

Interview with Faisal Muqaddam, held by Manam

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Q: Faisal, can you talk about your own history and how you started with the creation of the Diamond logos?

F: I started the spiritual journey not because I was a seeker. I was forced. I had too much trouble from the sixties. I wanted to get into some therapy to deal with those issues. I did a lot of Bionenergetics and from that I opened deeper and deeper. Not that I wanted to open deeper and deeper but just going through that process opened me up.

After that period, I felt like there was something which therapy could not answer. I opened into something that needed more than therapy. I started asking around where to go. I would have experiences like light and Kundalini, I was freaking out. I did not want them but they happened. So I started looking for an answer and there was Claudio Naranjo, who was leading groups, the SAT groups.

I joined, trying to find more answers, trying to get myself out of the spiritual. Instead they pushed me even further into the spiritual. Then I decided, o.k., if I am going to the spiritual, I will go all the way. I either get enlightened or I die. You know, it was very dramatic. I went to a lot of different kinds of work, Gestalt, Bioenergetics, Meditations, Sufi. I kept building up and building up.

Then I left America, went to Kuwait and my friends wondered what I am doing, because they saw, it had good effect on me. So, I started formulating a group. The more I started formulating the group, the more I felt I needed to know more in order to go deeper into the work, into spirituality. So I continued. That was from 1966 to 1976.

Then I went to one of my teachers, who is a Guru, a Tibetan Guru, his name is Tarkhang Tulku, he lives in America now. He is a very beautiful man, very evolved. Through his guidance and grace and presence I came to realize my nature, the basic nature of mind. It changed my life forever.

It got me out of the mind, the complexity of mind, to simplicity and openness. It opened the door to lots of beautiful states that used to come and go. I used to call them blessings. You go to Being and the Being showers you with blessings, from inside.

Later on I realized that these qualities, which we called blessings, are really essential states. That the being differentiated itself and brought so many qualities, sometimes love, sometimes joy, sometimes strength. Then the

dimension of essence began to open up more and more.

Later on I joined an old friend of mine, his name is Almaas, he wrote many books about it. Together we explored. What are those qualities, what are their natures, where are they located in the body, do they bring issues? So little by little we developed the Diamond Approach, which is seeing the relationship between personality and those beautiful essential states or spiritual states.

In 1986 our paths separated because of different interests and different emphases and I started formulating the Diamond Logos, which is not just involving spirituality and psychology but adds other knowledge too, like the Enneagram. And this Diamond Logos work continues until now.

Q: O.K., so what is the Diamond Logos?

F: What is Diamond Logos? The inner guidance comes in a variety of forms. Sometimes as a whisper like sound, sometimes as a vision, sometimes as an angel. There can be a variety of manifestations for the inner guidance to come. At one realization the inner guidance appeared as a jeweled diamond, or as an entity of diamonds. And it felt like 'this is the inner guide', but made of diamonds. These diamonds are diamonds of light. Each diamond provides for humans a capacity of knowledge, of experiential knowledge.

So, the knowledge was not coming just as intuition, not just analytical, not just as practical, but it involved all of them, and it involved precise knowledge. Each diamond provides the precise knowledge of its particular domain of essence and it helps to articulate it.

The person is not only experiencing the grace, or the beauty or the majesty or the power but comes to know their names, and to know exactly how they feel, so they can articulate to themselves, so they can formulate it in their minds and their knowledge.

Also they can transmit it to their mind, to the intellect, to the heart, to the body, to the spirit. The diamond Logos is a teaching that is being presented in an objective way, not just intuitive or psychic or spiritual but scientific. There is 'this' quality and it is located in 'this' area, opened by dealing with this or that issue.

The guidance evolved in a very precise and objective way and that is the diamond quality. It made it easier to communicate it and it took away the mystery about it. It made it very clear, very simple, very vivid, so that people can reach it and bring back their being or their soul.

Q: Understanding is very important here?

F: Yes, understanding is very important. Understanding involves mind, heart, body, psyche, and soul. It involves a total experience. If you understand something by mind and the heart does not understand it, then it is not complete.

If the body does not understand it, it is not complete. When the soul does not realize it, it is incomplete. When all the elements are realized, felt and integrated, then there is understanding.

Q: You talked about personality and essence and the associations between them. Can you speak a little about that?

