

READINGS at MOVEMENTS INTENSIVE Corfu 2012

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In the teaching of the Work the idea of *Prayer* and the idea of Self-Remembering are so closely connected that the one cannot be separated from the other. Without Self-Remembering, Prayer is impossible. Let us look at what this means. A man as he is cannot pray. That is, a man in his ordinary daily state cannot pray. In order to pray a man must be in a state of Self-Remembering. To pray as one is, in one's ordinary state, is to pray in a state of sleep, and to pray in a state of sleep is useless. Nothing can happen...

When a man prays for enlightenment he prays that he may see things as they really are, apart from his imagination and his subjective ideas... When a man prays for enlightenment he prays for Objective Consciousness....

But you must realize that if a man prays for enlightenment, say about himself, he is praying to awaken if a man fully awoke to himself and saw himself as he really is, that is, objectively, he would go mad. It is better to think of praying for more understanding.

The next thing that the Work says of Prayer is, that all three centres in a man must pray.



Question: There are two rivers – how can a drop go from the first to the second?

Answer: It must buy a ticket. It is necessary to realize that only he can cross who has some real possibility of changing. This possibility depends on desire, strong wish of a very special kind, wishing with the essence, not with the personality. You must understand that it is very difficult to be sincere with yourself, and a man is very much afraid of seeing the truth.

Sincerity is a function of conscience. Every man has a conscience – it is a property of normal human beings. But owing to civilization this function has become crusted over and has ceased to work, except in special circumstances where the associations are very strong. Then, it functions for a little time and disappears again. Such moments are due to strong shock, great sorrow, or insult. At these times conscience unites personality and essence, which otherwise are altogether separate.

Views from the Real World, G. I. Gurdjieff



Loving kindness is not unique in its ability to be cultivated. We can cultivate any mental quality. Most of us have intensified our fear and anger by holding so often to the contents of the mind as being all we are. Practice indeed perfects, and we have perfected our fear to a frightening degree. Practicing envy or anger cultivates the re-arising of indignation and resentment. Practicing loving kindness encourages the recurrence of mercy and awareness and the letting go of the hindrances to the heart--the self-interest, the fear, the separatism, the judgment, which limit our direct participation in the mystery.

Mercy is the opposite of judgment. It is a heartfelt opening rather than a mindless closing. It affirms a sense of the appropriate. Mercy is the essence of responsibility, a broad firmament from which to respond as opposed to the

narrow ledge of life-limiting reaction. To re-act is to act out, again and again, our inner pain with the same old suffering. Mercy unites; judgment separates. Mercy is the voice of the unitive, of our "natural goodness." Judgment is the cold wind in the abyss between the heart and the mind. Mercy does not judge its own absence. It is open even to our closedness. Judgment regards everything with an equal mercilessness. Judgment wounds; mercy heals.

Stephen Levine

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EXCERPTS from *THE REALITY OF BEING* by Jeanne de Salzmann

Real "I" comes from essence. Its development depends on the wish of essence – a wish *to be* and then a wish to become *able to be*. Essence is formed from impressions that are assimilated in early childhood, usually up to the age of five or six when a fissure appears between essence and personality. In order to develop further, essence must become active in spite of resistance from the pressure of personality. We need to "remember ourselves" for our essence to receive impressions. Only in a conscious state can we see the difference between essence and personality. (p. 13)

The possibility of receiving a more subtle vibration arises only at the moment when I know my incapacity and my refusal. Because I know it, there is an opening to vibrations of a different density, as passing a threshold. By an action that comes from an immediate understanding of being insufficient, the body as a whole lets go in order to be attuned to the Presence. I begin to see that there are infinite degrees of sensation which represent an unknown world.

