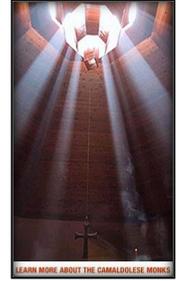




Speak Lord. *Your servant is listening.*

Newsletter of the Benedictine Camaldolese Oblates of
Australia, New Zealand and Mumbai
June 2017



Chaplain's Message Fr Michael Mifsud Oblate OSB Cam

Dear oblates, a short greeting to you this time. My eye condition and the resultant cataracts have made it nearly impossible to read emails or use the computer. Reading is difficult too. I can still drive ok. I am now contemplating, if I can go to the General Chapter. I regularly see the specialist and get her advice. In August she will advise me whether or not to operate on one eye before I go or whether to cancel altogether. Please pray I make the right decision.

So, I have been to Queensland visiting oblates and friends and doing my annual retreat in the Green Mountains.

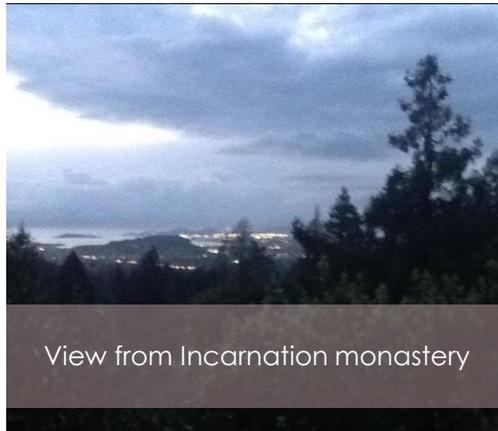
I have settled in well to the Inter Faith-Ashram in Warburton with Fr John Dupuche and Dr Herman Roborogh, an Islamic scholar [and Christian] and Andy Topor, of Buddhist persuasion. Also Maree Santamaree is a regular extended member who lives locally. I have been there some nine months and all is going well with daily meditation together, Ashram nights for the locals, sharing, cooking and gardening.

Let's keep praying for Big Sur in their trials and please pray for me as I do for you. We all hold each other and the coming chapter in prayer before God. Thanks to you all once again for sharing our charism in love and thanks to the council members and Anthony [editor] for your ongoing service.

May St Romuald continue to inspire and guide.

Forgetting the world Anthony Sharpe Oblate OSB Cam

'Put the whole world behind you and forget it.' This precept of St Romuald's rule is not a negative precept. Rather, it is a positive precept. By putting the world behind us, we create 'a cell' in which to sit. By forgetting the world, by fiercely attempting to maintain a sense of calmness, we are some way down the road towards creating a paradisaical ambience in 'our cell' – that is, we allow God, as far as it is possible for us on each occasion of prayer, to reveal to us our proper relationship with him as sons and daughters of God the Father, God the Son and God the Holy Spirit. Now, as the 'Outer Face' of New



View from Incarnation monastery

Camaldoli Hermitage, and not as consecrated monks, we do not have 'a cell' as meant by St Romuald in his rule. So, we have to create our own 'prayer space' whether in time or space or both. Naturally, the type of 'prayer space' created is a very individual type of scenario. Likewise very individual is the type of prayer we engage in within our prayer space, including, of course, moments of prayer, as and when we may, in any given situation. As the 'Outer Face' of New Camaldoli Hermitage, let us try to live the Oblate Rule in peace.

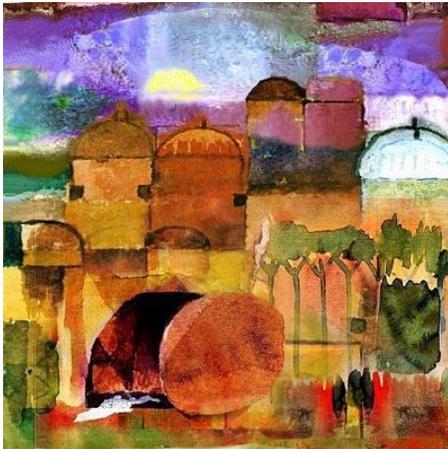
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Let us also continue to pray for the many needs of one another in the Camaldolese community and for the many needs in our very troubled world.