F: The idea is that when we were children, babies, newborns, there was not so much personality. There was a real person, but not a mind, an ego or a personality. There was a Being. The baby was a Being, a real person.

Through the experience of interacting with its parents and its environment, often the baby begins to lose its Being. It loses different qualities at different times. Each time the baby loses a quality, it struggles to keep it, to bring it back, it tries to find resolution with its parents and the environment, in order to regain it. This struggle begins to formulate as a separate entity, as a personality.

The more they struggle, with different qualities, the more they have different parts of their personality. As there are so many different qualities of essence, there are so many different qualities of struggles around it. These struggles and these attempts to bring back essence fail most of the time. They don't bring essence. And, by time, these struggles become a body of structures, of inner structures, such as mental attitudes, emotional constrictions, and bodily limitations. That formulates a structure and we call that structure the personality.

In our work we come to look where the person is at this time. By knowing which part of the personality we are dealing with, we can understand what this part of the personality is about. When did this happen, how did it happen with the parents? The more that understanding comes through, the more the personality begins to resolve and we can retrieve the original state that is lost.

Q: So there is a specific connection between an aspect of the personality and an aspect of the essential dimension?

F: Yes, very precisely! Each piece of our personality relates to a specific quality of essence.

Q: And what is in between?

F: In between there is a hole, there is a gap. When the quality of essence was there in its original place, in the original time, and the child starts to lose it, the quality sunk in, got buried under the struggle. As the quality subsided, it created emptiness, a lacking, like something is missing. We call that a hole. The child tries to fill in that hole with certain attempts or maneuvers. So there is personality and hole and essence.

Q: Are these holes the base of personality?

F: Yes, the foundation of the personality is the missing.

Q: Seeing that, what could be the methodology of Diamond Logos?

F: We use a variety of techniques. The most important one is inquiry. We pay attention to what is coming up and we inquire into what is happening here. The more we inquire, the more we become conscious. The more we become conscious, our consciousness becomes so strong that we begin to look at the issue that comes up instead of identifying with it. If an emotion comes, let's say anger, with time, the person begins to notice "there is anger" rather than feeling "I am angry". She begins to separate a little bit from it and develops the capacity of witnessing and the capacity of inquiring.

So we use inquiry, we use witnessing, we use all sorts of techniques like bodywork, bioenergetics, cranial-sacral work, trauma-release-work. We use Analysis to understand, we use Gestalt, and we use visualizations. The guidance brings lots of tools to facilitate the enfoldment.

Q: What are the differences and similarities with other spiritual paths and what does Diamond Logos add to the field?

F: A similarity is that all paths inform us that we, as human beings, are not just body and ego and personality, that there is more to us. New therapies acknowledge the presence of energies and different states. The spiritual people went deeper to recognize that yes, there are depths of essential states and they all come from a source and that source they call being. We don't have any differences with that.

What we have is a precise knowledge of what those states are. States of love, of beauty, of strength, of clarity, or rootedness, what are they really made of and where are they precisely located in the body? What are the precise issues relating to them? The Diamond Logos has the clarity of perceiving the hidden realm, the different essential states, their textures, their colors, and their effects.

These essential states are palpable, they are real, they are not just energies, they are much more than energies. They are essential qualities that can be experienced in a variety of ways. The Diamond Logos has the precise knowledge of the map, of what it is and it uses modern approaches to these enfoldments.

There is much spiritual knowledge, but people don't know exactly what modern mind is. They don't understand the dilemma of this time we live in. They may have a general idea of the suffering of humanity and the alienation from being or god, but it is so general. They don't have a precise knowledge of what this alienation and this separation is. New age psychology brought more vivid

understanding of this time we are in. Maybe it does not apply from now to a hundred years ago, but this knowledge applies to our time. We use the latest approaches and the latest understandings in psychology and development to connect to the keys of our personality and to unlock them.

Q: Since the holes are the foundations of our personality, what happens to them during this work? Do they remain the same?

F: The personality is about ego and ego activity and the personality is trying so much to fill in those holes or defend against feeling them. We explore a certain issue and we see all the mechanisms like defenses and resistances and attempts to fill the hole and when we stop these attempts the holes open up.

