Mechanics of the Socratic Process of Inquiry ... The Resolution of Conflict Within and to Truth

Phil ... Welcome ...

Welcome to Class 4 in the *Synchronicity Socratic Process*. In this class, the inquiry process evolves to the true reason for the process -- to the resolution of conflict and to the experience of truth. In our first three classes, you have become thoroughly familiar with the process by which we accumulate our databases of knowledge. You have also learned that our databases, which we hold to be so truthful and so important, are so only from an egocentric standpoint. Our individual database is created by the ego-driven mind and is, essentially, illusory. It comes to represent the thoughts, beliefs and stories about *who we are* and *what life is* from the ego's point of view. What happens? Our stories create our reality. And because our stories are based on illusion, the reality that is created is virtual. It's not real.

As has been said, there is the experience we have, and then there is the story that we tell ourselves about our experience from an egocentric perspective. Therefore, as human beings at the end of the involutionary cycle and well into first half of the evolutionary cycle, we have accumulated stories -- lots of stories. Our library is full, and our stories determine our experience of reality. Remember, it's a reality of fantasy and fragmentation.

You now know that one cannot disempower illusion without self-awareness. Self-awareness, which we also term "witness consciousness" or "wakefulness", is borne of balance. We must have actualized consistent balance in our dense dimensions in order to actualize our subtle dimensions in which wakefulness is first experienced. Balance is the key to the mechanics of consciousness. Without balance, we can't access our subtle dimensions. We remain trapped in our virtual reality. So, balance is most important.

Let's pause for a focus on balance. We've often practiced the Balance Position as originated and taught to us by Master Charles Cannon. The Balance Position is the awareness of the two opposite exterior and interior polarities at the same time. We have also practiced various breathing techniques as examples of the Balance Position. Remember, they're all Technologies of Now for us to use. Personally, I use them all. They are there for us to use, so why not? But now, establish your most wakeful state as we begin this class. I suggest the Balance Position. It's very simple: maintain your objective focus on this presentation and

simultaneously experience the awareness of your quiet, subjective state. You can also do so through a focus on the breath -- no matter whether it's the in-breath and out-breath held in equality or on both breaths as activity (or form) and the spaces between the breaths as stillness (or formlessness). It all works to produce balance and your experience of witness consciousness. Your wakefulness increases, and you experience true reality as a blissful consciousness. By now you should be able to maintain balance throughout this presentation. That's your challenge. Let's continue.

We live in a relative reality. Our relative reality allows us the experience of the consciousness that we are. To have a complete experience in reality, consciousness must first obscure itself from itself so that it does not recognize itself as the one consciousness that it truthfully is. And so we create our illusory database of the involutionary cycle. It is appropriate. However, when the involutionary cycle is complete and the evolutionary cycle begins, after awakening, it's necessary to dismantle the existing illusory database in lieu of truth. This is what the Socratic Process course is about, giving you a process that works in recognizing illusion and the steps by which you begin the examination of your mind.

The Socratic Process is very simple. From our previous classes, you know it's a process of inquiry. You also know that inquiry is an important part of the holistic lifestyle. We inquire into the data that comes from our experience. And we bring the Socratic Process to those issues where we have challenging patterns of data -- in other words, the beliefs, the thoughts, the stories that we tell ourselves and can't seem to resolve and thus have to inquire into them. Remember that Socrates was famous for conducting inquiry sessions and in those sessions it was said that he annihilated 99% of the data as not true. The same will happen to you and to me and to everyone in the evolutionary journey. We have to relinquish our data and it must begin with our most obvious, most fraudulent data.

This process is not complicated. Better to have a few simple steps that can be mastered so that the mind can't slip out and get away. This is shown in our first illustration. First, you must inquire whether there is anyone that you would like to be *other than they are* or anything that you would like to be *other than it is*? Surely you have a list! Remember your class assignment to create just such a list. Second, what is it about anyone or anything that you would like to be different? Third, ask if what you want (from anyone or anything) is true. Fourth, if it is not true, do you understand that it's a story? Furthermore, it's your story. And fifth, who would you be without your story?