Easter Reflection – What is truth? Michael Dougherty Oblate OSB Cam

A tangible meeting
with that which is,
is available
to those unburdened
by fixed certitudes
of mind
of heart;
where a shy, reaching out
in faith-filled longing
non-clinging
gentle open embrace
creates expansiveness
of spirit
even amidst
immense difficulties
a seeming foolishness
a paradox whereby
letting go, being empty,
a transformative fullness
takes root
bearing fruit
in a loving
beyond imagining.
For this was I born
For this I came into the world
to testify to the truth. (John 18: 37)
April 2017

Empty Tomb Mike Torevell



The Book of Sentences Saint Isidore, Bishop, Doctor

From *The Book of Sentences* by Saint Isidore, in the
Second Reading of the Office of Readings for his

Commemoration on 4 April, The Divine Office of the
Roman Rite, Volume II.

*We are purified by
prayer and we are
instructed by reading.
Each of these is good,
if it is possible to do
both. But if we cannot
do both, it is better to
pray than to read.*



*If anyone wants to be
always with God, he
ought to pray often
and to read often as
well. For when we
pray, it is we who talk to God, whereas when we
read, it is God who speaks to us.*

*All spiritual progress derives from reading and
meditation. For in reading we learn things of which
we were ignorant, and in meditation we preserve
what we have learned.*

*The reading of scripture brings a two-fold benefit: in
the first place it enriches the understanding, and in
the second place it draws men away from the
vanities of the world and leads them to the love of
God.*

*Reading has a double object – first how the scriptures
can be properly understood, and secondly, in what
way they can be usefully and worthily proclaimed.
For in the first place a man will be ready to
understand what he has read, and the ability to
convey to others what he has learned will come as a
consequence.*

*The zealous student will be very ready to put into
action what he has read, rather than only to
understand it. For there is less hardship in not
knowing what you want than in not being able to
carry out what you know.*

*The only way of understanding the meaning of
sacred scripture is through familiarity with the text,
as it is written: ‘Prize her highly, and she will exalt
you: she will honour you if you embrace her.’*

*The more conscientious one is in becoming familiar
with the sacred writings, the richer an understanding
one will draw from them: as with the earth – the*

more it is cultivated, the more abundant is its harvest.

Some people are naturally endowed with intelligence, but they neglect the pursuit of reading and they despise by their neglect the things which they might have been able to know by reading. On the other hand, some people have a love of knowledge, but are hindered through a slowness of understanding; but they do manage through constant reading to acquire the wisdom which the cleverer people in their idleness do not.

Just as the one who is slow at understanding, nevertheless gains the prize for good study because of his application, so the one who neglects the natural ability to understand, which he has been given by God, stands as a culprit to be condemned, since he despises the gift he has received, and sins through idleness.

Teaching that is poured into the ears without the aid of grace, never descends to the heart; it makes a great noise outside, but it never gives profit inside. The word of God, heard with the ears, only then reaches the depths of the heart, when the grace of God touches the mind within, so that it can understand.

R. *When a teacher of the law has become a learner in the kingdom of heaven, he is like a householder, who can produce from his store both the new and the old.*

W. *Wisdom instructs even fools, but she makes her home in the heart of a discerning man, who can produce from his store both the new and the old.*

Let us pray. As we keep the memory of Saint Isidore, Lord God, hear our prayer that he may support your Church by his intercession, as he enriched it with his teaching while here on earth. Through our Lord Jesus Christ, your Son, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. Amen.

Happenings and updates Fr Michael and Fr Cyprian OSB Cam

Fr Michael supplied us with some fascinating news earlier in the year by email. I thought I'd include it

here in case anyone overlooked it when it was originally sent. Here it is.

