

Issue 175—April 2014

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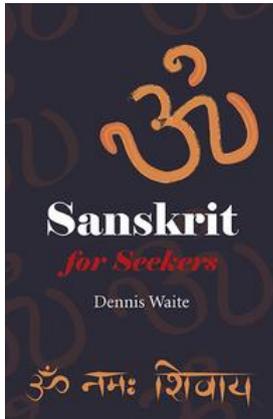
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### Next Greville Street Meeting — Saturday April 5th

I said the February issue would be the last for a while but Dennis Waite's book 'Sanskrit for Seekers' suddenly appeared and I thought a number of readers would be interested to hear about it and where to buy, etc. I didn't know how to introduce the book as it is completely beyond my abilities as far as a review is concerned so I have done the obvious and, with the permission of Dennis, reproduced his own introduction from the book in this issue of the NOWletter.



**Published by Mantra Books, 2014**

<http://www.mantra-books.net/index.php?id=108&i=38>

**Also listed with:**

**The Book Depository,**

**Amazon, etc.**

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## Sanskrit for Seekers by Dennis Waite

### Introduction

So, why would you want to learn Sanskrit? Unless you are one of those fortunate few who have a genetic disposition for language learning or unless you are unfortunate enough to have a masochistic streak, why on earth would you want to tackle such an apparently formidable language? It shares with Latin the characteristic of having to change the ending of words depending upon the role of a noun or upon who is the subject of a verb and its tense. In fact, it is even worse than Latin. In Latin there is only singular and plural number, whereas Sanskrit has singular, two, and more than two!

It really must be almost impossible to learn this language unless you begin at school. I only wish that I had had the opportunity and studied it instead of Latin! Unfortunately, I didn't and it's certainly too late to start now; I often have difficulty remembering what I read yesterday!

Before continuing, I may as well confirm the implied and appalling admission above: I know very little Sanskrit! I cannot construct sentences or even decline nouns or conjugate verbs. I can just about read the script. I can sometimes split words into their parts or put them together – but would almost always have to refer to other sources for assistance in this. I could write the script, very clumsily, if I had to, providing I could refer to a list of the characters or to this book. But, let's face it, why would I want to? You need not just any italic pen, but one with a sloping nib, for goodness' sake! With free software on the Internet to convert transliterated Roman characters into the Sanskrit script, there is not really any need. What then, you may justifiably ask, gives me the credentials (or temerity) to write a book about Sanskrit? Well, I hope that by the time you finish reading this short introduction, you will know and accept the answer. Basically, I was – and to a degree still am – in the same position that you are.

Sanskrit is a very beautiful language. You only need to look at the flowing, cursive, perfectly proportioned script to see this, even if you cannot yet even determine where one word ends and another begins. And, when you learn about some of its other peculiarities, you will appreciate this even more. For example, once you learn how to pronounce a particular letter, you will know how to pronounce it in every word you will ever encounter. There are not many languages which could make that claim!

Perhaps the most amazing aspect is the almost mathematical precision with which letters and syllables combine. One name that you will find invariably associated with the language is Panini – he constructed a complex set of rules, which may be memorized through short 'sutras'. These enable one to work out how to assemble words and syllables into sentences. So impressive and logical is this set of rules that NASA have apparently proposed it as the basis for a new computer language (see

<http://post.jagran.com/NASA-to-use-Sanskrit-as-computer-language-1332758613>).

But none of this addresses the original question. What prompted you to pick up this book (and me to write it)? If it really is the case that you want actually to *learn* the language, then please put this book back on the shelf. There is an excellent two-volume work for learning the language written by Thomas Egenes (Ref. 6). What is more, is available for free at <http://www.scribd.com/doc/32874508/Introduction-to-Sanskrit-by-Thomas-Egenes> so that you can try it out before committing.)

I suggest (hope) that your interest in this book comes from the fact that your actual interest is in Hindu scriptures such as the Upanishads and the Bhagavad Gita and maybe even the works of Shankara and other writers on non-duality. The fact is that, up until a few hundred years ago, all books and academic texts in India were written in Sanskrit. In this respect, it is similar to Latin in the West, except that Sanskrit is much more tenacious.

Whereas Latin really could be said to be dead now, Sanskrit is still very much alive in the field of spiritual study. Although it is not really spoken any longer (apart from the odd commune-style efforts), it is still written. Even today, books are being published which are entirely in Sanskrit!

