



ALONE WITH THE ONE

poetry by

Colette Aboulker-Muscat

frontispiece photo by Suzanne Greason

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cover art by Alice Arbel



ACMI PRESS : 1995 : NEW YORK

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ISBN 1-883148-00-6 hardcover
ISBN 1-883148-01-4 paperback

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Colette: The Queen of Light

I met Mme. Colette Aboulker-Muscat in June, 1974, and she instantly became my teacher. At our first meeting I had a spiritual epiphany within five minutes. As I learned more about her—a process that continues—I discovered that she had successful careers in sculpting and in dance during the earlier part of her life. She also was a gifted musician and writer. Then, at the age of 83 she turned to poetry, a special sort of poetry that conveys the essence of her spiritual teaching, a teaching that has become my own path for over two decades.

Colette's teaching cannot be easily classified, except to say that it follows in the general direction of the Western spiritual tradition. The sources of this tradition go back to ancient Mazdean, Persian, Egyptian, Hebraic, and Manicheist sources. This teaching is all about light; it is a mysticism of light.

The key to Colette's spiritual teaching is the explicit underscoring of the human relationship to time and light. Her connections of time to light and the living of this connection through the inner experience of imagination is what makes Colette's work so unique. While time and light are central concerns in many spiritual traditions, for Colette, time is light, and the unfolding of our time here on earth is the unfolding of light through our living. To create this light of unfoldment that is time, Colette draws us to this potential through the use of an inner light with which we are born; this "drawing to our potential" is called "imagination."

This inner sense perception—"imagination"—uses all of our senses and turns them toward our interior life, rather than toward our exterior life. Imagination thus illuminates and reveals

the instant that is experienced as an image in the full immediacy of its existence and, as Colette points out in the last two lines of her poem "How To Live," brings "every instant to its eternity."

Eternity for Colette means depth of experience. To bring every instant to its depth is to unify inner time and inner space. As we repeatedly join in this act of becoming, we become one with our One creator.

All of this happens nowhere. This nowhere has no physical dimensionality and its spatial referent is the present moment. Thus, to catch the instant is to fill it with light and penetrate to the depths of existence. There is no life other than the present instant. As Colette says in the poem "How To Live":

I live in time
And out of time,
By inner experience.
For all of us,
At every instant
It is possible to do so,
.....
Then, the garden
Is here and now,
And, here and now is the Kingdom.
.....

This poem demonstrates how in the Near Eastern and Middle Eastern traditions the union with God involves filling with and becoming light.

Light and truth are intimately related. Truth takes place in the presence of light. Truth is the essence of spiritual transformation and is the one element that binds all spiritual traditions in the world. Additionally, for Colette, light is the healing force for the human condition, especially blue light, which she denotes as the healing light of the West. In her poems "My Sky Is Blue" and "Nearer From You," these two elements are beautifully blended so:

Blue is my inside sky.

.....
Amid constellations.
Blue is my inside sky
Faithful to my vision
I learn from it.
In my hand is a torch
And, seeing,
I touch the Truth

Mon Ciel est Bleu

.....
Surrounding me
Sends Light
Far behind,
On the letters of the High,
Waiting for me to write
The only word,
Truth.

Nearer From You

Colette is the modern-day Queen of Light who allows us to find an opening to freedom by discovering in ourselves our inner light that illuminates truth. In the extraordinary life of this extraordinary woman she has blessed thousands upon thousands of people by extending her light to them so that we all may have an opportunity for "bringing every instant to its eternity."

Gerald N. Epstein

Colette: Lady of Light

I first met Madame Aboulker-Muscat a little over thirteen years ago and her teachings continue to echo within my heart. Resounding there are not only illuminations of her wisdom but sound practices of psychological and spiritual growth. She once informed me that "the quality of one's life is directly related to the acuity of one's attention." Attention enables us to see all the habitual patterns we blindly live and without attention we are condemned to repeat these patterns eternally. How can we improve our attention? Colette's answer is that through the practice of imagination that we can sharpen our senses for the reception of what is happening in the present moment whether it be the awareness of a personal trait, recognition of a feeling or mood, or the direct acknowledging of whatever addresses us in the present moment. To be attentive to the present, what is of the now, is to be capable of exercising freedom. Freedom is only possible in the realm of what is truly addressing us at any given moment. Attention, imagination, and remembering to make intentions are but a few of the many lighted lanterns Colette has given to her students as she encourages them on their own journeys through darkened mazes.

Colette's poems are a collection of lighted lanterns which she has given to all to experience and as with her overall teachings, they defy systematic classification. Her entire life has been a guiding movement toward the light whether it was guiding herself, guiding wounded soldiers, guiding the member of the underground resistance movement in Algeria during WW II, guiding patients in despair or near death, guiding students from around the world both rich and famous and humble and poor all towards

the light which is the freedom of truth. To my knowledge there has never been a fee to anyone seeking her assistance but there is always a challenge. The challenge is to become free! The path of freedom must always travel through darkened forests, subterranean caves, or uncharted seas. Colette's poems also challenge the readers to experience their own lives with risk and courage on their path toward freedom and light.