Now we move to the final parts of the Socratic Process. With a good understanding of a few key questions, with an unrelenting focus on the ego-driven mind and its stories, and with the

guidance of an authentic master, one is finally prepared to dismantle the virtual database in lieu of a truthful database. Here another primary consideration is revealed: to complete the process, we must resolve conflict.

By conflict resolution, I don't mean between other individuals, or groups of people, or communities, or really big like nations. But rather, conflict is always within. It is always the result of a conflicted database. Conflict is contained within our fear-based thoughts, and beliefs and stories. Have you not noticed how life-negative and potentially violent your own mind is? Just consider the content of your thoughts, beliefs and stories. You may recoil at this term, violent. However, Master Charles often uses the term, violent, in reference to the violence we do to ourselves. We are our own worst enemy. Master Charles has said that dealing with our self-negation is like the worst torture from our worst enemy. Is it any surprise that our database is filled with conflict that we inflict upon ourselves, and we also inflict our internal conflict upon our world? So, dismantling our illusory database of fear-based thoughts, beliefs and stories disempowers our conflict within. The individuated consciousness that experiences this resolution of conflict is none other than our very own self.

This is a good time to ask a question that is posed in the Socratic Process. "Who would you be, how would you feel, without your conflict?" Most people would answer, "much happier". It's true, plus other descriptions including peacefulness and contentment, joy in life, love. The term blissful consciousness includes them all. Conflict resolution within ourselves from the application of the Socratic Process yields the experience of true reality.

Again let's pause and take a little break from the content of our course and just feel what it would be like to be totally free of conflict. It feels just like the experience we've created numerous times in this course as we've actualized balance in duration through the Balance Position. With balance in duration, our awareness expands, our mind is still, its database is inoperative, and we are an empty witnessing consciousness watching the experience of ourselves as consciousness happening in the moment. It's true reality. It's blissful consciousness. It's the experience of love.

And now we proceed with a final example of the Socratic Process. It will employ everything we've learned in the disempowerment of illusion and the resolution of our conflict within. In this example, I am also going to role-play both parts. I will ask questions and also answer them. So participate with me in seeing me as playing both roles. As in a previous example, I ask you to listen carefully to the answers because they've been created to deliver the take-home points of the process. However, I also ask you to silently insert your own answers,

your personal answers, so that you can see where you are in the understanding of any similar illusion with which you may be challenged.

So as we proceed, focus on balance, relax and be attentive. We begin:

How are you?

- I'm not happy in my relationship.

Tell me why you're not happy.

- It's not a loving relationship. My husband is not loving.

Has he always been this way?

- No. He used to be thoughtful and kind, but now he seems distant and there is a space growing between us.

How about you?

- Well, it's challenging to love someone when they don't love you back. So I'm having a difficult time loving him like I used to.

What's changed in the relationship?

- I think it's his work. That's all he seems to think about these days. He seems to have forgotten all the things we once held in common.

So, you're saying that you would like for him to be other than he is, to be loving ... like you remember him.

- Well, he has never been very open in his affection. He's always been quiet, I might say reserved about it, but he showed it. He showed it in other ways.

You say he's not loving. Is this statement really true?

- Yes, I think so.

Does he still show some expressions of love?

- Well, yes, occasionally -- just not as I remember or as I would like.

So can you answer my question? Is it true that he's not loving?

- No. I can't say it's "entirely" true.

So it's not absolutely true.

- Well, yes, it's not absolutely true.

Can you see you're telling yourself a story about your husband and your relationship?

- I suppose I can, but I feel strongly about it.

Have you told him how you feel? In other words, have you shared your story?

- No. He wouldn't understand.

Why not?

- He actually seems OK with his life and with our life together. He doesn't see the problem.

Is he OK with your relationship?

- Seems to be. He doesn't seem concerned.

So, can you see this is more about you than him?

- I don't know. I'm confused.

You've told us how he is. You've said that you would like for him to be other than he is. A story is when we want someone to be other than they are.

- Yes. I can see what you are talking about. But, I'm still unhappy.

Can you see that it's your story that's making you unhappy?

- Yes, I suppose so, but, I still want him to be more loving.

Then you're determined to be unhappy because you want to believe your story?

- I don't want to be unhappy. I just want a meaningful relationship.