I need stillness and great sensitivity to have a sensation of a Presence in my body. This sensation comes not from tension but from a contact that is revealed to me. My body is centered, not tensing in any direction. It does not tend upward; this is not its nature. It does not pull me. I do not pull it. There is no tension. I feel free. My totality is no longer threatened. I see that sensation is like an act of obedience to this Presence. The need to open is what we call prayer. (p. 65)

At the center of our work is the wish to live in a more real way. But as soon as we begin, all the resistance is here, which makes us lie and deny our wish. We

do not have a sensation of ourselves or a feeling of ourselves. So, in saying and thinking "I," what we affirm is not something we recognize as real. Here is my lie – affirming myself without having the taste of truth, the taste of reality. But I cannot hold on to a lie and the truth at the same time. To know what I am, I have to make room, to give up my lie for the feeling of truth. My struggle is a constant effort to be free of this lie and find again what is true at the center of my work. For this I need to have a point of reference, a certain feeling in myself that is always here, always the same – my actual understanding of what it is to be a conscious being. Each time I work, I have to make contact with this feeling. This contact, which may be less or more, is a relation that depends on a voluntary attention. It is my measure, the measure both of my capacity and the quality of my moment of work. (p. 91)

We come together because we each feel the necessity to become conscious of ourselves. So long as I am what I am – that is, think as I think and feel as I feel – I will know nothing true, nothing real. I need to become conscious of my way of thinking and feeling, which conditions all my actions. Only the perception of truth unites. Real work together, cooperation, comes from a common understanding of truth, from the fact that we each see the truth and feel the necessity to put it into action together. The basis of this Work is not a special approach, a special method or special conditions. It lies, above all, in opening to another order in oneself and in others. Life is relation and working together, cooperation, seeing things together, feeling together, living together. This relation requires the same intensity at the same level and time, or it is not "together." (p. 107)

I begin to understand that silence does not come because I seek to become silent. It comes when the mind sees the process of thought and its conditioning by the known. For this it must observe as one watches a beloved child, without comparing or condemning. One observes in order to understand. It is only when I know this conditioning that silence and tranquility are sought not for security but for the freedom to receive the unknown, the truth. Then the mind becomes very quiet. This opens the door to a state that is reality, with immense possibilities. The mind is no longer an observer of the unknown. It is the unknown itself.

The wish to be conscious is the wish *to be*. It can only be understood in silence. (p. 167)

As an exercise, given by Gurdjieff, I divide my attention into two equal parts. The first half I direct to sensing the process of my breathing. I feel that when I inhale the air, the greater portion, after passing through my lungs, returns

outside, while a small portion remains and settles in me. I feel that this penetrates inside, as though spreading through the whole organism. As only one part of my attention is occupied in observing the breathing, all the associations continue to be noticed by the free part of my attention.

I then direct this second part to my brain, trying to observe clearly the entire process that takes place, and I begin to feel something very fine, almost imperceptible, freeing itself from the association. I do not know what this “something” is, but I see it appear – small, light, so delicate that it can be felt only after practice brings the sensation of it. Half of my attention remains occupied with the breathing, and I feel the two at the same time.

Now I direct this second part of my attention to assist at this fine “something” in my brain to flow, or rather fly, directly toward the solar plexus. What takes place in the brain is not important. What is important is that what appears must flow directly to the solar plexus. Consciously, I concentrate on this, and at the same time I feel that I am breathing. I have no more associations. And I feel more fully that “I am,” “I can,” and “I can will.” From the air and from the mind, I receive food for different bodies, and I see them with certainty the two real sources from which the “I” can be born.

The practice of this exercise brings the possibility of an active thought, and with active thought the “I” becomes stronger. (p. 196/197)

Each person has an ideal, an aspiration for something higher. It takes one form or another, but what matters is the call to this ideal, the call of his being. Listening to the call is the state of prayer. While in this state, a man produces an energy, a special emanation, which religious feeling alone can bring. These emanations concentrate in the atmosphere above the place where they are produced. The air everywhere contains them. The question is how to enter into contact with these emanations. By our call we can create a connection, like a telegraph wire, which links us, and take in this material in order to let it accumulate and crystallize in us. We then have the possibility to manifest its quality and help others understand – that is, to give it back. True prayer is establishing this contact and being nourished by it, nourished by this special material, which is called Grace. As an exercise for this, we breathe in air, thinking of Christ or Buddha or Mohammed, and keep the active elements that have been accumulated. (p. 198/199)

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A.H. Almaas – Diamond Heart, book 1, chap. 7
Truth and Compassion

A.H. Almaas: Today I want to discuss the relationship between truth and compassion. It should be useful to everyone. We'll elucidate the meaning and significance of each of these concepts. Before we go on, does anyone here know the color that is associated with compassion?