The point is that traditional teaching (certainly in the philosophy of Advaita, which is my own specialization) always refers back to the original scriptural texts for its authority. This is because those scriptures are the actual source of knowledge for key truths regarding the nature of reality and of ourselves. This knowledge is simply not accessible by any other means. We cannot *see* God or infer that the visible universe is not in itself real but depends upon something more fundamental. These things have to be told to us, by someone in whom we can trust, until such time as we can realize those truths for ourselves.

Scriptures have an inherent problem – their brevity. For several thousand years, some of the oldest texts – the Upanishads and the Vedas of which they form a part – were passed on orally; there were no written versions. Accordingly, they had to be relatively short and memorable. They were chanted aloud repeatedly to ensure that they were passed down the generations without distortion or loss. Even today, traditional teachers and their disciples chant the mantras before the guru translates and explains their meaning.

Accordingly, some interpretation is almost invariably required by the seeker before he or she can grasp what is being said. And, as you may know, there are not merely different emphases in meaning by different teachers but totally different schools of philosophy claiming to be supported by the same scriptural texts. It follows that one is certain to encounter different translations of the same text. An obvious example is that the Bhagavad Gita is regarded as the ‘bible’ of the Hare Krishna movement, which is essentially dualistic (dvaita). Yet this same text has an authoritative commentary by Shankara and is revered by Advaitins.

Ideally, of course, one would only study Advaita, or any other philosophy/teaching methodology, under the guidance of a competent teacher who fully understands the scriptures and how to ‘unfold’ them (and is also fluent in Sanskrit!). Practically speaking, however, few seekers in the West have access to a qualified teacher and so are obliged to read such material themselves. Without any knowledge at all of Sanskrit, one simply has to hope that one has selected an ‘appropriate’ translation, and will not be misled by the choice of words. Unfortunately, this can be dangerous!

It would be possible, and maybe both interesting and instructive, to take a single verse from an Upanishad and examine the translations given by a selection of different authors. But it would also take quite a lot of space (and time and effort) to do this in detail. Suffice to say that, for example, the commentaries of a teacher from the lineage of Swami Chinmayananda will almost certainly differ in some key areas from those written by a teacher in the Ramakrishna/Vivekananda lineage. This is because the latter has incorporated elements from outside of Shankara’s Advaita school. For example, they will maintain that profound meditation (*samAdhi*) can lead to enlightenment, whereas Shankara would insist that meditation is an action, which is not opposed to ignorance, and that only Self-knowledge can bring enlightenment.

Consequently, if one is reading a particular translation and commentary, and one encounters a statement which seems not to be in accord with one’s prior understanding, it often becomes necessary to check the meaning of key words and see if the particular translation given has been biased. In order to be able to do this, a certain minimum level of understanding is needed.

This book provides that ‘minimum level’ (and no more!). You will not be able to read, write or understand Sanskrit *sentences* after reading this book. But you will, with a little effort, be able to read and understand Sanskrit *words*. And that, hopefully, will allow you to read commentaries on scriptures and look up the meaning of words with which you are unfamiliar. With this ability, you will hopefully move forward more quickly on your chosen spiritual path.

And even if you only read the postings of discussion groups on the Internet, or articles or blogs at my own website for example, you will find that some writers invariably take it for granted that you will be familiar with certain Sanskrit terms and they will use them gratuitously without providing any translation. If you have the patience and really want to follow such writing, you will have to look up the words that you don’t know. Mostly, the Sanskrit in such cases will be transliterated so you just have to be familiar with ITRANS or the use of diacritical marks on letters (all explained within). But sometimes, a writer will expect you to know the Devanagari script itself and not even bother to provide transliteration, let alone translation. Probably you will give up at that point and simply feel sorry for (or irritated by) the author’s superior attitude but, if you really want to proceed, this book should provide the help you need to persevere.

As an example, what would you make of the following two words if you encountered them?