Then can you drop your story as just a story? It's nothing more than a fantasy creation of your mind. If you can drop your story, then you can truthfully see what's being reflected in your relationship? Try this question and see if it helps. "Who would you be without your story? How would you feel without your story?"

- I would be happier. I would be more accepting and content in our relationship.

Your story about wanting your husband to be more loving so that you can experience a more loving relationship is your story. It has nothing to do with your husband. He is as he is. That's the truth. He's always been as he is because that's how he is. He's not demonstrative. He's quiet and reserved in his expression of affection and in his relationship with you. That's how he is and wanting him to be other than he is, is a fantasy. And you have created that fantasy in your story. You're wanting him to be someone he's not. It's not real. Can you see this?

- Yes, I think so.

My question is: who do you choose to be in relation to your story?

- I don't understand.

You can choose one experience by keeping your story, or you can drop the story and choose another experience.

- I think I see what's happening. I need to drop my story.

Very good. But who do you then choose to be? What experience do you choose to create?

- I want to be loving and happy, to accept him as he is and love him.

Do you see that your story has created a conflict within you?

- Yes.

Do you see that this conflict is only within you and not in your husband?

- Yes.

So do you see by dropping your story, you drop the conflict that exists only in you? It has nothing to do with your husband. You're accepting him as he is because that's the way he is.

- Yes, I can see.

Master Charles once said, "To disempower illusion you must be that which the illusion says you're not". He also tells us to "be the experience you choose to have." How does this apply to you?

- I know what's next. Drop my story, straighten out the mess the story has created. I must have compassion for myself and love myself and my husband. I want to be loving that is not dependent on anyone or anything, and especially any story.

Yes, and I'm sure you'll soon see that what you give is what you get. Thank you.

Let's pause. We have been intensely involved in this example. Have you experienced it in balance ... are you wakeful in the Balance Position? Create the Balance Position of interior simultaneous to exterior. We may well have had emotions flow during the experience of this example of inquiry into our illusions. Our illusory database is stubborn. It's been in control for a long time. It's used to control. It's creating our virtual reality. Yet here we are engaged in a course that has both truthful concept and existential experience. Here and now we can transcend the mind. We can experience true reality, the reality of one unified consciousness ... maintain your balance as we continue.

In this example, we've employed the key elements of the Socratic Process. As it evolved, the process resulted in resolution of a conflict -- a conflict within the person. It's taking a belief -- a story about *who we are* and *what life is* and looking at it and saying, "Hold on, is there a conflict here? Yes, there is a conflict because conflict is what I'm experiencing." Next follows the process of looking at your data about the conflict and saying, "Is this data true? Is this story true?" and then realizing, "It's not true."

And that's what we are doing. We're looking at our data and saying, "Is this true, does it have any basis in truth, or is it just an illusion?" We start there and ask "Is it true?" When you begin this process, almost every thought, every belief, every story you inquire into will be found to be fraudulent. But, you have to keep asking, "Is it true?" And keep on finding that it's just a belief, it's an opinion, it's a perspective, it's just a story, it's not true. Then you have to go back to where you learned this. You ask, where did I program it? Where did I get it? And that takes you back to the enculturation process of the whole involutionary cycle.

Most of our enculturated data comes from our childhood experiences. In inquiring into a belief or story, we find that most of it was programmed; we find most of our answers here. Furthermore, it's difficult to do on one's own. A skilled facilitator is usually essential because, as Master Charles once told me, "The mind will lie to you every time." Much of our enculturation is just accepted from the beliefs of the society we grow up in. These are consensus beliefs that many people have agreed to believe, but agreement -- even consensus agreement -- doesn't mean it's true. And so, our enculturation from consensus belief must also be examined as to whether it's true and where we were programmed with it.

We come to this point in human experience with our data. We've taken it for granted. We've never doubted it. We've never questioned it. We've never asked, "Is it true?" Nevertheless, in the post-awakening phase of the evolutionary cycle and, progressively thereafter, all the data and stories created by the ego must be relinquished. It is critical to understand that this process is not being done by us, but orchestrated by our consciousness. We begin by doubting our data. We begin asking the question, "Is it true? Is this real?" And it's the experience that is happening. It's the experience whose time has come and we're not doing it. Then, the whole illusion of separation as being separate and different from all and everything comes to the same question. "Is it true?" And progressively that data and its resulting conflict is dropped as well. Our experience becomes progressive wholeness and fulfillment.