Hi Oblates and friends. Just to let you know that Fr John Dupuche – with whom I now live at the Inter Faith Ashram in Warburton – is presenting at two Conferences this May in Our Camaldolese Benedictine Monastery at San Gregorio, Rome, and at the Gregorian pontifical University. This is quite extraordinary, and a 'first': as he will be presenting on Tantra and Christianity before Cardinals, bishops, professors et cetera, and later at a much larger Conference in October. I am to be there then after our General Chapter at Camaldoli in September. So let us pray for him in this very important area of Inter faith/Religious dialogue "in Our Times" [Nostrae Aetate] [Vat 2 Doc.]

Monastero Camaldolese
San Gregorio al Celio

**SPIRITUALITÀ
E TANTRISMO**

Sabato 13 maggio 2017
Orario: 16.00 – 20.00

Programma:

- 16.00 Accoglienza
- 16.30 Saluti e presentazione dei relatori
- 16.45 Introduzione ai temi trattati
- 17.00 Relazione del Rev. Dott. John Dupuche
Tantra: un cammino verso la libertà e la pienezza della gioia
- 18.00 Intervallo
- 18.15 Relazione della Dott.ssa Gioia Lussana
Tantra: una via di conoscenza nell'esperienza non duale dell'essere
- 19.15 Domande moderate ore
- 19.30 Domande e confronto con il pubblico

Ingresso gratuito
Piazza San Gregorio al Celio, 1 – 00184 Roma
Info: 393.4063581

And Fr Cyprian also supplied an update regarding fundraising for infrastructure repairs to the Hermitage. Dear Friends, We have nearly reached our initial goal of \$300,000 with our Go Fund Me site now. I am, and we all are, so grateful for that, besides for the many other gifts and messages that have come in. Our Italian confreres, Fr Giuseppe Cicchi and Fr. Mario Zanotti, are here right now for our official canonical visitation which precedes our

General Chapter in the fall. When I gave them our financial report, they were stunned and amazed that we would have received such incredible support from our friends. They told me this never would have happened in Italy, and they marvel at the bond of friendship that we monks have with our wider community. I glowed with pride at what a wonderful thing we have going on here in America.

Due to your contributions we have been able to maintain our normal life with a bit of extra frugality (I was pleased to also report that the expenses for the monastic community itself are significantly lower). We have as well been able to continue to keep our staff employed, albeit at minimum hours. It has never been so clear to me what a delicate but beautiful and loving ecosystem we have here in our little village on the mountain.

We are certainly not out of the woods yet. We are hoping for Highway 1 to re-open from the south (Paul's Slide) in June, but these dates are subject to the work and moving mountain. The soonest estimates for the north (Pfeiffer Canyon) remain at September.

In the meantime we have done our homework concerning our own road, and are just starting to get an idea of the enormity of the cost of that. We are going to do a short term grading and repaving of the damaged spots on our road to make it safe to drive again, so that we ourselves can reopen to guests. In the meantime, with the consultation of a geologist, a soils expert, a surveyor and an arbitrator with the county--and a few forays with machetes into the thick underbrush at the base of the hill--we are actively beginning work to open a new road to bypass the slide area on our existing road.

We expect that all of this is going to take a huge investment of money, time and effort, of which we are only getting the first guesses. I will update everyone on the progress of this as we know more. I am sure that I am going to be required to take an even larger begging bowl into the streets at some point, but whatever help you can give us now until we can start to earn our own daily bread again is of course being put to judicious good use and met with grateful humble hearts. With all of our thanks, prayers and affection.

Sermon on the Ascension of the Lord Saint Anthony of Padua, Priest, Doctor

"I will put a ring in thy nose and a bit between thy lips, and I will turn thee back by the way which thou camest." [Is 37:29].

Christ the wisdom of the Father, having no beginning nor end, like a circle, going out from the Father and returning to the Father, comprehending all things in himself, and enclosing the whole universe in his breast, took prisoner the craftiness of the devil (represented by his 'nose'). Just as we smell out from afar by means of our nose, so the devil, by his subtle craftiness, perceives the sin most well adapted to a man, and strives to catch him in it.