मोक्ष and निर्वाण

Presumably not a lot. Yet, if you are a ‘spiritual seeker’, such words will be central to your life – the very goal of your existence. In addition, most of the original source material about them will have been written in Sanskrit. The first of these words usually appears as ‘moksha’ in English books on the subject. It literally means ‘release from worldly existence’, liberation from the ignorance that binds us to the illusions of our lives. In the context of Advaita, a better translation is simply ‘freedom from Self-ignorance’ or even ‘gaining of Self-knowledge’. But how do you pronounce it? Probably, as I once did, you will say ‘mocksha’, with the ‘o’ sounding as in the word ‘clock’. In fact, one should sound it like the ‘oa’ in ‘cloak’. The second word is the goal of Buddhists, usually written ‘nirvana’. It means ‘absolute extinction of individual existence or of all desires and passions’. Probably your pronunciation of this is not too bad – you may have come across the 1970s pop group of this name. The accent is on the second syllable, which is a long ‘a’, as in ‘bar’, while the final ‘a’ is short as in ‘cat’. If you are British as opposed to American, however, the ‘v’ may well be pronounced as ‘w’.

Ideally, you would like to know all of these things but without actually having to learn the language. Up to a point, this is possible and it is the purpose of this book to provide the necessary background. This claim is possible because these were precisely the requirements that I had and which I have achieved to my own satisfaction.

This book effectively provides for three levels of attainment. First, it will teach you the two most commonly used ‘transliterated’ forms of the language. This word refers to an ‘Anglicized’, or more correctly ‘Romanized’, form of Sanskrit i.e. one that uses the alphabet with which we are already familiar. True Sanskrit is written in a script that bears no resemblance to English, has quite different letters, and requires rather more effort to learn. One of these transliterated forms – usually just called ‘Roman’ – is used in many books that utilize Sanskrit terms. This form has dashes and dots over or under letters to indicate how to pronounce them. They actually *are* different letters in the Sanskrit! As these are not available to the average typist, the second transliterated form, most frequently used on the Internet, is called ITRANS. (Unfortunately, quite a few books do not use any formal transliteration at all. These, instead, make crude attempts to reproduce Sanskrit words phonetically and often do not even bother to do this.)

With the knowledge of these two, it will be possible to look up words in any dictionary that does not use the actual Sanskrit script. The glossary of this book aims to provide explanations for many of the terms that you are likely to encounter in Western books on Eastern philosophy. You will also be able to use (or download)

dictionary facilities on the Internet to look up words that are not provided here, and an explanation will be given as to how to go about this.

For those whose ambitions are a little higher, whose need is to be able to use a full Sanskrit–English dictionary to look up words, it is necessary to learn the Sanskrit alphabet, together with the original script that is used to reproduce it, and some basic rules for combining letters. This is the second level of attainment that will be addressed. While the first level may be achieved very easily, this higher level requires rather more effort. Suggestions are made as to how to achieve this, and pointers are given to free resources on the Internet that will prove helpful.

If the word that you wish to look up is actually in the dictionary, these first two steps will be adequate. Unfortunately, there are two main reasons why the word that you want to look up will not be in the dictionary:

1) The word in the text will have the ending appropriate to its part of speech or tense, whereas the dictionary only lists the forms before they have been declined or conjugated. (Unfortunately the scope of this book does not include the topics of declension or conjugation.)

2) Words in Sanskrit combine with adjacent words in many situations and the letters at the join frequently change. The consequence of this is that the separate words that make up a ‘word’ found in a book may not be immediately recognizable. In order to be able to separate out the book word into its constituent parts, a third level of attainment is required – to learn the rules for joining. The last part of this book will introduce you to some of the main rules of so-called ‘sandhi’.

The principal problem of course is the alien nature of the script. In order to be able actually to learn the alphabet in its original form, it is necessary to learn to recognize the form of each letter. Ideally, you would write these yourself in order to help commit the letters to memory. None of this is intrinsically difficult but it does all take time.

In order to achieve the ‘level 1’ ability to pronounce and look up Romanized words in a glossary, you can expect to have to spend just a few hours reading the relevant parts of this book a couple of times. In order to be able to achieve ‘level 2’ ability, reading the actual script and looking up words in a Sanskrit–English dictionary, you must expect to spend several hours per week for a few months, with serious practice most days. You need not see this as a chore, however. This book aims to introduce the letters very gradually and present words for practice at the earliest opportunity. If you choose to use writing as an aid to learning, the script has great beauty and giving one’s full attention in calligraphy is itself a useful practice for stilling the mind. If you wish to go further and learn all of the rules for joining words, this will require serious study, together with the assistance of someone who can provide the solution after you have given up! This book will only provide you with a good idea of what is involved – far more interesting and rewarding than crosswords or solving cryptograms!

Any genuine spiritual aspirant will want to make this effort. Your reward will be to be able to verify for yourself the correct pronunciation and meanings of words. You will no longer be at the mercy of the authors, translators or editors of the books you read. You will no longer be worried that you have misunderstood the meaning of a term used in an Internet email discussion group or heard from a teacher. You will be able to check the original source material for yourself and look up the meanings of key words.

