

The Honeysuckle and the Rose

This text was sent as a letter to my dear friend Professor Suheil Bushrui, in August 2002, for inclusion in a collection of essays to be published as a felicitation volume in celebration of Suheil's life and work. Publication is pending.

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My Dear Suheil,

The Honeysuckle and the Rose

It is always a delight to be able to talk with you and your recent visit to London was no exception. As ever we spoke of many things but I was particularly struck by your reference to the Arabic word *Mahabbah*, which you tell me means 'Love as the underlying principle of the universe'.

As you know, for some time now, in a series of essays,¹ I have been exploring the proposition that the 'language' that we use to address the considerable problems of environmental disruption and discord is inadequate to the task. In one of these earlier papers, *Lost for Words*, which I think that you have not seen, I suggested the following:

We are blessed with language but also constrained by it. The blessings are self-evident: language is useful; it gives access to the mundane and the practical; it reveals the marvelous and the poetic. But the constraints, though less obvious, are no less real...and much more dangerous.

For from earliest childhood, we are encouraged to put a name to all that we see. As we grow, more names follow, and names not just for those things that we see or touch but now for all that we feel, until, at last, at the peak, if we try, we can even formulate abstract ideas. Hurrah! Thus, the mind is taught to grasp at experience and clothe it in words...in language.

¹ Previous essays on this theme (some of which overlap) are *Voice of the Land (Resurgence)*, No.162, p.p. 24-5), *Lost for Words* (Given as lecture to the *Temenos Academy* in November 1996 and published in *Mandala*, Spring 1997), *Stillness and Dancing: Some thoughts on sustainability (Temenos Academy Review, Spring 2000, p.p. 22-32)* and *Ecology: A Sacred Trust* (publication pending).

However, laden as it is with explicit and implicit values, language does more than merely describe, it *governs*. So that when we name we give meaning and worth and, thereby, define that which we take to be real. In this sense, ‘reality’ is not absolute but dependent, dependent upon the language that we use to describe it. Furthermore, it is not simply dependent upon our own particular and chosen language but, most importantly, dependent upon a language that others have framed and that, knowingly or, more probably, unknowingly, we have accepted.

It seemed to me then, and it seems to me now, that if we wish to challenge the ‘language’ of convention we need a profound change of perception, a change that can only be brought about by a change of being. I know that you share this view, being fervent in your wish to see a more peaceful world. And so it is that our discussion of the place of Love in our lives, and of course your passion for the poetry of Rumi, has led me to develop these thoughts, which I would like to share with you.

The Web of Life

It is increasingly understood that if we are to see things as they really are we must see them not as fixed, independent and separate but as ever-changing, connected and whole; that all that is, or at least all that is in the mundane world, is part of an intricate web of being, a web of causation and dependency; and that we should see ourselves as ‘a part of’ and not ‘apart from’. Indeed, perhaps the most compelling idea of our time is the rediscovery of what we might call a reality of relatedness. In physics, in biology, in economics, in medicine, in the arising of the entire debate about ‘sustainability’ and what might be termed the environmental or ecological crisis, the limits of reductionism and a science of parts are being exposed and a reality of connectedness and wholeness is emerging. Furthermore, it is understood that these relationships are essentially dynamic. Far from being fixed and certain, reality is characterised by shift and change. Indeed, this reality of relatedness is, in truth, a reality of *relatingness*, that it to say that it can only be realized by being experienced. It is a reality that requires not disinterested observation but mindful participation.

Of all people, I need hardly remind you that this vision of a world of constantly shifting relationships is not, of course, in the least bit new. The ancient Greek, Heraclitus, for example, saw reality as an ever-changing river where ‘everything flows’; and such a reality also lies at the heart of the Buddhist notions of impermanence and emptiness,² which are the

² In Pali, impermanence and emptiness are known as *aniccatā* and *sunyata*.

foundation of the Four Noble Truths.³ You will recall that at the very moment of his awakening, the Buddha spoke of arising and ceasing, of the knowledge of “the passing away and reappearance of things”.⁴

More especially, this reality of relatingness is expressed in the Buddhist teaching of *paticca samuppāda* or ‘dependent origination’ – that there are no absolutes but only a shifting pattern of interacting connections:

That is when this is; that arises with the arising of this. That is not when this is not; that ceases with the cessation of this.⁵

Here, the phenomenon of arising and ceasing would seem to be extended beyond mere linear causality to include a much more radical *reciprocity*, which, again, lies at the very heart of the teachings of the Buddha. For it is taught:

One who sees *paticca samuppāda* sees the Dhamma; one who sees the Dhamma sees *paticca samuppāda*.⁶

But what lies behind this understanding of causality and the web of being? Where does it lead us? Is there, my dear Suheil, some further destination or is this all that there is – arising and ceasing?

