

# LIES ABOUT TRUTH OR THE EXPLANATION OF THRUSHES

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Paper given at Buddhism and Psychotherapy conference, 2000.

*"On reading scholarly comments  
I vow with all beings  
To open my mouth for potatoes  
And let the thrushes explain"*<sup>1</sup>

Before we can get to the explanation of the thrushes, we will have to understand why it is so important to listen to them. For unless we can understand that, we will not be able to understand what they are saying to us. In particular we will not be able to understand the truth. To understand the truth, we must understand the lie and lies are not always easy to understand. By the "lie" I do not mean deliberate, conscious fabrication, though they are of course lies. I mean something far more important and ubiquitous. It is usually not difficult to detect the deliberate, conscious lie. It maybe difficult to prove it to be a lie, but generally we have a feeling that it is a lie. If we do not know this immediately, then we know over a period of time. The facts don't add up and very quickly we start suspecting that we are in the presence of a lie. Of much greater significance is the lie that cannot be detected as being a lie. In fact it presents itself as the truth and even over a long period of time, it is able to masquerade successfully as the truth. Such lies are indeed hard to detect. In addition, often it seems these lies are necessary to our mental health and indeed are the basis of much of our culture and civilization. That is why we generally cannot see them as being lies. Psychoanalysis and Buddhism are both very interested in the truth and hence they both have a profound interest in the lies that pass off as truth. I will first describe these lies as understood in psychoanalysis and then as they are understood in Buddhism.

## PSYCHOANALYSIS

Once upon a time there was psychoanalyst called Bion. He was a man that was very difficult to understand, maybe because he wanted to be honest and speak the truth. As we will come to see, lies are much easier and more comfortable to understand than the truth. This might be illustrated in a little story that Bion told

*"The liars showed courage and resolution in their opposition to the scientists who with their pernicious doctrine, bid fair to strip every shred of self-deception from their dupes leaving them without any of the natural protection necessary for the preservation of their mental health against the impact of truth. Some, knowing full well the risks that they ran, nevertheless laid down their lives in affirmations of lies so that the weak and doubtful would be convinced by the ardour of their conviction of the truth of even the most preposterous statements. It is not too much to say that the human race owes its salvation to that small band of gifted liars who were prepared even in the face of indubitable facts to maintain the truth of their falsehoods. Even death was denied and the most ingenious arguments were educed to support obviously ridiculous statement that the dead lived on in bliss. These martyrs to untruth were often of humble origin whose very names have perished. But for them the witness borne by their obvious sincerity, the sanity of the race must have perished under the load placed on it. By laying down their lives they carry the morals of the world on their shoulders. Their lives and the lives of their followers were devoted to the elaboration of systems of great intricacy and beauty in which the logical structure was preserved by the exercise of a powerful intellect and faultless reasoning. By contrast the feeble processes by which the scientists again and again attempted to support their hypotheses made it easy for the liars to show the hollowness of the pretensions of the upstarts and thus to delay, if not to prevent, the spread of doctrines whose effect could only have been to induce a sense of helplessness and unimportance in the liars and their beneficiaries."<sup>2</sup>*

This interesting story illustrates what I mean by lies. For the lies here are not what is generally understood as lies. In fact the lies mentioned here are the so-called truths of all religions, including Buddhism. They are distinguished by a coherent strong narrative, and usually, but not always, with a powerful personality that preaches the narrative, which we are calling a lie. Why we call it a lie will soon become apparent. But

for the moment let us try to bring out some of the salient features of this story told by Bion. They are –

- ∞ the truth is hard and uncertain to formulate
- ∞ lies are often necessary to our sense of security and well being
- ∞ lies promote themselves as truth by faultless logic, by promises that we long to believe in and by the very ardour and sacrifices of the proponents of such lies
- ∞ truth on the other hand can produce a sense of helplessness and unimportance, which can be dispelled only by massive lies.