Student: Green.

A.H.: It's important to know that, so that we can understand this story. In Sufi lore Khidr means "the green one." You have heard the story before, but today we'll look at it from a different perspective. It's called:

The Land of Truth

"A certain man believed that the ordinary walking life, as people know it, could not possibly be complete.

He sought the real Teacher of the Age. He read many books and joined many circles, and he heard the words and witnessed the deeds of one master after another. He carried out the commands and spiritual exercises which seemed to him to be the most attractive.

He became elated with some of his experiences. At other times he was confused; and he had no idea at all of what his stage was, or where and when his search might end.

This man was reviewing his behaviour one day when he suddenly found himself near the house of a certain sage of high repute. In the garden of that house he encountered Khidr, the secret guide who shows the way to Truth.

Khidr took him to a place where he saw people in great distress and woe, and he asked who they were. 'We are those who did not follow real teachings, who were not true to our undertakings, who revered self-appointed teachers,' they said.

'But if you have ignored the Signs, how can you be happy?' asked the traveler.

'Because we chose happiness instead of Truth,' said the people, 'just as those who chose the self-appointed chose also misery.'

'But is happiness not the ideal of man?' asked the man.

'The goal of man is Truth. Truth is more than happiness. The man who has Truth can have whatever mood he wishes, or none,' they told him. 'We have pretended that Truth is happiness, and happiness Truth, and people have believed us, therefore you, too, have until now imagined that happiness must be the same as Truth. But happiness makes you its prisoner, as does woe.'

Then the man found himself back in the garden, with Khidr beside him.

'I will grant you one desire,' said Khidr.

'I wish to know why I have failed in my search and how I can succeed in it,' said the man.

'You have all but wasted your life,' said Khidr, 'because you have been a liar. Your lie has been in seeking personal gratification when you could have been seeking Truth.'

'And yet I came to the point where I found you,' said the man, 'and that is something which happens to hardly anyone at all.'

'And you met me,' said Khidr, 'because you had sufficient sincerity to desire Truth for its own sake, just for an instant. It was that sincerity, in that single instant, which made me answer your call.'

Now the man felt an overwhelming desire to find Truth, even if he lost himself.

Khidr, however, was starting to walk away, and the man began to run after him.

'You may not follow me,' said Khidr, 'because I am returning to the ordinary world, the world of lies, for that is where I have to be, if I am to do my work.'

And when the man looked around him again, he realized that he was no longer in the garden of the sage, but standing in the Land of Truth."

(Idries Shah, *Thinkers of the East*, pp. 66-67.)

A.H.: I keep re-reading this story--perhaps I've read it to you ten or twenty times--because it is the single most important truth we have to work with, and because it is a truth that people keep forgetting.

Not only is it the single most important truth, it is also the most practical truth, the most helpful truth, and the best advice I could ever give you for absolutely all situations. As Khidr said: he lives in the ordinary world, what he calls 'the world of lies,' where everybody lies, wants their lies, is looking away from the truth, not liking the truth about themselves and others. We have a tendency to regard truth as our enemy, and we think usually that lies are our friends.

We try to avoid truth at all costs, because we think truth will hurt, we think that truth will take things away from us, that truth will deprive us of things, that truth will put us into unpleasant situations. So we try to protect ourselves against the truth with lies. And when we do that, we live the life of lies, we live in the world of lies.

So let's see more about truth, lies, compassion, and the relationships between them. I think we know more about lies than anything else. We're experts. Everyone's an expert at lying to himself and others. We've been doing it for years and years. And it's very important now to see that attitude we usually have: that truth is our enemy. That's why there are such things as avoidance, repression, resistance. If we didn't think the truth was our enemy, we wouldn't resist and repress our emotions, we wouldn't try to avoid seeing the truth. Not only that, but usually we aren't even aware of the fact that we reject the truth, and fight it. If you can see that you resist truth, already one layer of lie is removed.

If you look at the work you've done in this group so far, it's essentially uncovering the lies and seeing the truth, always aiming at the truth. In our work here, we understand that the lies of the personality provide valuable clues to the hidden truths of essence. I think I don't need to say much to you about the importance of the truth for one's understanding of oneself, one's realization, one's freedom. We all know that, even though our unconscious may still resist.