The Ground of Love

Your life has been a journey of exploration and, in such a world of shift and change, each one of us, I suppose, sometimes wonders how it is that we have come to be where we are, what it is that has shaped our lives and what has been our true purpose. Whilst this provides you and me with the opportunity for endless wonderful conversations, for most of the time I suppose that it is true to say that our lives seem to be determined by a never-ending sequence of quite mundane duties and tasks: schooling and college, work and family, the usual trials and tribulations of life. Furthermore, at least in the West, there is a strong presumption that even though time may pass we must stay forever young, that old age is to be avoided and, indeed, feared. Did you know that, by contrast, in the traditions of India there is a wiser perspective that governs the passing of the years? As I understand it, the first parts of life are the life as student and then as householder, busy times in which we are

³ *Majjhima Nikaya*, (MN) Tr. by Bhikkhu Nanamoli and Bhikkhu Bodhi Sutta 9, p.p. 132-144.

⁴ *Ibid*, Sutta 4.29, p. 105.

⁵ *Ibid*. Note 408, p.p. 1231-2

⁶ *Ibid*. Sutta 28.28, p. 283

very much engaged with the external world of affairs and responsibilities. But it is recognised that there will come a time when we should to lay down these tasks and turn inwards, not, at least at first, to renounce the world but to engage with it in quite a different way, a time in which the pace of life slows down and we are more contemplative and reflective. Although this teaching is not found in the Buddhist tradition, the following passage from Bhikkhu Bodhi's *Discourses of the Buddha* clearly takes us to the same place, the place where we begin to lay down "the world's bait":

Life is swept along, short is the life span;
No shelters exist for one who has reached old age.
Seeing clearly this danger in death,
A seeker of peace should drop the world's bait.⁷

Time flies by, the nights swiftly pass;
The stages of life successively desert us.
Seeing clearly this danger in death,
A seeker of peace should drop the world's bait.⁸

This is where I find myself.

Looking back, I see that there have been two vital influences that have shaped my life and brought me to this place. The first is a birthright of Quakerism with its parables and the words of Jesus. The second, and later, is the teaching of the Buddha. I understand those that say that you must choose a path and stick to it – in your case resolved by becoming a Bahá'í – but in my case these two paths have become intertwined like a honeysuckle and a rose. The rose is my birthright and was in place before the teachings of the Buddha grew upon it. Now their fragrance has become one. For they share, as it were, a common root, a root that is grounded in love and compassion.

When we met, we were at one in the thought that a sense of the sacred has been so lost that the word 'love' has been diminished; has, perhaps, come to mean little more than personal desire, affection or even sentimentality. By contrast, we both felt that if we could see things as they really are we would recognise that 'love' speaks of something much more profound, that it is of the nature of true being. It is that which is captured in that Arabic word *Mahabbah* which you gave to me. It is the very 'breath of the Divinity'⁹ and, as such, it is the ground of reciprocity and relatingness. It is that which the Orthodox Philip Sherrard has called the "irreducible touchstone" of life, an "ontological tenderness":

⁷ *The Connected Discourses of the Buddha*, trans. by Bhikkhu Bodhi, Wisdom, 2000, p. 90.

⁸ *Ibid.*, p. 91.

⁹ See below, footnote 16.

Only in and through love is the innermost reality of things disclosed and fulfilled. Such love is not a divine quality, still less is it a personal attribute, something merely human and emotional. Apart from love there is no reason for the existence of the world – ‘God so loved the world’ – and apart from love the world has no purpose in existing, all other purposes being either auxiliary or merely false and superfluous. It is the irreducible touchstone; it is the seal and the consummation of the sacred.¹⁰

This Love lies at the very heart of Buddhism where it is expressed in the teaching of the unity of wisdom and compassion. Indeed, in one of the earliest texts¹¹ it is said that it is only by dwelling in the realm of the four divine abodes¹² of loving kindness, compassion, appreciative joy¹³ and equanimity that enlightenment is to be found.