When the hole opens up, there is room for the quality of essence that got buried underneath it to come to the surface. When essence naturally comes through, then the hole is not filled up by the personality but is being transformed by the essence. When the quality of essence is born, then the hole disappears. The hole exists because the quality of essence and its energies were not there. Once they are there, there is no hole.

Q: What happens to the personality when the hole starts to disappear?

F: The personality is a big mosaic composition. There are so many pieces to it. Sometimes you deal with anger, or you deal with fear, or you deal with mother, or with father. You deal with the unconscious in so many layers. When you move with one aspect of the personality at a time it will eventually lead you to our natural state of being.

Lets say for example somebody is much in anger, he is angry or is afraid of anger and he does not know how to be angry. When we explore anger and what it is about and how it is happening, then the hole underneath it opens up. The hole reveals that the person does not have enough strength and he is using anger to either produce strength or he is afraid to be strong, so he blocks anger.

He may feel he has no strength, he may feel very collapsed inside. When he sits in the hole of no strength, then a certain quality of essence comes up and fills the system with courage, with strength, with vitality and with aliveness. Then another hole may open up, another issue comes, the person feels strong, but has no joy. We then explore the issues around joy. We go to the hole of no joy, look how he is either faking it, by having fun, fun, fun, or he is always depressed. When we continue to explore, he might realize that he really does not know joy. He does not have joy. When he stays with that, with the hole of joy, the joy gets born.

If you begin to resolve so many of those issues, you start seeing that underneath them the whole personality is based on a vacuum, there is nothing there. All of the personality is like a fabrication and underneath it is a big emptiness. When the person reaches the big emptiness, the ground of being comes up, call it god, call it enlightenment, or call it being. That is experienced as a great resolution. So many essential states come to resolve the parts that are unresolved.

Q: Where is the Diamond Logos work heading?

F: In my quest, there are two major topics that need to be emphasized. One is that humanity needs to be spiritualized. It needs to know that there is something more beautiful which has so many answers to its needs, to its questions than just the material world. The material world, we need very little from, maybe some food, some shelter, some safety, but the hunger and thirst in the soul is much more than anything in the material world can give us.

We need to awaken people to the richness of their spirit and the richness of their great spirit. This one part of the Diamond Logos, the traditional part, it is to awaken people and spiritualize them so that their life is filled with love, peace and richness. This makes it easier to be with each other in this realm. We take care of each other rather than fighting each other.

The other part is humanizing spirituality. Spirituality has come to seem distant to humanity, has become its own cause and purpose. It would seem that people have to reach spirituality and serve spirituality, when in reality, spirituality has to also serve humanity.

How to bring spirit into our hearts, into our bodies, into our daily life? We need to dissolve some of the issues that are around spirituality itself, and come to know that spirituality is the nature of the human being.

So whether it is about humanizing spirituality or spiritualizing humanity, the aim that I have is glorifying the human being. It is all about us as human beings. We live in this kingdom that is so magnificent. Some part of it is hidden, some part is obvious, but it is all interrelated. The more we awaken, the more we discover, call it the god kingdom, or better call it the human kingdom. It is our kingdom, it is our home.

The Diamond Logos is an open-ended inquiry and evolution. Many people are now realizing their nature and realizing their essence. The uniqueness of their soul is bringing additions to the work, bringing more inspiration. It does not end with me who started it, or regulates it. I am just someone who is being utilized by what is really being needed.

Everybody else has his or her own contribution. The more people realize, the more they can enrich the Diamond Logos or this journey. The Diamond Logos is

open-ended and has room for every soul, because every soul comes with a treasure in his life. It needs to be encouraged to bring this treasure, rather than people thinking they are just deficient.

We don't look at the people coming to this work as being deficient. They might have some deficiencies but they also have jewels. They have souls that have journeyed in so many domains. We bring more happiness and insights to them and to others.

Q: Is there anything else you would like to add?

F: I like what the Dalai Lama once said. He said that in our western civilization we became so much concerned about mind and the material and we forgot about heart and spirit. So it is good to keep reminding ourselves that we are much more than what we think we are. Sometimes it is difficult and we go through difficulties, but we keep on saying to ourselves to never give up, no matter how difficult it is. The reward is greater than anything. It is worth all the suffering, all the struggle. We suffer anyway, so at least make use of the suffering, make use of the struggle to gain back yourself.

Q: Faisal, thank you very much

F: Thanks to you too!