This book will not address anything beyond these simple aims. It will not tell you how to decline nouns or conjugate verbs. These terms are not even defined, in case you do not know what they mean! You will not discover how to construct sentences or all of the rules for combining words. In other words, this book will not teach you the language in even its most basic form. Suggestions will be given, however, to those daring few whose ambitions do stretch that far.

*Dennis Waite*

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#### **Habit and the over familiar George MacDonald**

*(Ian Gibbs sent me this article about George MacDonald with a note that C. S. Lewis was strongly influenced by MacDonald's work. The full article is on the ABC website entitled 'The Day of All the Year: George MacDonald on the Truth and Beauty of Christmas' by Daniel Gabelman)*

*Ian's note arrived close on the heels of other material dealing with the 'childlike' so I responded to him by returning the article with my comments (in italics).*

*Start of the article.*

A feeble child he came, yet not the less  
Brought godlike childhood to the aged earth,  
Where nothing now is common any more.

Julian's Christmas day meditations then continue to explore the divine condescension when he says that Jesus "came in poverty, and low / A real man to half-unreal men." As a result of this kenotic revelation of the real, "God shone forth from all the lowly earth" so that "now the Divine descends, pervading all" and "earth is no more a banishment from heaven." Instead, "we feel the holy mystery / That permeates all being: all is God's; / And my poor life is terribly sublime." Christmas hereby destroys the social conventions that have labelled one thing as more important than another, one person as more valuable than other.

"Every year, as Christmas approaches, I begin to grow young again. At least I judge so from the fact that a strange, mysterious pleasure, well known to me by this time, though little understood and very varied, begins to glow in my mind with the first hint, come from what quarter it may, whether from the church service, or a bookseller's window, that the day of all the year is at hand— is climbing up from the under-world. I enjoy it like a child ... Above all things, I delight in listening to stories, and sometimes in telling them."

In this way, Christmas not only legitimates art but gives license to levity, frivolity, and playfulness as well.

*Alan: If by this he is pointing to the possibility of re-enchanting the world, which is how I read it, then I agree it is a good way to look at Christmas. My particular angle on all this is of course the Trahernian restoration in adulthood of a childlike wonder at what is and this is not confined to Christmas.*

Evil—Sensing the objection that this view does not account for the evil and darkness present in the world, Smith asserts his belief in the priority of light over darkness: "I count Light the older, from the tread of whose feet fell the first shadow - and that was Darkness. Darkness exists but by the light, and for the light." MacDonald here presents a view that is an interesting variation of the Augustinian understanding of evil as *steresis*. For Augustine, evil has no ontological status but is merely parasitical of the good. Yet in MacDonald's view, while still derivative, evil is not a parasite but a servant. Thus, when asked how rejoicing can be good when there is evil and cruelty in the world, MacDonald (through Smith) responds: "Take from me my rejoicing, and I am powerless to help them. It shall not destroy the whole bright holiday to me, that my father has given my brother a beating."

*Alan: I wonder if we could consider evil as the inevitable result of our loss of childlikeness and absorption into what he calls the 'common'?*

Joy—"joy is the serious business of heaven."

*Alan: Yes, that's very much in line with Thomas Traherne.*

Childlike—MacDonald then unfolds the two ideas central to his notion of the childlike. The first is the eternal childhood of God for "He who is the Unchangeable, could never become anything that He was not always," while the second is the childlike child - that is, "the best child you can imagine." With the first MacDonald deflects the theological objection that Jesus is no longer a child but an adult, thus allowing him to extol certain aspects of childhood. Meanwhile the "childlike child" counters the criticism that many characteristics of children are not worthy of emulation. The sermon concludes with an exhortation to adults to partake in the day's childlike joy:

"Then be happy this Christmas Day; for to you a child is born. Childless women, this infant is yours - wives or maidens. Fathers and mothers,

he is your first-born, and he will save his brethren. Eat and drink, and be merry and kind, for the love of God is the source of all joy and all good things, and this love is present in the child Jesus."