What then, my dear friend, can be said of this ‘divine abiding,’ this ‘irreducible touchstone’? At the heart of my Quaker childhood, with its emphasis upon silent contemplation, non-violence and tolerance, was a teaching that stressed the strength and gentleness of Christ the ‘good shepherd’ – his compassion for the suffering of others and his assurance that those that would find the kingdom of heaven would not be the rich and the powerful but the meek, the merciful and the pure in heart. I was brought up to believe in ‘turning the other cheek’ and in the parable of the Good Samaritan. Jesus was a man who taught kindness and selflessness and who encapsulated the core of his teaching in the following words:

A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another.¹⁴

Now, many years later, and in part as a result of our conversations, I have come to realise that this teaching is even more profound than I had supposed. Not only are we being taught that we should love one another as a matter of virtue, we are, I believe, being taught that love is *of the essence*, that is that it is ‘of God’, by which I mean ‘of all that is.’ For it is also said:

¹⁰ *Temenos*, Volume 9, 1998, p.234.

¹¹ Op cit MN Sutta 52, the *Atthakanāgara Sutta*.

¹² In Pali, the four divine abodes are the *brahma-vihāra*, which are *mettā* (loving kindness), *karunā*, (compassion), *muditā* (appreciative joy) and *upekkhā* (equanimity).

¹³ This is sometimes termed ‘joy in others’.

¹⁴ Gospel of St. John, Chapter 13, v. 34.

We are of God... for love is of God...God is love; and he that dwelleth in love dwelleth in God, and God in him...because as he is, so are we in this world.¹⁵

And if all that is comes from God, then God is in all that is. And if God is love, then, surely, all that is is love – all of us, all of life, the rose and the honeysuckle, the coming and going of the seasons, the wind, the sun and the rain, the in-breath and the out-breath:

Love is the energizing elixir of the universe, the cause and effect of all harmonies, lights brilliance and the heat in wine and fire, it is the aroma of perfumes and the breath of the Divinity: it is the Life in all being...It is all that the texts have to say, and the more that remains unspoken.¹⁶

It is that which the Christian mystic Julian of Norwich refers to as “our Lord’s meaning.”

From time to time these things were first revealed. I had often wanted to know what was our Lord’s meaning. It was more than fifteen years after that I was answered in my spirit’s understanding. ‘You would know our Lord’s meaning in this thing? Know it well. Love was his meaning. Who showed it you? Love. What did he show you? Love. Why did he show it? For love. Hold on to this and you will know and understand love more and more. But you will not know or learn anything else – ever!’ So it was that I learned that love was our Lord’s meaning.¹⁷

In all of this, then, is there not a suggestion that the natural state of the world, its essence, is the very manifestation of Love; that love is in all or is expressed in all; that the fragrance of reality is divine order and harmony – *Mahabbah*?

The Practice of Love

It seems to me, Suheil, that despite being an eminent professor with a deep interest in poetry and philosophy, you have always wanted to show how ideas can be made to work in practice. And, in an age that so often favours the head against the heart, it is worth noting that in both the Christian and the Buddhist traditions this love, this way of compassion, that we are talking about, is not described by reference to some complex theoretical proposition.

¹⁵ I John, 4, v.v. 6-17.

¹⁶ Whitall N. Perry, *A Treasury of Traditional Wisdom*, Fons Vitae, 2000, p. 612.

¹⁷ Quoted in Dorothea Siegmund-Schultze, ‘Some Aspects of Julian of Norwich’s *Revelations of Divine Love*,’ p.p. 199-210.

Indeed, in Buddhism, in the story of the poisoned arrow,¹⁸ we are quite specifically advised to avoid such metaphysical speculation. Rather, in both traditions, love is taught by reference to everyday practice.

Again and again in the teachings and parables of Christ we are presented with acts of selflessness and gentleness that seem to reveal a common ground of love and compassion – the Good Samaritan, the forgiveness of the prodigal son, the anointing of the feet of Jesus by Mary Magdalene, “that ye love one another.” And in Paul the Apostle’s First Letter to the Corinthians¹⁹ we are given the very characteristics of love. The text is so especially beautiful that I cannot resist quoting it for you:

Love suffereth long, and is kind; love envieth not; love vaunteth not itself, is not puffed up,
Doth not behave itself unseemly, seeketh not her own, is not easily provoked,
Thinketh no evil;
Rejoiceth not in iniquity, but rejoiceth in the truth;
Beareth all things, believeth all things, hopeth all things, endureth all things.
Love never faileth...