A bit has two parts, the iron and the strap. The iron is placed in the horse's mouth, with the strap it is restrained and led about. Christ in his Passion made a 'bit' from the nails and the strap of his humanity, to subdue and restrain the devil, lest he run wild at his own will; indeed, so that he should go back by the way he came. He came by Eve, Adam, and the fruit of the forbidden tree. He was sent back, and lost what he had wickedly stolen, by Mary, Christ and the tree of the Cross.

From The Little Troubadour, Winter 2017, P. 3.

Note: Anthony was a contemporary of Francis in his order. Francis wrote a letter to Anthony appointing him the order's first theologian. Francis' letter is extant. Noted for his learning Anthony earned the title Doctor of the Church.

Music for a poem

Phillip Saunders Oblate OSB Cam

Tide Song is a poem written by Bridie Southall who lives in Whangarei. Bridie is a regular contributor to Tui Motu an Independent Catholic monthly Magazine in New Zealand, www.tuimotu.org.

'Tui Motu' is a Maori phrase meaning 'stitching the islands together', [bringing the different races and peoples and faiths into relationship]. For the Camaldolese connection I put this into a song which is posted on Youtube and can be found at www.youtube.com/watch?v=MQkNSrIo7VM.

Tide Song

At Taiharuru she watches the tide going out
It reminds her, her life too
Is on its way out
how does this thought
Inform her living
giver of tide and time?

Leaves fly from the tree
Like birds out her window
vibrant life ends in their final descent
this too will be her resting place
full circle of life, open arms to receive
that which once lived.

She knows that death has its own beauty
they say there is another realm
where some would prefer to stay
she thinks there is a realm here
entranced in earth's beauty
not willing to leave until the last breath.

Bridie Southall

{Note: Taiharuru is a beach near Whangarei in Northland, New Zealand, a translation is 'roaring tide.'}

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For stunning viewing, watch this video, 'Francis and the Sultan', which has just come out from the Camaldolese Oblate Community YouTube page at www.youtube.com/watch?v=ee-vgPXL5Us.

My oblation at Incarnation Monastery Deacon Jim Curtain Oblate OSB Cam

After Easter, I was fortunate enough to make a retreat at Incarnation Monastery, Berkeley, and then to make my oblation at the monastery on the second Sunday of Easter.

I'd originally booked to go down to Big Sur, but as we know the Hermitage has been cut off due to severe storms and landslides and I was very grateful to the community at Incarnation for hosting my retreat and oblation. The monastery is two houses, side by side, with magnificent views out over San Francisco Bay. On



Jim's oblation

the practical side, guests need to self-cater, and there is a well-equipped kitchen. The monastery is in the Berkeley hills, and the walks around reveal spectacular views...and very steep slopes!

The house is a haven of silence and prayer. Lauds, Mass and vespers are prayed by the community every day. This was my first experience of Camaldolese monks at prayer, and the attentive recitation, slow singing and frequent silences were, for me, a revelation of beauty. The community is Fr Andrew (prior), Fr Arthur, Br Ivan and Br Bede.

During the retreat Fr Robert Hale visited from Big Sur, and led a reflection day for the thriving oblate group on divinization. As many of you would know, Fr Robert is a wise and very kind monk, and I found his talks inspiring. During it, I was reminded of the words said (quietly) by the deacon as he prepares the chalice at the offertory of the Mass – 'By the mystery of this water and wine, may we come to share in the divinity of Christ, who humbled himself to share in our humanity'. Since Fr Robert's talk I've noticed in how many spiritual writers and theologians the concept of divinization is mentioned, and how it is a remedy to despair, and a challenge to sloth and mediocrity.