Colette Aboulker-Muscat was born in Algeria in 1909, the daughter of Professor Henri Aboulker, the most renowned neurosurgeon of his time. Her early life was spent as an apprentice to her father and she learned all aspects of neurology. She was born into a family that had a long heritage of healing and spiritual teaching. While attaining degrees in psychology, sociology, philosophy, and physiology she developed a reputation as a woman of light and people from all over her country sought her assistance for physical, emotional, and spiritual afflictions. After completing her degrees in Algeria, Madame took up residence in Paris where she studied psychosynthesis with Robert Desoille. Introducing him to the healing practices of her North African ancestors, he was able to utilize some of this wisdom in the development of his directed waking dream technique.

"To dwell in the true realm of spirit we must leap into uncertainty," Colette once informed me as she was disturbed about how overused and little understood the term "spirituality" is seen in the "New Age." In 1954 Colette leaped into an uncertainty of her own when she left the known security of her name, reputation, and family and took up residence in the unknown security of Jerusalem. She has been living and teaching in her flower-filled garden in Jerusalem ever since. As her reputation grew, people from all over the world have flocked to her for guidance and healing. There, on her street of dreams she has been effecting many cures and transformations for over forty years. She has trained many students in her healing ways and now leaves much of the healing work for them to accomplish under her supervision. And now,

she is more concerned with entering deeper into the light and guiding the serious searcher in that direction. Living in Jerusalem is no accident for Colette, for no other city in the West has experienced more light and for that matter more darkness. Her poems call out to teach that the most intense light is always to be found in the deepest and darkest of places and our Jerusalem is the inside and outside of this questing drama.

Colette's poems in addition to being lighted lanterns are each alchemical examples of transformation. In the last years Colette has experienced frequent physical pain which she in turn transformed into the act of writing poetry. There is an old prayer which is about sorrow but it can equally apply to Colette's handling of pain: on the lowest level of the ladder of pain one cries, on the next level of the ladder of pain one is silent but on the highest level of the ladder of pain one transforms one's pain into poetry. These poems come from the highest level for they are sonnets of transformation which guide our way through the darkness into the light. The deeper you go and the darker it becomes you realize through her poems and the way she lives her life that the light that she seeks is none other than the light of the "Burning Bush."

Francis X. Clifton

Alone with the One

Dedicated
To My Grandmother
Adelaide Benichou-Azoubib
who has written meditating
the Holy Books

The Love of My Being

I love and I am more
I love and I am not.
Where is it coming from
This ambiguous love?

This love of my being
Is light.
All pervading clear blue-white light.
Light of life.
Self contained in the core,
Dense and starry
The true milkyway.
The love of my being.

With a Twinkle

With a twinkle in the eye
I send a glance
To the Absolute.
I throw to Him
Sparks from my heart.
He pours on me
His radiant flow of life,
And I shine.

Unbounded

My self cast away,
Space is made
For God.
And I face Him
When He enters.
Omnipresent,
He is ever present to me
As to every one . . .
I know freedom
Nothing to fear
Nothing to attain —
Joy is unbounded,
As I am.

No Separation

As much as I need you
God
You need me.
Our no-separation
Is oneness;
A point, that increases
In an unlimited space.
As you are everywhere
And everything,
Here and now
You are me—

The Kiss of Life

Night and Day
You are the One
For I and for my kind.
Night and Day
I am waiting for you
To give
The kiss of Life.
Night and Day
The enchantment of perfect Love
Captures me in a rapture
That recreates my I
 Night and Day.

The Archangel of Light

In the origin of origin
Every country had her Angel
But angels die when becoming mortals,
And, their remains, become ashes.
Residing on ashes these countries
Have chosen Death in place of Life.
When Death is invited, she comes.
Volcanos' outpouring ashes . . .
And Angels have been forgotten . . .
But if you remember your own Angel
One time He'll return for you.
Faithful and fullhearted
Call! And He shall hear . . .
Like once upon a time
The Archangel of Light
On us, again, may reside.

Postface

These poems, the Pilgrim's Progress of a soul, are a progressive teaching. If you live this teaching by climbing a step at a time, as if on a ladder, the poems, if read as a unit, will serve as an induction to propel you to your own discovery of your inner being. These poems orient you to the direction of the One Mind, as Philo the great Alexandrian Jewish philosopher was the first to say. You may see and experience these poems at different levels:

1. *A ladder and a scale* for your own human development.
2. *An entrance* into a parallel universe and a step forward through the door.
3. *An achievement* that may permit you to gain possibly the One Mind and to be one with it.
4. *A platform* from which to jump toward the direction of Spirit, the Spirit that invites us to travel on the waters of the heights.

Colette