In an essay entitled ‘The Greatest Thing in the World,’ Henry Drummond looked at this passage and analyzed its characteristics as follows:

The Spectrum of Love has nine ingredients:

Patience	“Love suffereth long.”
Kindness	“And is kind.”
Generosity	“Love envieth not.”
Humility	“Love vaunteth not itself, is not puffed up.”
Courtesy	“Does not behave itself unseemly.”
Unselfishness	“Seeketh not her own.”
Good Temper	“Is not easily provoked.”
Guilelessness	“Thinketh no evil.”
Sincerity	“Rejoiceth not in iniquity, but rejoiceth in the truth.” ²⁰

“You will observe,” said Drummond that all of these characteristics are “in relation to life, in relation to the known to-day and the near to-morrow, and not to the unknown eternity.”

¹⁸ Op cit, MN, 63 5-10.

¹⁹ I Corinthians, Chapter 13.

²⁰ Henry Drummond, ‘The Greatest Thing in the World,’ *The Compact Treasury of Inspiration*, Edited by Kenneth S Giniger, Festival Books Ser., Nashville, TN, USA: Abingdon Press, 1977, p. 242 *et seq.*

Interestingly but not, of course, surprisingly, the four divine abodes of Buddhism²¹ are also said to lead to a set of ‘perfections’ that bear a strong similarity to Paul’s characteristics of love. The Ten Perfections, or *pāramitās*, are:²²

Generosity, Morality, Renunciation, Wisdom, Energy, Patience, Truthfulness, Resolution, Loving-kindness and Equanimity.

Thus it would seem that this Love, this root cause, this organizing principle, this essence, is to be discovered not in elaborate theory and high theology but in the everyday and by the practice of small things: harmlessness, patience, generosity, kindness, humility. It is here that we find the fragrance of the honeysuckle and the rose.

Other Voices

These two traditions, Quaker and Buddhist, have been the ground of my soul. And this is, of course, more than enough for the span of one life. But then, from time to time, I have come across other teachings that whilst less familiar seem, at root, to have much that is common, that which is eternal and universal

Most especially, of course, in the Sufi tradition of Islam that is so dear to you, Suheil, we find a quite extraordinary and an ecstatic expression of Love. Indeed, we might say that there is no tradition in which such love is more intensively expressed. Here is your Rumi, drenched in love for the beloved:

Be drunk with Love,
For Love is all that exists.²³

And Love is everywhere and elemental:

Love makes the sea boil like a cauldron,
Love reduces the mountains to sand.
Love cracks hundreds of fissures into the heavens unconsciously,
Love makes the earth tremble.
...(God said): “If it wasn’t by pure love, how could I have brought
the heavens into existence?
I have elevated the sublime celestial sphere so that you could

²¹ Described above, footnote 12.

²² Nyanatiloka, Buddhist Dictionary, 1997, p.p. 147-8. The Pali equivalent words are: *dāna-pārami*, *sīla-pārami*, *nekkhamma-p*, *pannā-p*, *virīya-p*, *khanti-p*, *sacca-p*, *adhitthana-p*, *mettā-p* and *upekkhā-p*.

²³ Rumi The Inner Garden of Love

understand the sublimity of Love.”²⁴

The more that I have explored this remarkable expression of Love, not least under your guidance, the more humble I have felt; and the less I have felt that I should say – especially to you who know it so well. This is the fragrance of the most delightful and entrancing of blossoms, an exotic perfume. With my Quaker childhood such ecstasy probably lies beyond me. I fear that I shall never quite be able to find in myself that quality of abandonment that it requires, never, perhaps, be able to find these Gardens of Paradise. This is my loss.

I am, perhaps, more at home with a more calming fragrance, and one in which I have found great comfort. It is offered by the devout love of the Brahma Kumaris,²⁵ who, as I think you know, teach a form of Raja Yoga, a meditation practice that presents the true self as soul, an eternal being at peace and full with love. In this teaching, the Divine can be experienced as an ocean of love that brings tranquility and understanding, a deep sense of peace and well-being that enables us to see the world more clearly and engage with it more effectively. A central part of this teaching is that both the soul and the Divine are to be experienced as a point of light – infinite and eternal. In meditation, the body and its senses are seen as being no more than a garment worn by the eternal soul, a tool with which the soul can engage with the mundane world.