We have employed the Socratic Process to disempower an illusion. What happens when our illusory data has been disempowered? The illusory stories have shifted and we're left with truthful data, or rather, data that appears to be truthful. Here, Master Charles tells us that, ultimately, all belief is a limitation in consciousness. Even when you get to the truth, it's still a definition pointing to an experience. Let me say this again, all data is a definition pointing to an experience. It's concept and not experience. So, when you get down to what seems to be truth you say, "I've dismantled my illusory database which has said that I am separate and different from all and everything. My data now says I understand that there is only one consciousness and it is all and everything. Master Charles will say, "That's all very good, but is that your experience, or is it just intellectual enlightenment? Is it just another story? In other words, is it a truthful story replacing an illusory story?"

So, the culmination of the Socratic Process is the key understanding that the words, the data, even truthful data only points to the experience. Only when you have the experience can you know that you have truly sourced it. Master Charles often gives an example to make his point, and I'm going to share this with you. Here, I will quote Master Charles when he says, "Take the word 'Now'". He goes on to say, "I can teach people the philosophy of 'Now', and I

can keep using the word ‘Now’ and describing and defining that it’s a truthful story, but are you having the experience of your presence which the word ‘Now’ points to?”

Master Charles continues, “When you have the experience of your presence in the eternal ‘Now’ of its happening, the story is no longer there. The story no longer is necessary, and that’s the culmination of the Socratic process. Your final truthful story has to deliver the experience that it is pointing to.” Master Charles went on to say that, “if the data … that is, if the seeming truthful data does not deliver the experience of true reality, then it too must be discarded as illusion.

When you’re substantiated in the experience, then you are free of the concept about the experience. And, until that happens, you haven’t fully dismantled the ego-driven involutionary cycle. So we learn and employ the Socratic Process in our experience. We keep our focus on the truth. We ask, “Is our data true? Are our thoughts, beliefs and stories about *who we are* and *what life is* true? Are we experiencing presence, not the definition of presence but the experience of presence?” If you take away all the beliefs and all the stories, when you take away all the enculturated data, what remains? You’re still here as presence. You exist. When you have that as a substantiated experience, you have fulfilled the Socratic process. You, like Socrates, can truthfully say, “All I know is that I know nothing.”

We close with an illustration, which represents a summary of the Socratic Process we have explored together.

1. We must consistently examine the mind -- every thought, belief and story.
2. Does our thought, belief or story want someone or something to be other than they are or it is?
3. Is the thought, belief or story true?
4. Who would we be without our story?
5. We restate our illusory story truthfully, thus re-programming our database with truth.
6. The process must be relentless (because the ego-driven mind is relentless).
7. Our intention is to relinquish our fraudulent data through awareness and the application of a proven process.
8. When our illusory database has been dismantled, we are left with seeming ‘truthful data’.
9. Our seeming ‘truthful data’ is so only if it delivers the experience of true reality.
10. Our intention is to be like Socrates when he said, “All I know is that I know nothing”. We know that all knowledge is a limitation in consciousness.

We have come to completion of Class 4 and our formal classes in the Synchronicity Socratic Process of Inquiry for Conflict Resolution. Ultimately, we learned it’s a process in conflict

resolution -- of own conflict within. We've also glimpsed the joy within as the conflict is released.

In closing, let's revisit our balance. Maintain your balance with a constant focus on it. Actualize whatever is necessary to keep an unrelenting focus on balance for the next week. With wakefulness that comes from balance in duration, you will open your heart-field to a truthful interaction with the all-possibility of your universal consciousness. You will open to truthful downloads resulting from this inquiry process. Reflect on your questions and your experience. I encourage you to post any experiences you have so that you can receive facilitation from our Certified Teachers. Make this a time of real gain in your evolution. Make the most of it.

We will soon visit together by live teleconference where we will share our experiences and final questions in this course.

And finally, "Thank you" for participating in the Synchronicity Socratic Process of Inquiry for Conflict Resolution.