Some of these ideas will be elaborated upon when we talk about Buddhism, but for now let us press on further with some very important things that Bion goes on to talk about. Let me quote again from him –

*“Provisionally, we may consider that the difference between a true thought and a lie consists in the fact that a thinker is logically necessary for the lie but not for the true thought. Nobody need think the true thought: it awaits the advent of the thinker who achieves significance through the true thought. The lie and its thinker are inseparable. The thinker is of no consequence to the truth, but the truth is logically necessary to the thinker. His significance depends on whether or not he will entertain the thought, but the thought remains unaltered.*

*In contrast, the lie gains existence by virtue of the epistemologically prior existence of the liar. The only thoughts to which a thinker is absolutely essential are lies. Descartes’s tacit assumption that thoughts presuppose a thinker is valid only for the lie.”*

It is quite shocking to someone to say something like this for it seems to go counter to all that we believe. But if you reflect on it, you will see how true the assertion is. To understand these rather bald, but true, statements, it might be worthwhile teasing them out a bit. Bion is basically putting forward four far-reaching propositions. The first is that the truth exists and does not need to be formulated by anyone. The truths that we formulate today about all kinds of things, existed in the age of the dinosaurs, though no one was there to formulate them. Now that we are able to formulate these truths, we derive considerable benefit from them in all kinds of ways. So truth always benefits the people who come across it, but the truth of itself remains unaltered and is indifferent to being discovered by anyone or not. The truths that offer us so much benefit existed along with the dinosaurs, but they did not benefit them. Another implication of this is that the truth does not depend on any particular person. Anyone is potentially able to discover it and it

can be discovered simultaneously by any number of people or by different people totally disconnected in time, place or culture. This of course is a common observation that different people in different contexts say the same or similar things. For instance, as far as I know, Bion had no exposure to Buddhism, but his ideas have considerable similarity to Buddhist ideas. This is so because although they come from very different angles, both Buddhism and Bion are trying to formulate the same truth that has and always will be there.

The second proposition is that lies, unlike the truth do not await discovery. There were no lies awaiting discovery in the millions of years of dinosaur history. Lies exist only when someone formulates them. So lies always require someone to formulate them, that is they require a thinker, and usually an audience for whom, or to whom the lies are expressed. The lies exist for the sole purpose of benefiting someone, either the propounder or the listener. That is why Bion says that when Descartes says “I think, therefore I am” he is in fact expressing a lie. For whether he thought or not, he still existed. That was the truth. When he thought he existed because he thought, he formulated a lie. The truth of his existence had been replaced by a formulation about his existence. This was a lie because it replaced the truth with itself. A lie that benefited him in his thinking about himself and a formulation that gave certain meaning to his existence. For he believed that if he could not think the way he did, he and his life would not exist. When he thought, he believed he existed. And when he didn’t, he thought he didn’t exist. What a complete lie! Existence is the self-evident truth, but thought and further elaboration upon it, might not be. This is how the truth exists whether it is discovered or not, while the lie, unlike the truth, does not await discovery. It is created at a particular place and time. It exists in order to serve a particular purpose. The truth in contrast is purposeless.

The third proposition is that the more the so-called truth depends on the individual or the personality of the person espousing it, the more we can be certain it is lies. By way of illustration let us take the psychoanalytic context. The analysand says something, in response to which the psychoanalyst offers an interpretation. Talking about these interpretations, Bion says –

*"The more his interpretations can be judged as showing how necessary his knowledge, his experience, his character are to the thought formulated, the more reason there is to suppose that the interpretation is psychoanalytically worthless..."<sup>iii</sup>*

It is psychoanalytically worthless for psychoanalysis is about the truth. When an interpretation is made, it is about the person making the interpretation, and not necessarily about the truth, or the person that the psychoanalyst might be interpreting to. This is so because like Descartes, the psychoanalyst is formulating an observation and this observation comes, and can only come, from the psychoanalyst. It might be about what the analysand is talking about, but the interpretation comes from the psychoanalyst and from no one else. The more it is dependent on him and his peculiarities, the more we can be sure it is a lie. From this we can see that a truer statement would be less dependent on the person expressing it. Anyone can express the truth, but lies are totally dependent on the person that expresses them.