The Brahma Kumaris sometimes read from that most wonderful of texts – and one that I know you love – *The Bhagavad Gita*, a text of such wisdom and beauty that one stands before it in awe and astonishment. It is redolent with the immanence of the Divine and the fragrance of Love:

I am the taste of living waters [says Krishna] and the light of the sun and the moon. I am OM, the sacred word of the Vedas, sound in silence, heroism in men.

I am the pure fragrance that comes from the earth and the brightness of fire. I am the life of all living beings, and the austere life of those who train their souls.²⁶

²⁴ *Mathnawi*, v. 2375 s.

²⁵ The Brahma Kumaris were founded in what is now Pakistan in 1936 by a remarkable man, Brahma Baba, who dedicated the rest of his long life to bringing into reality a vision of people of all cultural, economic and religious backgrounds coming together to rediscover and develop the spiritual dimension of their lives. In 1951 he founded a university on Mount Abu in Rajasthan; today that university has grown, and his movement has extended worldwide with around 3,500 branches in 70 countries.

²⁶ *The Bhagavad Gita*, Penguin Classics, 1962, p. 36. 7.8 and 7.9

He who in this oneness of love, loves me in whatever he sees, wherever this man may live, in truth this man lives in me.²⁷

Only by love can men see me, and know me, and come unto me.²⁸

At one point in the *Gita*, Arjuna asks the Lord Krishna to tell him “who are the best Yogis?” Krishna replies with a great list of qualities that are dear to him but in the end he says:

...even dearer to me are those who have faith and love...²⁹

What more could be asked of us, Suheil, but to walk in faith and with a loving heart. For me, the delight of the teaching of the Brahma Kumaris is that they open the gateway to the Garden of the Soul, a place of such peace and tranquility that all else is as nothing. This is the place of unconditional love, quite literally Being in Love. And to find it you simply have to be who you truly are. It is always there whether you find your way to it or not. It is there on your breathing in and you breathing out. It never fails since it always is. It is a ‘fragrance’ that cannot be captured in words but only in experience and it is not about knowing but about being. The question to ask is not ‘What shall we do?’ but ‘How shall we be?’, that is ‘How shall we Be with God?’.

Each of these voices, of course, speaks of a mystery that lies beyond and yet within us, and we must each find our way, not by theorising but by practice. But it seems to me that there is common ground to be found in these expressions of the deepest meanings of Love. And, of course, there is also much agreement as to how this ground of Love is to be found – by being attentive.

Mindfulness

The practice of mindfulness and contemplation is an essential part, indeed the ground, of all and each of these teachings. It lies, of course, at the root of Quakerism and of Buddhism but it is also there in Orthodoxy, Sufism and Raja Yoga.

For the Quaker, silent contemplation, prayer and worship is said to lead us to the still centre of our being. This is a place where we can find the love of God, a place in which we discover an awareness of reality through deep unity with others. It is the place of inspiration and guidance. It is a place

²⁷ Ibid, p. 34. 6.31

²⁸ Ibid, p. 58. 11.54

²⁹ Ibid, p. 61.

where we wait on God, a place that is very much like the place described by T. S. Eliot in *East Coker*:

I said to my soul, be still, and wait without hope
For hope would be hope for the wrong thing; wait without love
For love would be love of the wrong thing; there is yet faith
But the faith and the love and the hope are all in the waiting.
Wait without thought, for you are not ready for thought;
So the darkness shall be the light, and the stillness the dancing.
Whisper of running streams, and winter lightning.
The wild thyme unseen and the wild strawberry,³⁰

Not only do silence, prayer and reflection form the core of Quaker worship, they are also part of daily life. For example, Quaker business meetings begin and end with a period of silence and it is to silence that we return for guidance in times of difficulty, despair or dispute.

In Buddhism, mindfulness is part of the teaching of the Eightfold Path that leads to the cessation of suffering.³¹ Here, too, the practice of meditation leads to a state of attentive tranquility in which, letting go of the distracting restlessness of our mind, we come to see things as they are – that there is suffering, impermanence and emptiness. In this state we open our hearts to both wisdom and compassion. Abiding in Love we may find insight.