*Alan: My main interest is in recovering and sustaining, to the extent that it is possible, the child-like perspective which is what Traherne called Capacitie and what could be referred to as primary or first-person awareness, the ground which is common to us all, and which the Anglican service never fails to mention as that in which we live, move and have our being.*

Essence of the matter—That Christ became a child is more than just a necessary condition of God becoming human; it is for MacDonald the moment that perpetually enables delight. Indeed, if it is true that MacDonald wrote his stories, as he states in "The Fantastic Imagination," "for the childlike, whether of five, or fifty, or seventy-five," and the "childlike" is a category created, exemplified and sustained by Christmas, then one could even say that Christmas undergirds all of MacDonald's artistic creation.

*Alan: Well said exclaims this 78 year old nipper!*

Carefree—MacDonald here inverts conventional religious expectations. Instead of Mrs. Cathcart's desire to be more careful, restrained, and pious during Christmas, Smith argues that Christmas makes one more carefree and fun-loving.

*Alan: As I said somewhere the other day, whenever the childlike awakens strikes, it seems to be mirthful.*

Time—Christmas is, therefore, the centre of MacDonald's faith and the moment to which all other moments point. As God's *fait accompli*, the birth of Christ is "time's intensest now" - the instant when past, present and future meet and temporality melds with eternity. For humanity in this era, Christmas itself is also a past, present and future event (in a more theological version of *A Christmas Carol*). This means, first of all, that Jesus was, is and always will be a child, but it also means that Christmas is behind the memory of, the present experience of, and the future promise of joy. Christmas is the day that "makes all the days of the year as sacred as itself," as he puts it in *Adela Cathcart*. It is, in other words, the moment which guarantees that eternity indwells history.

*Alan: "time's intensest now" is a great way to put it. If George was still around I'd ask him why couldn't "time's intensest now" be NOW? By that I'm suggesting what he is asking his readers to encounter through the Christ-child is the eternal isness of it all.*

Salvation— With such a theology, it is no wonder that MacDonald seemed to delight in subverting certain elements of conventional Victorian morality and that he felt no compunction in offering farcical and fantastic fairy tales as fitting responses to the day "the world was saved by a child." Perhaps in light of MacDonald's

understanding of Christmas, it could be said that fairy tales and other such stories for the "childlike" are not, for MacDonald, just an apt means of expressing a particular view; rather their playful levity somehow participates more fully than "serious" stories in the joyous reality of "the day of all the year," the day when God gave "a Child for king."

*Alan: My second question for George would be – if we rediscover the Childlike, is not that salvation? That is, we are saved from the 'common' and restored to wonder, joy, etc., the God as all that is which he points to somewhere. Perhaps the following explains what I'm trying to get at:*

The sudden insertion of the "child's heart" is not accidental. Julian's extended reflections echo the season in which MacDonald sets the story, so that just as the child Christ is born into the darkest, coldest season of the year for the redemption of humanity, so Julian's concept of eternal childhood is birthed just at the moment of his greatest doubt and despair.

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#### **Simplicity as our Problem by Joseph Bray**

*This is a response to Fiona Jenvey from 'What's it all about anyway' blog at: <http://josephbray.wordpress.com/2012/08/02/douglas-harding-continued/>*

I went to one of Douglas' workshops about 10 years ago. At that time he was profoundly deaf and this severely limited his capacity to participate. Nevertheless, I was aware that I was in the company of someone who, in time, will probably be considered one of the greatest mystics of the past several hundred years. Which amounts to nothing really, as it is not about having rubbed shoulders with some celebrity guru. Indeed it is not about him at all. It is about you, about me, and our ability to bear witness to our own true nature, to our divinity.

What I found disarming was the simplicity of seeing into one's own real nature. There is no need to spend 25 years staring at a wall, no need to read arcane scriptures; no need for purification, transmission, merit, accomplishment, or anything else that needs practice. It is simply noticing the 'no-thing' which is aware of what is seen, heard, felt, etc.

And its simplicity is the problem. It's not exotic enough for us; it does not come with bells or whistles. At the same time, paradoxically, we don't want it because it is too radical. It threatens the hegemony of the ego, the 'I, me, mine' that sits on the throne, and pretends it is God.

'Is that it?', I said, and went back to my usual ways.

To glance inwardly is all that I need to do, and I can do it in an instant. Indeed I *must* do it in an instant, and only *for* an instant. I must do it again and again, in each instant that it occurs to me to do it.

That is where the practice lies. But I can't be bothered to do it again and again. After all, what's the point? No host of angels singing, no celestial light. Just the simple presence of what is, free for a moment from the tyranny of the little 'me' who wants to believe that it is 'I' who have been the seer, the hearer, the feeler.