This leads to the fourth proposition that is implicit in what Bion says. The fourth proposition is that all thoughts, formulations or ideas are lies. This is so even if they formulate the truth. The mere act of formulation makes them lies. This is a rather startling statement. It means that so long as we do not think or express the truth, it is the truth and will remain the truth eternally. The moment we think, formulate or express it, it becomes a lie. This is so because every formulation has some function or some aim, but truth has no necessary function or aim. Every thought requires some kind of language or imagery, but the truth requires no language or imagery. Every thought exists and can be understood only in a certain context and at a certain period in time, but the truth has no contexts and is timeless. This led to Bion's rather controversial statement of "thoughts without a thinker". He said we put the cart before the horse, when we say that thoughts are the products of our thinking. Actually, it is the other way round. Our thinking exists so that we can deal with the problem of "un-thought of" thoughts. When he says this he is actually talking about the truth. For it is the truth that exists without a thinker. We develop our capacity to think to grapple with the truth. The lie cannot exist without the thinker, it is totally and absolutely dependent on the thinker, much as a parasite is upon its host. But the truth as we have seen, can exist for millennia without a thinker. Thinkers produce lies and lies, as we shall see, prey on the thinker. Truth exists, indifferent to the

advent of the thinker, for whom the truth is so important. Bion then took another enormous step, when he formulated the idea that the human mind is built, or has evolved, to specifically search out the truth, or the un-thought thought. So long as the mind feeds on, or at least aspires to feed on, the truth, it will grow and develop. When the mind gives up this endeavour, and is content to feed on lies, i.e. is to feed on itself and only its own thoughts, it sickens and dies. Death of the mind is known as psychosis, which is a terrible thing and not something we can go into in this lecture. But it is worthwhile making the observation that psychosis is not an all or nothing state. Bion often talked about the psychotic parts of the personality, by which he meant the psychotic part of all personalities. There is no psychotic person that is completely psychotic and there is no so-called normal person that is not in part psychotic. This might be so because there is a part of all minds that continues to try and search out the truth. It seeks out the un-thought thought, even though a small or large part of it has given up this quest and feeds on lies, calling it the truth. There is always a part of the mind searching for truth and there is always a part of the mind that gorges itself on lies. Truth promotes development and lies destroy progress and development. This is often a very real struggle, and this struggle is seen much more clearly in the consulting room, but you don't have to go to the consulting room to see it. It is here this very moment. There are a part of our minds that sincerely believes, for instance, the obvious lies of advertising. This includes the advertising for this lecture and the fantasies it might have evoked, for instance of omniscience. Just as there is a part of our minds that constantly makes the effort, just as you are making now, even as you listen to me, to search out the truth in what I am saying from all the lies that I, as a person and thinker, proliferate. This is the business of everyday life. Separating chaff from grain, lies from truth.

I do not know what is more startling about these ideas, whether it is their sheer novelty or the fact that they state the obvious. Sometimes what is obvious is not obvious till it is stated. But if we go along with what Bion is saying, we should not feel shocked, for these formulations have always been there and have merely waited for Bion to formulate them. His formulating them is incidental to them, though he benefited greatly from them. When we first come across these ideas, we can intuitively grasp their truth. It is waiting our discovery. When we discover these ideas and

understand them, we will benefit greatly from them. Yet curiously the moment Bion or we formulate them or think about them, they become lies. Yet in spite of that we know that similar thoughts have been there for a very long time. For instance they have been formulated by Buddhist thousands of years before Bion. So let us move onto Buddhist formulations of lies and the truth.

## BUDDHISM

Bion's four propositions about truth and lies that we have just mentioned are in total agreement with Buddhist thinking.

The Buddha talked about the Dharma being like a lost city, the access path of which had become overgrown and hence had been lost. He declared that he had merely rediscovered this lost city, which had always been there, but which mankind had lost sight of. The Dharma or truth he said, did not originate with him. The ancient Buddhas had all taught the same Dharma. The Buddha's teaching of truth too will one day be lost and when it is, it will await to be discovered by another Buddha and so on. So it is an ancient Buddhist idea that the truth exists eternally and merely awaits discovery, elaboration and propagation. It does not originate with Buddhas. It is only discovered by them.