As you have told me, it is there, too, in the Sufi tradition of Islam. Indeed, in discussing the poetry of Rumi, the scholar Annemarie Schimmel says:

Becoming silent, because the secret of Love cannot be conveyed ... is a motif which occurs often in his early poems. The word *khāmūsh*, "silent," "quiet," is used so frequently that some scholars have been inclined to regard it as being Rumi's original nom de plume.³²

The Raja Yoga of the Brahma Kumaris is, of course, essentially a yoga of mindfulness and silent contemplation. In the *Gita* it is said:

When a man dwells in the solitude of silence, and meditation and contemplation are ever with him; when too much food does not disturb his health, and his thoughts and words and body are in peace; when freedom from passion his constant will;

And his selfishness and violence and pride are gone; when lust and anger and greediness are no more, and he is free from the thought 'this is mine'; then

³⁰ T. S. Eliot, *East Coker*, Four Quartets.

³¹ The Buddhist teaching on Mindfulness is set out in MN 10 and 118 and an excellent teaching is also given by Larry Rosenberg in his book *Breath by Breath*, Shambhala, 1998.

³² Annemarie Schimmel, *As Through a Veil: Mystical Poetry in Islam*, Oneworld Publications, 2001, p. 97.

this man has risen on the mountain of the Highest: he is worthy to be one with Brahman, with God.

He is one with Brahman, with God, and beyond grief and desire his soul is in peace. His love is one for all creation, and he has supreme love for me.

By love he knows me in truth, who I am and what I am. And when he knows me in truth he enters into my Being.³³

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It seems to me, then, dear Suheil, that each of these doctrines, separately and together, tell us that Love is the ground of reality, the still point of being; that this reality is to be found in contemplation and meditation; that such reflection is the *necessary foundation* of true action and that, this being so, we need profoundly to change our perspective, our way of being; to return to the proposition put forward at the start of my letter, that we need to find a new ‘language,’ to move away from an ethos of separation, conflict and competition towards one of wholeness, co-operation and compassion.

“All language”, says Colman Barks in his introduction to the poetry of Rumi³⁴, “is a longing for home”. All language, especially all naming and numbering and the work of the rational mind, is a struggling attempt to regain that which has been lost. And that which has been lost is a sense of one-ness, of being at one with, of Being in (within) Love. But now, my friend, I understand that we do not need to name our paths or even try to describe them. We need to walk along them, shuffle about and sit by the roadside, meeting companions, sharing food and stories, as you and I have done. Naming them is just words. In the end there are no words, for as we have seen Love is beyond anything that we can say. Indeed, the irony is that in the end, in an age that is full of noise and distraction, we come once again to Stillness and Silence, the dwelling place of the Divine.

So one approaches, by efforts which call for the deepest resources of one’s being, to the condition of true silence; not just of sitting still, not just of not speaking, but of a wide awake, fully aware non-thinking. It is in this condition, found and held for a brief instant only, that I have experienced the existence of something other than ‘myself’. The thinking me has vanished, and with it vanishes the sense of separation, of unique identity. One is not left naked and defenceless...One becomes instead aware, one is conscious of being a participant in the whole of existence, not limited to the body or the moment...It is in this condition that one understands the

³³ Op cit, *The Bhagavad Gita*, p. 84.

³⁴ *The Essential Rumi*, Translated by Colman Barks, Penguin Books, London, 1995, p. 17.

nature of the divine power, its essential identity with love, in the widest sense of that much misused word.³⁵

In the words of the Buddha:

When a man knows the solitude of silence, and feels the joy of quietness, he...feels the joy of the DHAMMA.³⁶

In the words of the *Gita*:

When the sage of silence...closes the doors of his soul and, resting his inner gaze between the eyebrows, keeps peaceful and even the ebbing and flowing of breath; and with life and mind and reason in harmony, and with desire and fear and wrath gone, keeps silent his soul before final freedom, he in truth has attained final freedom.³⁷

And for Rumi, too, in the end there is only silence:

When it comes to Love, I have to be silent...
To describe Love, intellect is like an ass is a morass,
The pen breaks when it is to describe Love.³⁸

So be it. *OM Shanti* my dear Suheil!

With great affection,

Your brother in Spirit

David

³⁵ Geoffrey Hubbard, 1974, quoted in *Quaker Faith and Practice*, The Yearly Meeting of the Religious Society of Friends (Quakers) in Britain, 1995-8, 26.12.

³⁶ *The Dhammapada*, Penguin Classics, 1973, p. 64. 15.205

³⁷ Op Cit, *The Bhagavad Gita*, p. 29. 5.27 and 28

³⁸ Rumi, *Mathnawi*, ed. R. A. Nicholson, Chpt. 1 Lines 112-15. Quoted in Annemarie Schimmel, *As Through a Veil: Mystical Poetry in Islam*, Oneworld Publications, 2001, p. 101.