And I think you also know the importance of compassion. But let's talk a little more about just what compassion means. Usually compassion is seen as a desire to alleviate someone else's pain. Compassion is experienced as a desire to help. We rarely feel compassionate if someone isn't hurting. So we connect compassion with pain and hurt. However, this is only the elementary level of compassion, emotional compassion.

But remember the story. Khidr, the green one, the symbol of compassion. Was it his role to alleviate pain? What did he do?

S.: He told the truth.

A.H.: Yes, he told the truth. And that's the real function of compassion. It leads to the truth. The point of compassion is not to eliminate suffering, but to lead a person to the truth, so that he will be able to live the life of truth. This is an important fact that we tend not to see because our ideas about compassion are not accurate. Look at your life, for instance. What kind of compassion have you believed in and acted from? It's obvious for most of us where our prejudice lies. Our compassion has not been on the side of truth, it has been on the side of feeling good.

This is not the compassion of essence, it is the compassion of emotions. It is understandable that it hurts to see someone hurting. Sometimes you feel compassionate towards yourself when you are hurting, and this compassion helps. So what is the relationship between hurt, truth and compassion?

Compassion is a kind of healing agent which helps us to tolerate the hurt of seeing the truth. The function of compassion in the Work is not to reduce hurt; its function is to lead to the truth. Much of the time, the truth is painful or scary. Compassion makes it possible to tolerate that hurt and fear. It is on the side of truth, and helps us to persist in our search for truth. Truth will ultimately dissolve the hurt, but this is a byproduct.

In fact, it is only when compassion is present that people will allow themselves to see truth. Where there is no compassion, there is no trust. If someone is compassionate toward you, you trust him enough to allow yourself to be vulnerable, to see the truth rather than reject it. The compassion doesn't alleviate the pain; it makes the pain meaningful, makes it part of the truth, makes it tolerable.

This way of viewing compassion makes a tremendous difference in our lives. Seeing compassion as a guide to the truth rather than something to alleviate hurt, can change the way we behave toward ourselves, our friends, everyone. Although it may seem a subtle difference, the one perspective will take you away from truth and the other will take you towards it. One will keep you unconscious, one will help you learn the truth.

We protect ourselves from pain, from fear, from our unconscious generally to protect ourselves from the truths in our unconscious. This also "protects" us from the truth of who we are, from our essence. We try, believing we are acting compassionately, to protect others from the same. But is that compassion?

We live our lives trying to protect the people closest to us from the truth, because we think they will be hurt. We protect ourselves from the truth, because we think we will hurt. We think it will be too much for us.

We are not saying that the emotional kind of compassion--wanting to alleviate your own or someone else's suffering—is bad. Especially in the beginning, when you begin to work on understanding yourself, this kind of compassion can be beneficial and useful. But if what you

are interested in its essence, emotional compassion can be a barrier. To get to essence you must work with true compassion, the door to the truth. It is not a matter of seeking misery or seeking happiness, as the story said--the point is the truth.

It is amazing to look at our lives and see how much we act from the perspective of emotional compassion, from the perspective of seeking happiness rather than truth.

We can see for instance how we want to protect our parents from the truth of who we are. Some of us say, "How can I be happy? My mother isn't, so how can I be?" Or, "How can I be strong, if my father is sitting there being weak?" So we push these truths away from us. And in a sense we do it out of compassion, the compassion of a child who sees hurt and can't tolerate it. So from then on, we believe that compassion is a kind of protection. That's how it starts--the burial of the truth and of our essence.

There's another interesting relationship between truth, pain, and compassion. Most of you who have learned to experience compassion--the Sufis call this the green "latifa," which means "subtlety"--have seen that it usually arises through seeing the truth. When you see the truth, you feel hurt, and when you allow yourself to feel the hurt, compassion opens. Usually compassion opens when a person allows himself to experience pain, and that pain usually comes by seeing the truth about yourself or your situation. If you don't allow yourself to feel hurt, you can't feel compassionate. That's how our organism functions.