The second proposition about lies has received much elaboration in the Mahayana tradition, where in so many contexts it is said that the teaching is like the finger pointing to the moon, which is the truth. There are constant reminders not to mistake the teaching, or the finger for the moon or lies for the truth. But this proposition is also found in the classical teaching of the Theravada tradition. For instance in the simile of the raft which goes like this –

“.. suppose a man in the course of a journey saw a great expanse of water, whose near shore was dangerous and fearful and whose further shore was safe and free from fear, but there was no ferryboat or bridge going to the far shore. Then he thought ‘There is this great expanse of water, whose near shore is dangerous and fearful and whose further shore is safe and free from fear, but there is no ferryboat or bridge going to the far shore. Suppose I collect grass, twigs, branches and leaves and bind them together into a raft, and supported by the raft and making an effort with my hands and feet, I got safely across to the far shore.’ And then the man collected grass, twigs, branches, and leaves and bound them together into a raft, and supported by the raft and making an effort with his hands and feet, he got safely across to the far shore. Then, when had got across and had arrived at the far shore, he might think thus: ‘This raft has been very helpful to me, since supported by it and making an effort with my hands and feet, I got safely across to the far shore. Suppose I were to hoist it on my head or load it on my shoulder, and then go where I want.’ Now, bhikkhus, what do you think? By doing so, would that man be doing what should be done with that raft?”

“No, venerable sir.”

“By doing what would that man be doing what should be done with that raft? Here, bhikkus when that man got across and had arrived at the far shore, he might think thus: ‘This raft has been very helpful to me, since supported by it and making an effort with my hands and feet, I got safely across to the far shore. Suppose I were to haul it onto the dry land or set it adrift in the water, and then go wherever I want.’ Now, bhikkus, it is by doing that that man would be doing what should be done with the raft. So I have shown you how the Dhamma is similar to a raft, being for the purpose of crossing over, not for the purpose of grasping.”<sup>v</sup>

I have quoted this simile fully to make a number of points. The first is that the other shore is Nirvana. This is a term that has been seriously misused and misinterpreted. It is not some kind of ecstatic state of being similar to a drug high. Far from it. Nor is it a state of deadness, as it has sometimes been likened to. It is actually a state of being one with the truth. True this means extinguishing ones personal selfish self and true the experience maybe blissful, but that is not the point. The whole point of Buddhist aspiration is to find the truth, and having found it to become one with it. There is in fact no other way of finding the truth, for truth is not a possession that can be owned or given. That is why the Buddhist path is called a noble path and why there are so many references to “holy truths”. The point I wish to make here is that this truth always exists, as the other shore always waiting the

arrival of the thinker. It is not generated by the thinker or in any way dependent on him or her. And that when the mind is able to reach the truth, the truth becomes a state of mind and the mind naturally feels completely safe and at ease.

The second point I wanted to make is that truth can be reached by whatever is at hand, grass, branches, twigs and leaves. There are many modes, many languages, many philosophies, many religions. The truth is indifferent to the mode by which it is reached. The one and only requirement is that one makes the effort, first to put the raft together and then to make the effort of crossing. Without that effort the truth cannot be reached. It will not come to us if we sit and wait or hang around wishing for it.

The third point is not the mistake the method for the goal, the finger for the moon. No matter how beautiful or truthful the Dhamma taught by the Buddha, he still says it only has instrumental value. It is not to be prized as a thing-in-itself. It is to be used by us to find the truth, and then it must be relinquished. This is so because if we do not, then what we are hanging onto is lies. The Buddha deeply understood this and throughout the canon he repeatedly tells us not to cling to rites, rituals, scriptures or teachings, including the ones he was preaching. He tried to tell us that we need to aspire to become one with the truth, not to think, talk or formulate about it. For when we do so we are in the realm of the lie. That is why he tells us that once we have attained the truth, then we must relinquish the means of its attainment. For that is the state of grace or truth. That is ultimate freedom. Only when we can experience, in Biblical terms, "that peace that passeth all understanding" will we have the freedom to go where we will, for the truth has no restriction. This is the state of truth that is everywhere and in all periods of time. This is the state of freedom to come and go in any direction, including the freedom to move or remain silent and still.

The third proposition about lies being dependent on the personality of the individual, but not the truth, has received ample expounding in the Buddhist canon. For instance the Buddha equating himself with the Dharma ("If you can see the Dharma you can see me"), means that after the Buddha became enlightened, there was no individual person or personality there. There was only the truth. He manifested that truth in his life and teaching and outside it there was no personality, and hence no lies.