My oblation during the Sunday Mass was a wonderful experience. Fr Andrew accepted the oblations of me and Sandra, a Berkeley resident, and both of us gave a (short!) explanation of how our journeys had brought us to this place. After Mass we were welcomed by the large community of oblates at the Mass, and I had some fascinating conversations. Our Californian brothers and sisters were very interested to hear about the Australian/New Zealand community, and I've joined the yahoo group that Jackie Chew coordinates to keep in contact. I hope and pray that our oblate community continues to grow, and that we can live out the threefold good of the Camaldolese vocation in our lives and ministries.

Breathing together fiercely Fr Cyprian Consiglio OSB Cam

We've been hearing from the "Book of Glory" (from chapter 13 on in the Gospel of John) for weeks now, from the washing of the feet through Jesus' last discourse, until chapter 17, the beginning of which

we heard today. Up to this point it's almost a kind of Upanishad-ic moment; Jesus is summarizing his teaching in its most mystical, esoteric, subtle points, things that can almost only be conveyed directly from master to disciple, the soft parts, the meaning of his relationship with God, who he calls "Father," and how his disciples share in this relationship. You've heard all these marvellous things, so I won't repeat them again.

But now here in chapter 17, after all that, the tone changes a little. John has Jesus looking up to heaven and praying, no longer addressing his disciples but addressing God in the presence of his disciples. Today we are hearing just the beginning of that prayer. [i] It's sometimes called Jesus' "Priestly Prayer." This is eternal life, he says, to know you God and to know me, the Christ. In some way Jesus has introduced—or re-introduced—God to us. As he said earlier to Philip, 'If you have seen me you have seen the Father.'

But what's odd and a little disappointing to me in this particular passage in our lectionary is that it ends halfway through verse 11. In my humble uneducated opinion, I respectfully submit that if you leave the second part of that verse out, you miss the point, so I am going to add it in. The other name for this prayer is "The Prayer for the Unity of Christians," because the rest of verse 11 says, 'Holy Father, protect them in your name that you have given me, so that they may be one as we are one.' A prayer for unity among themselves...

What automatically happens is that when we meet God as Jesus introduces—or re-introduces—God to us, it has a double effect, not unlike the two fold greatest commandment. The union that we experience with God manifests itself as our unity with one another and—I always want to add in—with all creation. Why? Because God is the ground of our being... No, that's not enough: God is being itself and so to know this God is to know the ultimate unity in whom all things live and move and have their being. But it's not enough to say God is the ground of being either. Too philosophical! Too metaphysical! God is love—that's what the apostle John, who laid his head on the chest of Jesus at the Last Supper, comes away from this whole experience of Jesus saying—God is love, and those who abide in love abide in God, and God abides in them.[ii]

Sure, God is the one in whom we live and move and have our being; God is the ground of being and consciousness. But what Jesus has shown us is that the Ground of Being is Love. And the ground of consciousness is Love, unimpeachable, prodigal love without an opposite. That's why John says that since God loved us so much (as to give his only Son) we also ought to love one another. ... If we love one another, God lives in us and if we love one another God's love is perfected in us.

That ties right in with this reading from the Acts of the Apostles. [iii] What Luke is giving us here is our first description of the Christian community after the Ascension. And it's a marvellous collegial image, as if Jesus' prayer has been the immediate cause of a wonderful community. In this section we heard today there's a list of the apostles that is unique to Luke, but also mention of Mary and other women. It is significant that the women are mentioned (even though they are not named), a special area of concern for Luke as we have seen. This is also, by the way, the only time that Mary is actually listed in the company of the twelve apostles. (She might have been with them at other times, but this is the only time she is actually listed there.) This is also the last time that she is going to be mentioned in the flesh in the New Testament. After this we only have the iconic images of her in the Book of Revelation.