So there is a reciprocal relationship between truth and compassion, and there is a connection between these things and suffering. But the suffering is not the point; suffering is something in between that we go through. From the perspective of essence, it is irrelevant. The important part is truth, the truth about who we are, no matter how much hurt, suffering, fear it takes to get there. Sometimes the pain is there so that the person will learn the truth.

Did I tell you the story about the woman who was taking care of an older woman who was dying? She is a student I see weekly. Week after week, she came to me crying, suffering, talking about the old woman in the hospital who had suffered so much in her life, and how she was always in pain now. Every week the student would come and cry about this woman, and finally when the old woman died, the student cried even more, and she was angry at God. She asked, suffering, in pain: "What's it for?" Good question. What's it for? She wanted me to answer! But there is an interesting answer. The old woman taught the student compassion. Through knowing the old woman, her heart opened, and she experienced the green subtlety as she never had before. The suffering led her to that place, to the opening of her heart. It is something that is necessary to complete the

essence. And the old woman also learned what compassion was, through the student.

From the perspective of the universal level of essence, what happens in terms of the difficulties of our lives, or the happiness and joy, are not as important as the development of essence. Our whole lives are for that. We see too from this perspective that it is not the truth which actually brings suffering, but the lies.

The suffering is already there, as a result of the lies. The truth simply exposes it. And when it is exposed, the person can let go of it. So the truth is compassionate in that way. It can eliminate suffering by exposing the lies that actually cause it.

When you know more completely what compassion is, and what truth is, you will see that compassion is the door to the truth. You will go through all kinds of suffering, and compassion will keep the corridor open for you, and you will see that at the end of the corridor is truth. A state of essence which is truth. Essence as truth.

Which brings us to the question of "What is truth?" Let's begin, again, with the ordinary sense of truth, the one we understand at the beginning of our work. We see truth, let's say, as a characteristic of a statement or a perception. We say, "This statement is true," or "This statement is not true," or "This perception is true," or "This perception is not true." This is the ordinary understanding of truth. When we work on our unconscious, finding out the truth means finding out what is actually there, finding out our actual beliefs, our unconscious motivations and conflicts. First we see the truth of our defenses themselves. We see that they exist, and begin to identify them, and through observing our lies, we can see the deficiencies we feel underneath those lies. We discover how often we believe the opposite of our real unconscious beliefs or feelings. We unconsciously feel we are weak, and so we create a lie in the form of a belief that we are strong, a belief even that we feel strong. So it will be difficult to uncover that feeling of weakness, and it is important that compassion be present for that to happen.

Let's look for a moment at your actual experience when you're working, when you're going through a lot of pain in the process of seeing the truth about yourself. Why do you do it? When people come here, to do the Work, they tell me, "What I want is to get rid of this difficulty, I want a boyfriend, I want a new job, I want a new car, I want to stop being afraid all the time." But when you are actually going through the Work, when you are suffering, are you thinking, "I am doing this because I want to get rid of my fear"? Are you thinking, "I am going through this because I want to get a girlfriend, or a boyfriend"? Is that what happens here? It is not what happens here! You forget about all these things. There is a very strong motivation, which says, "Yes, I want to experience this." A lot of the time, when you really get into it,

that tremendous impulse is there. What is that desire? Where does it come from?

When you really get into seeing things about yourself, it's very painful. You say, "Oh, am I really that jealous?" Or, "Am I really that dependent, or that angry?" You don't like it, but something in you says, "I want to feel this, get to the bottom of it." Nobody's making you do it. So in that moment what is compelling you?

In the middle of the experience, it's no longer the motivation you thought you had; that motivation is not in your mind any more. It is somehow your desire to see the truth. Seeing the truth seems to be fulfilling in itself, it seems to bring some subtle pleasure and joy. So you want to see it regardless of how difficult it is.

So looking at this experience can take us closer to what truth is. It is no longer a question of what is a true statement or perception or not. There is something more. It is not simply feeling, "I am seeing true things." There is something more, and something more subtle. It is, in a sense, that the truth wants itself. When the truth is manifesting itself, you want it. The essence wants to realize itself, and the more truth there is, the more it is realized. And when you're working the impulse comes from such a deep place, you don't even think about it, you know you are just pushed, or attracted. And that's what is called the love of truth for its own sake. You want it not because you want to get rid of your fear, or to achieve this or that, but simply because you want to possess the truth. The truth itself is what you want. You might be in the middle of tremendous pain, but somehow the truth makes you go through it, and it's fine.

