

Tagore on listening.

*Aami Kaan Petey Roi
O Aamaar Aapon Hriday Gahan-Dwaarey
Baarey Baarey Kaan Petey Roi,
Kon Gopan-Baasir Kaannaa Haasir
Gopan Kauthaa Sunibaarey –
Baarey Baarey Kaan Petey Roi.
Bhromar Setha Hoi Bibagi
Nibhrito Neel Paudmo Laagi Rey,
Kon Raater Paakhi Gaai Ekaki
Songi Biheen Aundhokaare
Baarey Baarey Kaan Petey Roi,
Ke Se Mor Kei Baa Jaaney,
Kichhu Taar Dekhi Aabhaa.
Kichhu Paai Onumaane,
Kichhu Taar Bujhi Naa Baa.
Maajhey Maajhey Taar Baarotaa
Aamaar Bhaasai Paai Ki Kautha Rey,
O Se Aamaai Jaani Paathaai Baani
Gaaner Taaney Lukiye Taarey
Baarey Baarey Kaan Petey Roi.*

One is in enormous silence and wakefulness! One thus just listens! Listening without any thought interrupting! Listening again and again---unabated! Listening to a solitary bird singing deeply in the dense darkness of the night! Listening to a busy bumblebee going round and round on a blue lotus in seclusion! Then one all of a sudden goes centripetal! And starts listening to 'I' hiding inside with its pleasures and pain, its hope and despairs, its expansions and contractions, its need and greed, its confidence and confusion, with its suppressed *Kanna* (tears) and *Haasi* (laugh) along with all the concomitant & constant chattering! One listens and listens---ears are indeed alert!

And then the miracle happens! 'I' drops and one 'knows' the un-knowable, one sees a strange dazzling Grace, one receives a hint of the Holy beyond all comprehension. Is it ever possible to capture His Messages in words and linguistics? But still He goes on sending superb and melodious Messages, but carefully hiding Him somewhere right in one's inner being! Ears are alert again to listen!

Zen perceptions: -- (A Kriyaban from USA has communicated these wonderful perceptions from Rochester Zen Center).

- 1 If you would clearly see the truth, discard opinions pro and con.
- 2 To be in dislike and like, is nothing but the mind's disease.
- 3 Our choice to choose and to reject, prevents our seeing simple truth.
- 4 Both striving for the outer world as well as for the inner void condemn us to mind.
- 5 Attempts to stop activity, will fill you with activity!

6 If there's a trace of right and wrong, Awareness is lost, confused, distraught.
7 When this non-divisive Awareness is undisturbed, then nothing in the world offends.
8 And when no thing can give offense, then all obstructions cease to be.
9 If all thought-objects disappear, then the thinking-subject (the thinker) also drops
away.
10 For things are things because of mind, as mind is mind because of things.
11 But those who hold to narrow views are fearful and irresolute; their frantic haste just
slows them down.
12 If you're attached to anything, you surely will go far astray.
13 Both gain and loss, and right and wrong -- once and for all get rid of them.
14 If mind does not discriminate, all things are as they are, as One.
15 When all is seen in 'no-mind', to our Self-nature we return.
16 This 'no-mind' goes right beyond all reasons and comparison.
17 Remaining in duality, you'll never know of unity.
18 And not to know this unity, lets conflict lead you astray.
19 When you assert that things are real, you miss their true reality.
20 But to assert that things are void also misses reality!
21 The more you talk and think on this, the further from the truth you'll be.
22 Cut off all useless thoughts and words and there's nowhere you cannot go!
23 Do not go searching for the truth, just let those fond opinions go.
24 This heavy burden weighs you down -- so why keep judging good and bad?
25 The wise knows no differences, the foolish cling to this and that.
26 To seek Awareness with thinking mind is certainly a grave mistake.
27 From small minds arise rest and unrest, but mind awakened transcends both.
28 All's self-revealing, void and clear, happens without exerting power of mind, just by
the energy of 'no-mind'.
29 In this true world of Emptiness both self and other are no more.
30 To enter this empty world, immediately affirm "not-two" (Adwaita)

Jai Right Listening