

Preface

Seeing True is that which lies on the other side of our blindness; and the only path out of blindness is learning to see.

While these statements present a dilemma, there is a means by which we can unravel it. In recovery programs, there are many remedies involving action. One in particular is often cited to those who struggle: ninety meetings in ninety days. Everyday sages in these programs say that if you take a specific action for ninety consecutive days, there is a great probability it will take hold in you, become habit and produce change. It is this continuing action that can begin to unravel an addiction.

Similarly concentrated actions can overcome our blindness and thereby allow sight to emerge. But in order to achieve *Seeing True*, we must persistently examine what many spiritual practices call "illusion." People, things, and circumstances are not what we perceive them to be. Reality lies on the other side of those misperceptions. And it is reality which offers us the peace and contentment which we are driven to experience.

Ninety in Ninety is a guide and workbook for dispelling our illusions. It contains ninety contemplations, as well as a few simple questions to consider. Ample space is provided for written response. The immediate goals are to create the habit of contemplation, and to produce a small crack in the armor of ego through which deeper understanding can grow.

The long term goal is freedom from the illusions that contract us and limit our lives. We are designed by Life itself to be spiritually fulfilled and lead enriched lives. Anything less is a measure of illusion's grip on us, though it would be foolish to presume that we can define the terms of fulfillment and enrichment. Each of us finds inner satisfaction in our own way. That which pleases me may not please you. In the end, we may even find that our desires for fulfillment evolve or change. We cannot predict the outcome.

The path to freedom begins with contemplation. As illusion's hold on us is weakened through contemplation, we are led to meditation, a quieting process intended to allow the experience of Divine Presence. As meditation quickens the process, we have the opportunity to experience Communion, a deep sense of connection and wholeness. Beyond Communion, the mystics tell us, is the realm of

Union. The entire process is one of realization. It is said by some that Union is all we have ever really desired.

But, and this is significant, the path described above is an arduous one. It takes decades to become a master of anything; and it takes a great deal of self-abandonment to embrace that which is offered. So it would be beneficial to immediately abandon the hope that in ninety days we will achieve enlightenment. Instead, consider this a beginning.

Every now and then a river will change course. If you stand upon the bank at the moment of redirection, it appears to be an instantaneous and momentous shift. But to see it clearly, one would have to stand on the bank for decades or even centuries studying the movement of trillions of grains of sand that preceded this dramatic moment.

So it is with us. There are trillions of grains of the sand of self that must be rearranged before we experience a breakthrough. This is the truth, though it runs counter to every bit of popular information to which we are exposed. Sadly, many of us have come to believe that we can have it all in one minute, find it in a single book, or achieve it through five easy steps.

I suggest a more realistic approach to *Ninety in Ninety*: a commitment to a long, slow awakening through a daily practice that begins with a reading to stretch our beliefs and understanding, allows for thoughtful and written reflection and then proceeds to quiet contemplation and meditation. I offer one simple piece of encouragement. What we seek is worth the labor.

Throughout *Ninety in Ninety* I use a variety of names for Spirit, always capitalizing the first letter. This approach is consistent with the desire to overcome our illusions. Most of us have unconsciously created a fixed concept of a God that is associated with the name we use. This is yet one more illusion we must escape. We can facilitate this by changing the names for It.

Many years ago I went through a period of what I can now acknowledge as profound awakening. For months, every time someone asked me how I felt, I would reply, "It's another day in paradise ... it just doesn't look like what I expected."

I can now say I had no idea of the accuracy of that statement. *Seeing True* allows me to know that paradise is already here and now, though it is a far cry from what I imagined. Paradise must be experienced, it cannot be described. What I know of it, I highly recommend. But it still doesn't look like what I expect.