What is the truth, in that situation? It is such a deep, compelling desire that when it is there, nothing can stand in its way--not fear, not pain. We all have that impulse, but usually we cover it up. Only those times when we really get into the reality of what's happening, do we have that sense of truth. With it we have a sense that we're more real, more there; that reality is more there, that there is something there that is significant, meaningful, somehow life-fulfilling, regardless of whether it's joyful or painful because it is the truth. Somehow your experience becomes pregnant with something, full of something. There is a fullness, a satisfaction, that doesn't come any other way. There's a part of us that is more there. Everything around us seems more real, more concrete, more embodied.

These kinds of moments cannot be logically explained. You can know them only by tasting them.

But those moments are the clues to something about truth. And the more truth we are experiencing, the more that sense exists that "Yes, there is something there that I want." Now, what is it we want about the truth?

As we get more present in our bodies, in our bellies, we can get closer to our essence which is truth, which is what makes us know what is true, what is false, not from logical deduction, or from the unconscious. You just know. You are close to that subtle sense which is truth. After a while you see that for you, truth is no longer a judgment of certain situations or statements, but has an existence of its own. Essence is truth, then.

Then you will know where that satisfaction and joy has been coming from, every time you feel the truth in you, the truth about you in a situation. All this work we do on seeing the truth has been to lead to that truth, the truth of essence.

As we have said, the process of learning to see the truth will bring up a lot of pain, fear and humiliation. So when you are faced with the choice of seeing the truth about yourself or someone else, or avoiding the pain, which is the compassionate action? If you choose to hide the truth in any situation, no matter how devastatingly painful it might be to face it, you are sentencing yourself to living in the World of Lies.

So you see, there is a beautiful kind of cause-and-effect relationship between truth and compassion. They go together. Compassion leads to truth, truth to compassion; and what makes us avoid either or both of them is usually pain. We want to feel good. We want to protect our beliefs, our ideas about who we are. We want to protect ourselves from seeing the truth about others. We all have these cherished beliefs about who we are, who others are, how things are, how things are supposed to be. Seeing through these could bring pain, could bring fear. But that is because we believe the lies. We think the lies are the truth, because we don't trust the truth itself. But the truth itself is the point, regardless of whether it accords with our beliefs. You see in your work on yourself that the truth is often not in accord with what you believe about yourself. A lot of you have discovered, for instance, what love is. It's not what you thought. When you discovered what value is, it wasn't what you thought, was it? When you felt fulfillment, was it what you thought? But letting go of what you thought was painful, wasn't it? It was scary. You fought tooth and nail--"No! I won't let go of that one," you said. But the more you let go, the more you experience the real thing.

It's interesting too that compassion goes along with trust. Trust and compassion are almost the same. And a lot of time we don't trust the truth, but the truth is the best thing for us. And when we don't trust the truth, we don't have compassion for ourselves.

Dedicating ourselves to seeing this truth, and living according to it, means, in time, going all the way. All the way to the knowledge that truth is truth, regardless of your situation, regardless of whether you like it or not. The fact that it scares you, won't make it false. What is, is. Who we are, the way

reality is, that's just the way it is. If you are compassionate toward yourself, you will let yourself see that truth. The Work, and life itself, are a matter of seeing the truth, knowing the truth, and being the truth. And there is something about the life of truth, the life of essence, the meaningfulness of it, the significance of it, the depth of it, the subtle, intrinsic joy and satisfaction in it, such that when you experience it you don't want anything else, and you are willing to see through anything to have the truth. It is closer to who you are than anything else.

We usually want to hold on to our beliefs, our conceptions of ourselves, thinking that if we let them go we will lose something we cannot live without. But when you have compassion for yourself you begin to trust yourself, and begin to see that it is the truth that saves you, finally.

