

## The Longings of Our Soul

Yasuhiko Genku Kimura

©2007

It is your desires that lure you further away from your quest for the Beloved.  
If you are seeking Union, you must enter the garden of longing.

Rumi

### The Way of Love

The Way of Love is the way of generosity and magnanimity. The degree to which we experience Love in life is directly proportional to the degree of our generosity and magnanimity. Generosity is the courage to give freely and magnanimity is the courage to forgive freely. The imagery of “garden” in Rumi’s poem above signifies the abundant efflorescence of the heart that is generous and magnanimous. To experience Love, and to know Love, we must open our heart to suffuse it with pure and illimitable generosity and magnanimity. This plenteous and courageous opening of our heart is what Rumi means by “[entering] the garden of longing.” We must have the heart, the courage, to give freely and to forgive freely. Then, we become Love, we are Love, which is another name for God. And when our generosity knows no limit and our magnanimity is limitless, the Love that we are is Divinity itself. It is the Union of the Divine with itself. Rumi has attained such Union and invites all of us to enter the garden with him where he playfully and prayerfully resides for eternity.

All authentic transformation-oriented spiritual traditions teach us to renounce our desire if we want to attain spiritual enlightenment or to know “God.” The real meaning of the necessity of renouncing our desire lies in a shift in the polarization of desire. An ordinary egological desire moves toward objects or objective achievements in the objective world. It is necessary that this ordinary worldly, temporary, and externally-oriented desire should be given another polarization such that, instead of external objects and achievements, an eternal, all-inclusive, and innermost Consciousness should be desired. This desire for an eternal, all-inclusive, and innermost Consciousness, Rumi calls *longing* in contradistinction to *desire* in this English rendition.

When our *ego* seemingly desires a union with the Beloved (God), it is seeking to fill its perpetual sense of emptiness. For our *ego*, the Beloved is another but superior external achievement to fill up that internal emptiness which is the core reality of the egological self. This emptiness causes pain from which the *ego* suffers. Therefore, the *ego* desires to assuage its pain and alleviate its suffering, but the existence of pain and suffering is coextensive and conterminous with the very existence of the *ego*. That is, the *ego* tries to eliminate its own shadow without removing itself. This is the existential racketeering with which the *ego* is incessantly occupied.

However, when our *self* longs for a Union with the Beloved (the Self), the Beloved is also beckoning us to be in Union with Him/Her. We hear the call of the Beloved from the deepest of the deep of our soul, and we experience this call from within as our own *longing*. This is the transformative shift of our desire to a new polarization. The “garden of longing” is the luminous plenum-continuum of the Self/self which is the resplendent field of Divine Light wherein the Beloved (the Self) and the lover (the self) *play-long* for each other as a part of their ultimate consummation of Love—their Union-Reunion.

The Authentic Self or the Whole Soul is the luminous continuum of the Self/self, in which the Self is the pure subjective and the self is the pure objective poles of consciousness. The ego, used in the negative sense, is the objective self falsely predicated and mistakenly identified as the subjective self in isolation from the Self and its luminous plenum-continuum. The Union of which Rumi speaks is the re-union of the self (the lover) with the Self (the Beloved) in this luminous plenum-continuum of consciousness. A new spiritual evolution commences when this Union is achieved, which is the evolution of the Self/self or the Authentic Self itself, arising from and powered by the groundless Ground (of Being) or the Nondual Consciousness, which Meister Eckhart called "Godhead."

### **The Value of Acknowledgment**

Powerful spiritual longings exist within our soul that arise from the groundless Ground and are not of the egological self. The great Japanese spiritual master-philosopher Masaharu Taniguchi (1893 - 1985) identified five such longings: (1) to evolve; (2) to love; (3) to be loved; (4) to serve others; and (5) to be acknowledged.

While the first four longings are generally accepted in the field of spirituality and conscious evolution, "spiritual" people often try to suppress their longing for acknowledgement, assuming that it is egological and therefore wrong. However, firstly, the longing for acknowledgement is not originally egological, and secondly, that which is egological is not in itself wrong or evil.

To *acknowledge* means to accept responsibility for someone or something which one makes known, and therefore to *be acknowledged* means to be made known responsibly. When people acknowledge you, they are responsibly expressing their recognition of the value and worth of your being or action. When you are acknowledged, you obtain a legitimate entry to and place in the soul of others. Acknowledgement is the passport into the soul of others who issue it. One who is not acknowledged is therefore not allowed to have a legitimate residence in the soul of others.

Consciousness is primary in our experience, and therefore in the inter-world of our consciousness, no acknowledgement essentially means nonexistence. Our souls exist in the pure intersubjective field of consciousness by way of inter-existence or inter-accommodation, and therefore no acknowledgement is tantamount to nonexistence. Thus, those who do not self-acknowledge themselves have no real existence within their own consciousness. They are lost souls and indeed so called. Self-acknowledgement is therefore essential for our spiritual well-being, while mutual acknowledgement is essential for collective spiritual well-being.

### **The Meaning of Ego-Transcendence**

The ego in itself is not wrong. That which is egological in itself is not evil. The truth simply is that to be confined only within the egological world is utterly foolish, or even stupid. Consciousness as a whole has a tripartite structure: (1) the Transcendent-Primeval Nondual Consciousness; (2) the pure subjective-noumenal field of consciousness or the Self; (3) the pure objective-phenomenal field of consciousness or the self. This tripartite model of consciousness can be simply shown by using the analogy of a palatial three-story mansion.

When we are self-confined only within the egological world we are living like a person who resides in a palatial three-story mansion but thinks that the first floor (the phenomenal world) is the entirety of his house. He therefore dwells within the confines of the first floor only, and thereby arranges his interior

and lifestyle according to his false picture of reality. When he wakes up to the reality that there is a beautiful and expansive second floor (the noumenal world) in his house which is far larger than he ever thought, he will then start rearranging, renewing, and expanding his interior and lifestyle accordingly. Now he lives inside a beautiful and magnificent two-story mansion (as a Self/self continuum), wherein the first floor is no longer used or designed in the same manner as before (transformed from an ego to a self).

Even if his evolution of consciousness stops at the second-floor level, he can see the foolishness of living only within the confines of the first floor. Therefore, it is clear that the ego is not an evil to be destroyed but an utter foolishness to be transcended and then included as a self in the luminous continuum of the Self/self. Your whole being needs to be acknowledged as this majestic palatial three-story mansion, never to be left unacknowledged. Your whole being needs to be known and acknowledged for what it really is. This is another aspect of the longing to be acknowledged.

Our whole soul naturally evolves when it is enlivened by love and encouraged by acknowledgment. Therefore, love thyself and others; acknowledge thyself and others. Then, Light spreads and darkness dissipates within your soul and in the world.

Just sit there right now. Don't do a thing. Just rest.  
For your separation from God is the hardest work in this world.  
Let me bring you trays of food and something that you like to drink.  
You can use my soft words as a cushion for your head.

Hafiz