The fourth proposition put forward by Bion, about all formulations being lies, also has parallel expressions

in Buddhist scripture. The other side to this proposition is that the truth does not require statement. It is always non-verbally present. Perhaps the clearest and best-known expression of this idea is the thundering silence of Vimalakirti. When all the bodhisattvas had given their understanding of the meaning of non-duality, Manjushri turned to Vimalakirti and said –

*"We have all given our own teachings, noble sir. Now, you may elucidate the teaching of the entrance into the principle of nonduality!"*

*Thereupon the Licchavi Vimalakirti kept his silence, saying nothing at all.*

*The crown prince Manjushri applauded the Licchavi Vimalakirti: "Excellent! Excellent, noble sir! This is indeed the entrance into the nonduality of the bodhisattvas. Here there is no use for syllables, sounds and ideas."*<sup>v</sup>

It is important to understand that all silence is not the expression of truth. For instance if one is thunderstruck, speechless or terrified, one is not necessarily expressing the truth! The silence of Vimalakirti is deliberate and it is used to express something. In particular it is used to express the non-duality of truth. The moment we start talking, we start to talk about the truth. When we talk about the truth, there is a duality between speech and the truth. They become two instead of being one and talk about the truth is no longer the truth. The un-thought thought has been thought, and when it becomes a thought, it becomes a lie. This is unavoidable. So Vimalakirti by not speaking is expressing the truth by not saying anything. At that moment he is one with the truth he is expressing. He becomes it. There is no duality. However, it is important to understand, that just because Vimalakirti expressed the truth by not saying anything, it does not mean that nothing exists. This is a frequent misunderstanding. What Vimalakirti is expressing is that what exists, is reality as it is, without formulation. Buddhists call this "suchness", which merely means that truth is what exists, not a fraction more and not a fraction less. Psychoanalysts do not have term for this, calling it by an abstraction "the truth". Truth is a term that by its very nature is constantly open to interpretation, and hence open to mis-interpretation and lies.

This then is the remarkable parallelism between some of Bion's ideas and Buddhist thinking.

#### THE EXPLANATION OF THE THRUSHES

At this point in the lecture, maybe you are wondering about the explanation of the thrushes. The thrushes

form part of the title of this paper, but I have said nothing about them so far. It is time to make good that omission. You may remember we started with a gatha about the thrushes. Let me refresh your memory –

*“On reading scholarly comments  
I vow with all beings  
To open my mouth for potatoes  
And let the thrushes explain”*

So far I have been reading scholarly comment and I don't know what you have made of it. Some of it may have been illuminating, some obscure and some boring. That is the nature of scholarly comment. What is worse is that if you have been following what I have been saying, then you will have to conclude that what I have said so far, is of necessity lies. For what I have said so far is my understanding of the truth, and being my personal understanding, has more to do with me than the truth I am trying to espouse. So how then to speak the truth? I couldn't very come here and say nothing, in order not to tell you lies. My speaking has served a purpose, I hope. But now that that purpose has been served, we need to try and listen to the truth. For that I will have to shut up, and you will have to try and listen to what the thrushes have to say.

Our problem is to hear the explanation of thrushes, for we are all too often deaf to the song of birds. The song of birds is hard to listen to, not because they do not sing, for they sing all the time. It is because we are unable to hear them. It might be said that birdsong is easy to listen to, for you really don't have to do anything to listen to it. Yet it might be that birdsong is the hardest thing to listen to, for we are rarely in a frame of mind when it can be heard. The singing of birds is always there but how many of us can hear it? Wisdom and enlightenment is always there but how many of us are able to perceive it? We go looking for truth in books and we go looking for wisdom in lectures. We spend a lifetime looking for the singing of birds, going on expensive holidays, watching movies, and hearing beautiful orchestras. But birds do not sing only in isolated golden beaches and stained glass churches. For they sing in our hearts if we will only care to listen. But as I say, it is not easy to listen, for an effort has to be made. Nothing can be ever be heard unless that thing called an “effort” is made. Enormous effort has to be made to wake from the endless tangle of dreams. Our beds of ignorance are warm and comfortable and darkness is full of dreams. Dreams of passion, of adventure, of wealth, of wishes fulfilled. Dreams of flying, floating, running, swimming. Dreams of terror, of being chased, of fear, of nakedness. Our dreams float out of our eyes and our