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THERE IS A COMMUNITY OF THE SPIRIT,
JOIN IT AND FEEL THE DELIGHT OF WALKING
IN THE NOISY STREET AND BEING THE NOISE.
DRINK ALL YOUR PASSION AND BE A DISGRACE
CLOSE BOTH EYES TO SEE WITH THE OTHER EYE.
OPEN YOUR HANDS IF YOU WANT TO BE HELD.
SIT DOWN IN THIS CIRCLE.
QUIT ACTING LIKE A WOLF, AND FEEL
THE SHEPHERD'S LOVE FILLING YOU.
AT NIGHT, YOUR BELOVED WANDERS.
DON'T ACCEPT CONSOLATIONS.
CLOSE YOUR MOUTH AGAINST FOOD.
TASTE YOUR LOVER'S MOUTH IN YOURS.
YOU MOAN, "SHE LEFT ME." "HE LEFT ME."
TWENTY MORE WILL COME.
BE EMPTY OF WORRYING.
THINK OF WHO CREATED THOUGHT!
WHY DO YOU STAY IN PRISON
WHEN THE DOOR IS SO WIDE OPEN?
MOVE OUTSIDE THE TANGLE OF FEAR-THINKING.
LIVE IN SILENCE.
FLOW DOWN AND DOWN IN ALWAYS
WIDENING RINGS OF BEING.

Rumi

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Zenrin 1

Zenrin

Nothing is hidden.

Since the beginning of time, truth is as clear as day light.

The old pine tree expounds his supreme teaching.

Every tiny bird is the eternal truth.

There is no such place where thoughts are.

It is like looking for birds footprints in the sky.

From above, not a single shingle to cover.

From below, not a single rock to place foot on.

Sitting silently, doing nothing,

the spring comes and the grass grows by itself.

The previous water and the water yet to come,
now and for ever flow.

Past and future overlap and complete each other.

One word determines the future of the whole world,

one sword cuts between heaven and earth.

If you don't find it within you, where else will you look for it?

If you want to know the way going up the mountain,
Ask the one who continuously travels it up and down.

The morning fog travels one way with the wild geese,
autumn waters are at one color with the sky.

If you don't believe, check in September, check in October

yellow leaves falling, falling, filling up the mountains and stream.

The wild geese do not try to cast their shadow,
the water does not try to reflect it.

Cup your hands, fill them with water and you have the moon.

Embrace flowers and their smell shall cling to your clothes.

Mountains and rivers, the great earth,

are all holding on to the essence of itself.

The mountain voice speaks but one language,

the lines and slopes of the hills – Aren't they the Buddha body.

In the open space there is no forward, no backward.

There has never been two ways.

The birds have never heard of East and West.

Day by day the sun rises, and day by day it sets.

Continuously it moves on, always at the point where nothing ends.

Sitting unmoving, waiting for the uprising of the white clouds,

wind blows, the flowers are still falling.

A bird's cry, the mountain's colors, silence goes deeper.

/ Zenrin 1

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Zenrin 2

To rescue the life, he must die.
Only when completely destroyed, peaceful rest comes.
The day does not wait for the sun in order to become hot,
wind does not wait for the moon in order to become cool.
If you don't kill it, it will kill you.

Waiting to rule the world of thoughts
and wanting to understand the nature of the self,
are the two great diseases of spirituality.

A sword cannot cut itself, an eye cannot see into itself.
You must see the sun in the rain, and carry water from the heart of fire.
Ride a horse along a sword's blade
and hide amongst the flames of the fire.
You cannot grasp this by thought but you cannot seek without using it.

Be like a tiger, but with horns.
Be like a bull, only with the tail.
Sail the water and do not mistake the mountain to be moving.
Raise the sail; it only looks as if the cliffs are running away.

Blue cliffs are cliffs onto themselves,
while clouds are clouds onto themselves.
The spring view does not carry high or low.
The branches, loaded with flowers,
naturally grow some short, others long.

I live, but not in heavenly dreams.
I should enter death without fear of hell.
Holding the hoe's handle but my hands are empty,
riding the buffalo, and in the same time walking.

As I sleep into the forest, I shall not move a single blade of grass.
As I step into the water, not a ripple shall I stir.
If walking down your street you shall meet an enlighten person,
do not greet him with words, neither in silence.
Meeting they are laughing, laughing,
leaves are falling on the path going into the forest.

Looking at the sky with two feet straight, free from truths and lies.
This bird has been encaged for many years,
today for the first time, flies along with the clouds.'

/ Zenrin 2