It's also like a snapshot of the Christian community at prayer, here in this first chapter of the Acts of the Apostles: they were constantly devoting themselves to prayer, almost as if it is redundant: to be a Christian community means to be constantly at prayer. There's a word that Luke uses often in the Acts of the Apostles (10 out of 12 times it occurs in the New Testament it's in Acts, as a matter of fact) specifically when it comes to prayer. He's always saying that they are homothymadon. It's usually translated they were of "one mind" or "one heart" or "of one accord." But the Greek word is stronger than that. Homos meaning "same"; thymadon is from the word thymos, which is something like passionate breathing, spiritedness, used even for anger. It's more like "they were breathing fiercely together." That's what their prayer was like, breathing together, fiercely.

So we have this tender postcard of the post-resurrection community, the first followers of Jesus, women and men in the presence of the mother of Jesus and Jesus' blood relations, constantly at

prayer, breathing fiercely together. (That sounds like the description of a Christian monastic community.)

In his letter convoking our General Chapter this year, Alessandro quoted that famous phrase of Karl Rahner, that “the believer of tomorrow will be a mystic, one who has experienced something, or will not be,” and Alessandro says that the same insight also applies to monkhood: the monk of tomorrow will be a mystic, one who has experienced something, or will not be.” And the long final discourse from the Gospel of John reminds us of the mystical aspect of Jesus’ transmission to us, those beautiful almost gnostic teachings at the Last Supper just before he dies about his union with God and our union with him and the indwelling presence of Christ and the Father. But even there, it’s not just about the individual and God dwelling within. This is also the prayer of unity. What we learn from the Acts of the Apostles that I want to add to the Rahner quote is something that the late artist Corita Kent quoted in one of her famous posters: “We are either going to become a community or we are going to die.” And that same insight, too, also applies to monkhood, something we are keenly aware of in these days of our total dependency on the kindness and generosity of our friends and supporters. Christian mysticism is never a blind experience of God devoted exclusively to one’s own interiority. When we find out that God is love and that love is the ground of being and consciousness, then we begin to breathe fiercely with others and with all creation that is groaning and in agony. As Johannes Metz says, the mysticism of the Gospel of Jesus is a “spirituality with open eyes.” (That reminds me that in the Zen tradition, you always meditate with your eyes open; we’re not trying put the world behind us so much as recognize that everything else is the rest of us, the whole Body—and we are breathing fiercely together.)

This is the God we proclaim and this is who we are in the world, and this is our twofold message: “in the future we will be mystics, those who have experienced something, or we will not be,” and “we are either going to become a community or we are going to die.” This is the church’s message to Iraq and Iran, to the European Union, to the president and congress, to Jews and Muslims, to Christians of other denominations, as well as Jesus’ message to us, and my message to you: We will be mystics or we will not be; and we will be community or we will die.” Our mysticism teaches us the God is love and that

we can be in union with that love who is the ground of being and consciousness. Our mysticism also teaches us that that union with the love of God poured into our hearts by the Spirit living in us is a disruptive experience that breaks us out of our impermeable membranes and our illusions of self-sufficiency and autonomy, and causes us, in prayer and otherwise, to breathe fiercely with all creation, our prayer giving voice to the groaning of creation, and our prayer joined to the sighs issuing from suffering human hearts the world over, our prayer united to the voice of the Spirit who prays in us in sighs too deep for words, who sings Jesus own mantra in our hearts—Abba, Father—, and with whom we sing, the Spirit and the Bride, ‘Maranatha, come Lord Jesus,’ until, as Paul says in the Letter to the Ephesians all of us come to the unity of the faith and of the knowledge of the Son of God, to maturity, to the measure of the full stature of Christ, until we become the church, his body, the fullness of him who fills all in all. [iv]

Come, Holy Spirit! Fill the hearts of your faithful and enkindle within us the fire of God’s love! And let us breathe together fiercely!

- i. Jn 17: 1-11
- ii. 1 Jn 4: 11-16
- iii. Acts 1: 12-14
- iv. Eph 4:13; 1: 22-23

The Meditation Rosary or how I learned to lose track of time Deacon Joe Leach OSB Cam

This is a short, personal story about time. Specifically, about keeping track of time during meditation when, ideally, you’re not keeping track of anything.

