

A READING FROM THE MUNDAKA UPANISHAD

The one who is all-knowing and all-wise,
 whose glory fills the earth,
 is the Self established in the space
 within the luminous city of Brahman.

It is made of mind,
 the carrier of breaths and body,
 abiding in food, placing the intellect in the heart.
 The wise, by knowledge,
 see the immortal form of bliss shine out.
 The knot of the heart is broken;
 all doubts become resolved
 and all one's actions fade away
 when this is seen, the shaped and the shapeless.

(II.2.7-9)

A READING FROM THE BHAGAVAD GITA

There is nothing higher than me.
 The universe is strung on me like pearls on a string.
 I am the taste in water,
 the radiance in the sun and the moon,
 I am the sacred word in the scriptures,¹
 the sound in the ether.²

I am the goodly scent in the earth
 and the brilliance in the fire,
 the life in all creatures and the austerity of the ascetics.

I am the perennial seed in all that lives,
 the intelligence of the intelligent,
 and the majesty of the majestic.
 I am the strength of the strong
 who are free from lust and passion,
 and I am the desire in living beings,
 when it is pure desire.

(7:7-11)

¹ Skt. literally "the OM in the Vedas."

² "...and manliness in men." (!)

A READING FROM THE DHAMMAPADA

If you hold yourself in high esteem,
 be vigilant, a careful observer, day and night,
 during any of the three watches of life.
 First you must establish your own high moral principles,
 then preach to others.
 Very difficult it is to restrain oneself.
 Let us mold ourselves
 in accordance with the precepts we teach.
 There can be no gap of credibility,
 and no disgrace.

Only the self shelters the self.
 What shelter could there be outside the self?
 With oneself thoroughly trained,
 one gains a shelter rare.

(12:1-4)³

FROM THE WRITINGS OF DOGEN-ZENJI

There are two ways to penetrate body and mind: studying with a master to hear the teaching, and devotedly sitting zazen. Listening to the teaching opens up your conscious mind, while sitting zazen is concerned with practice-enlightenment. Therefore, if you neglect either of these when entering the buddha way, you cannot hit the mark.

Everyone has a body-and-mind. In activity and appearance its function is either leading or following, courageous or cowardly. To realize buddha immediately with this body-and-mind is to hit the mark. Without changing your usual body-and-mind, just to follow the buddha's realization is called "immediate," is called "hitting the mark."

To follow buddha completely means you do not have your old views. To hit the mark completely means you have no nest in which to settle.

*(Gakudo Yojin-shu, #10)*⁴

³ Based on the Ananda Maitreya translation. Adopted extensively for inclusive language.

⁴ From *Moon in a Dewdrop: the Writings of Zen Master Dogen*. Ed. Kazuaki Tanahashi (San Francisco: North Point Press, 1985), 43.

A READING FROM THE SONG OF SONGS

My beloved is mine and I am his;
 he pastures his flock among the lilies.
 Until the day breathes
 and the shadows flee,
 turn, my beloved, be like a gazelle
 or a young stag on the cleft mountains.

Upon my bed at night
 I sought him whom my soul loves;
 I sought him, but found him not;
 I called him, but he gave no answer.
 'I will rise now and go about the city,
 in the streets and in the squares;
 I will seek him whom my soul loves.'
 I sought him, but found him not.
 The sentinels found me,
 as they went about in the city.
 'Have you seen him whom my soul loves?'
 Scarcely had I passed them,
 when I found him whom my soul loves.
 I held him, and would not let him go
 until I brought him into my mother's house,
 and into the chamber of her that conceived me.
 I adjure you, O daughters of Jerusalem,
 by the gazelles or the wild does:
 do not stir up or awaken love
 until it is ready!

(2:16-3:5)

FROM THE SHIUR QOMAH⁵

A quality of holiness, a quality of power, a fearful quality, a dreaded-quality, a quality of awe, a quality of dismay, a quality of terror—
 Such is the quality of the garment of the Creator, Adonai, God of Israel, who, crowned, comes to the throne of his glory;
 His garment is engraved inside and outside and entirely covered with YHWH, YHWH.
 No eyes are able to behold it, neither the eyes of the flesh and blood, not the eyes of his servants.⁶

⁵ A pre-Kabbalistic Jewish mystical Midrashic text containing exegesis on the Song of Songs.

⁶ Translated in T. Carmi, ed. and trans., *The Penguin Book of Hebrew Verse* (London, 1981), 109.

22.8

A READING FROM SAINT PAUL'S SECOND LETTER TO THE CORINTHIANS

When one turns to the Lord, the veil is removed. Now the Lord is Spirit, and where the Spirit of the Lord is, there is freedom. And all of us, with unveiled faces, seeing the glory of the Lord as though reflected in a mirror, are being transformed into the same image from one degree of glory to another, for this comes from the Lord, the Spirit.

(2 Cor 3:16-18)

22.9

FROM THE WRITINGS OF SAINT LEO THE GREAT

The Lord says, *Blessed are the meek, for they shall inherit the earth.* To the meek and gentle, the lowly and the humble, and to all who are ready to endure any injury, he promises that they will possess the earth. Nor is this inheritance to be considered small or insignificant, as though it were distinct from our heavenly dwelling; for we know that it is the kingdom of heaven which is also the inheritance promised to the meek. The earth that is promised to the meek and which will be given to the gentle for their own possession is none other than the bodies of the saints. Through the merit of their humility their bodies will be transformed by a joyous resurrection and clothed in the glory of immortality. No longer opposed in any way to their spirits, their bodies will remain in perfect harmony and unity with the will of the soul. Then, indeed, the outer person will be the peaceful and unblemished possession of the inner one.⁷

(Sermo 95)

22.10

FROM DELIVERANCE FROM ERROR BY ABU HAMID AL-GHAZALI

Certainty reached by demonstration is *'ilm*—knowledge; actual acquaintance with that state is *dhawq*—immediate experience; the acceptance of it as probable from hearsay and trial (or observation) is *imam*—faith. These are three degrees. *God will raise those of you who have faith and those who have been given knowledge in degrees.*⁸

Behind the mystics, however, there is a crowd of ignorant people. They deny this fundamentally, they are astonished at this line of thought, they listen and mock. "Amazing," they say. "What nonsense they talk!" About such people God most high has said: *Some of them will listen to you, until, upon going out from you, they say to those to whom knowledge has been given, 'What did he say just now?' These are the people on whose hearts God sets a seal and they follow their passions.*⁹

⁷ *Office of Readings*, 1041.

⁸ Qur'an 58:12

⁹ Qur'an 47:18

FROM THE POETRY OF AL-JUNAYD¹⁰

Now I have known, O Lord,
 What lies within my heart;
 In secret, from the world apart,
 My tongue hath talked with my Adored.

So in a manner we
 United are, and One;
 Yet otherwise disunion
 is our estate eternally.

Though from my gaze profound
 Deep awe hath hid Thy face,
 In wondrous and ecstatic Grace
 I feel Thee touch my inmost ground.¹¹

FROM THE SACRED WRITINGS OF THE SIKHS

Those who encounter the Guru
 achieve an indestructible love of God.
 The Guru bestows divine knowledge
 and unveils the mysteries of the three worlds.
 They whose feet are set on the path of virtue
 never abandon the pure Name.

(*Sri Rag*)¹²

¹⁰ 9th-10th century Iranian Sufi.

¹¹ Quoted in quoted in A. J. Arberry, *Sufism, An Account of the Mystics of Islam* (London, 1950), 60.

¹² From "The Sacred Writings of the Sikhs," 73. Adapted for modern and inclusive language.