So I have to admit that I'm not ready for such a radical, simple message. Maybe tomorrow.

In the meantime, I'm much more comfortable with the delusion that I need to practice, to purify, to go on retreats, meditate harder, longer, better. That way I can continue to turn away from seeing who I really am. Because I know that to see who I really, really am will cost me, as Douglas has said, precisely everything.

*Joseph Bray*

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### **Transparency quotations from Alan Mann**

*We have been talking about this quotation from Emerson's essay Nature:*

"We return to reason and faith. There I feel that nothing can befall me in life, -- no disgrace, no calamity, (leaving me my eyes,) which nature cannot repair. Standing on the bare ground, -- my head bathed by the blithe air, and uplifted into infinite spaces, - all mean egotism vanishes. I become a transparent eye-ball; I am nothing; I see all; the currents of the Universal Being circulate through me; I am part or particle of God."

*This sort of experiencing is reflected in some of the Emily Dickinson poems and I wonder to what extent they discussed experiences of this sort when Emerson and Emily met at the Dickinson home at Amherst.*

*Coincidentally Andrew Hilton sent the following to me yesterday. It is an extract from a talk by Rabbi Rami Schapiro which, in turn, draws on a letter written by Rabbi Yosef Yitzhak Schneersohn, the sixth Lubavitcher Rebbe.:*

"When my father asked me to direct the newer *hasidim*, he said to me, 'The right way to direct a Jew is to see him or her as a reflection of the primeval thought of Adam Kadmon.'"

"What does this mean? Adam Kadmon is the state of pure transparency in which the light of God flows through you without distortion. This is the rung of being we call 'Child.' On this rung the love between God and creation is unconditional; there is nothing that one needs to do other than to be. Yet the Child longs to descend into the world of action and the rung of Servant where it can carry out the will of God.

"Now, you might think that the rung of Child and the rung of Servant are separate, the former being higher than the latter. But, this would be an error. Hence my father challenged me to see the Child in the Servant, that is to see that the Light of God so clearly present on the rung of Child is no less present on the rung of Servant; that being and doing are not separate but part of a single reality.

*And this turns out to have an interesting connection to what George MacDonald is saying about 'child' in the above.*

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#### **A Taxi Tale from Thomas Petruso**

A Sufi parable tells of a woman, desperate for knowledge, who visited a nearby sage of great repute, begging to be shown the way to the Tree of Knowledge, promising her total devotion to the task. The sage gave her some instructions and wished her godspeed. Following the simple instructions led her on a long journey, step-by-step, including many arduous challenges. After forty years and much tribulation, she arrived at a small house which, to her shock and amazement, she recognized as the very house from which she had started out. There in the courtyard she indeed saw what she instantly recognized as the Tree of Knowledge, under which sat the very same sage.

"I don't understand. Why didn't you just tell me, so long ago, that the Tree of Knowledge was in my own courtyard; I could have been spared these decades of seeking", she cried.

Said the sage: "Because, for one thing, you wouldn't have believed me, and for another, the Tree of Knowledge bears fruit only once every forty years and you needed to pass the time." (adapted loosely from Idries Shah)

Asleep at the wheel of a parked night taxi,  
 Awakened by snowflakes against a black sky  
 A stranglehold question: Why is there anything?  
 Unfolds into: If there were nothing instead of anything,  
 Where would(n't) that nothing be? One gasps for breath.

Forty years ensue.

Still wondering about that mystery void,  
Striving to answer but not having a tongue  
Sudden understanding dawns: when you arrive  
At no-place, Mind is already being there,  
Pre-existing, at home in the source of all.

Relief is short-lived.

A sage appears and asks: But what, then, is mind?  
After throwing that question into the void,  
Another comes back from Mind: Who wants to know?  
Everything perceived, exactly as it is,  
That's the who, Mind's mirror; where is the where? Here.

But that's not quite all.

While reflecting a dazzling array of trees  
Washed in primavera's stark, pale luminance,  
The Lover, sotto voce, lets it be known  
That neither mirror nor its objects are other  
Than entry to the loving Heart of It All.



*Thomas Petruso*

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**On Dialogue from Barry Hora**

*“Shared meaning; dropping concepts, beliefs, agendas/goals and paying attention inwardly, this opens NOW to new capacities; allowing feeling of the stillness energy – collectively sharing this feeling with others allows the flow of love, thus giving love a chance”.*