When I first began to meditate, many years ago now, I ran into an immediate problem: How could I know how long I had been meditating? Notoriously, the passage of time in meditation is very subjective and variable. When I joined with groups following the John Main style of meditation, I encountered the use of a cassette tape with a short piece of music at the start, twenty minutes of silence (or soft hiss from the blank cassette), and then a short piece of music at the end. This worked well but had the disadvantage of requiring some rather cumbersome technology.

Not only did this limit the opportunity for spontaneous meditation or meditation away from power sources, it also had inherent to it, as a persistent distraction, the worry that the technology might fail. This distraction would become increasingly worrisome as the time of meditation increased.

As technology improved, I graduated from the cassette player to a simple kitchen timer. This had the advantage of being portable but it did tend to bring you out of your meditation with a bit of a jolt. No time to integrate your meditative experience, the alarm needed to be turned off! A lap top, or tablet, computer with an appropriate PowerPoint presentation could get around this problem with only a small loss of portability. The worrisome distraction remained, however. Had I remembered to push the right button? Had the computer frozen? Was the volume loud enough? I have worked with digital technology all my adult life and, as a consequence, have no trust at all in its reliability. What to do?

About this time, I started to come into close contact with eastern Christianity through the Russian Catholic Church. There I learnt of the use of the chotki, or prayer rope: a length of woollen rope with a specific number of knots, tied in a particular way. These were used in the repeated recitation of the Jesus prayer. Here was an old technology: one designed for prayer and one that would not fail. This, surely was a way to keep time in meditation with the distraction and cumbersome paraphernalia of technology!

I didn't, however, use a chotki. I was a western Christian, formed in the Irish tradition. Instead, I pulled out the rosary beads given to me when I was a child and began to say my prayer word on each bead: four breaths, two in and two out. In doing this, I was going back to the monastic origins of the rosary. The rosary, as it is normally understood, comes to us from the Dominican order and it is the conflation of two medieval devotions; the Book of the Hours and the simple office of the, often illiterate, lay brothers. The Books of the Hours was a series of meditations on the life of Christ and was popular among mainly upper-class women. The simple office of the lay brothers consisted of fifty short prayers, normally Hail Mary's or Our Fathers (Aves or Paters), said repeatedly while counting the fifty beads. In my approach to meditation, I was

pulling these two apart again and returning to the earlier monastic practice – a practice that goes back to at least the sixth century.

In doing this, I am in no way diminishing the importance of the 'normal' rosary, which is an excellent, active meditation on the gospel. It is, however, a devotion I've always had difficulty with, mainly because it seemed to be asking me to do two things at once. (The story of how I finally learnt to pray the rosary properly is, perhaps, a tale for another day) This is, simply, the tale of my personal journey in meditation, my struggle with time, and the solution I found to my problem.

So, is my meditation now free from distraction? No, of course not - but I'm now free of the worry about time. My meditation is as long as it needs to be. When distractions arise; as they do, as they do, and as they do again; I simply become aware of my prayer word sounding with my breath and the beads slipping slowly through my fingers. My prayer word and my beads; these anchor me in the stillness, the silence and the timelessness of God.

Benedictine spirituality **Sue Wolter Oblate OSB Cam**

The call for Benedictine spirituality is becoming more and more needed today as we witness the human race falling into fragmentation. The crucifix symbolises this suffering – "My God, my God, why have you forsaken me." For me the crucifix represents a sword manifesting on one side, the killing side with the bleeding, lifeless body of the Nazarene. The reverse surface of the sword is the side of transformation and that is resurrection. This represents the transformation of consciousness manifesting wisdom, compassion, love and a sense of humour. This is the spirituality of the Bodhisattva. This is the mind of the one who stood on the shores of the Sea of Galilee cooking fish.

This is the mind that is 'no mind' who walked through locked doors and addressed the terrified disciples: "Peace be with you." All of us have to die this death and then Love will penetrate our world. Love is not just a privilege, it is also our birthright.