dreams hum in our ears. How can we see or hear anything that is not dream? For dreams have a life of their own and dreams are a reflection about life. Or if you prefer, life is a dream. It is not easy to awaken from dream to life, or if you prefer from life, to life. Yet if we seek the truth, that is what we must do. We must awaken from this life into this life, for where else can this awakening take place and what else can we awaken from? We have seen that all reflection is a lie, which is why dreams are lies. If we feed ourselves on comfortable and luscious lies, what can we expect but that our minds will turn to sloppy, deluded pulp? That is why it is so hard to wake from dream, to rouse oneself from the easy lulling slumber of endless night. To wake from dream means having to rouse oneself, means having to splash cold water on our comfortable warmth. It means settling and preparing the mind, so that when the birds sing we will be ready and waiting for them. It may take a long time waiting for the crack of dawn. Many years perhaps. But if we wait and are patient in our effort, then there will come a time when it will be dawn. And when it is dawn we will hear the singing of birds. Birdsong cannot be reached till the mind is quiet and the mind is never quiet in sleep and it is never quiet in dream. We have to practice quieting it, for it is only when the mind is quiet, that we will hear the song of the birds. The breath of life needs too needs to be quiet, so quiet that it is barely perceptible. The body too needs to be quiet, so quiet that it can cease to exist. When the body, breath and mind are quiet, then birds will start to sing. This is not an easy place to reach, but it is the only place that we can hear the explanation of the thrushes from. This place has no beginning and no end. It waits without waiting and it pauses without reflecting. If you can reach this place then you will hear what the thrushes have to say. They say it very quietly at first. Initially it maybe just a murmuring sound here or there. So soft and so fleeting that you wonder whether you heard anything at all. But then if you continue to practice and to wait, there can be no doubt about it. The voice becomes clearer and the singing stronger. Slowly, very slowly, it gathers momentum. The sky pales, then flushes with the effort. Dewdrops hang like jewels from the sharp tips of focussed silence, and rainbows stretch between them. Drifting clouds carry birdsong over the hill and the brook gurgles and become one with it. Soon there is singing everywhere. The sky is full of singing, the trees are full of singing, the earth is full of singing. There is singing on every blade of grass and in every fleeting moment. When singing sings like this, every blade of grass becomes

every moment, and every moment is reflected in the fragile singing of our everyday lives. At this moment there is no distinction between singing and the cool morning breeze, between our quiet peaceful mind and the breath that flows in and out of our being. No distinction between the breeze in the pines and the peaceful breath that will finally and gently takes away the last remnants of life.

*"Now more than ever seems it rich to die,  
To cease upon the midnight with no pain,  
While thou art pouring forth thy soul abroad,  
In such an ecstasy!"<sup>vi</sup>*

This is the place of ecstasy, the place of no pain, the place of the Third Noble Truth. We reach it through a lifetime of singing the Fourth Noble Truth. At this point the four noble truths become one noble truth. For truth is not multiple or fragmented. There is only one truth. When we make the raft we make the effort and when we make the effort we go across to the other shore. When we make the effort we awaken to the truth and when we experience the truth, we make the effort. For truth is not different from our effort and our effort is not different from our lives. When we make the effort we discover that truth has always been there, waiting patiently for us to discover it. Waiting

since the time of the dinosaurs. And once we discover it we become transformed by it, benefit from it and become one with it. At long last we hear birdsong and when we hear birdsong we become one with it – free, joyful and unbounded. This then is the explanation of thrushes. When we hear it, we realize that there is nothing further that can be said. What then is the relevance of scholarly comment, of this lecture and lectures like this one? If I open my mouth it might be more useful to open it for potatoes, for potatoes are more truthful than my words. They cannot lie as I do. So it might be best for me to utter no more useless words. It is perhaps time for me to be quiet, very quiet. Or maybe it is time for you and for me to re-join the loud and busy bustle of the night with its intricate texture of varied and colourful dreams. These dreams that we thought we had woken from, but in which we are forever enmeshed. And yet, and yet even as we dream we might hear the singing of the nightingale. If we do, what can we say but –

*"Still wouldn't thou sing, and I have ears in vain –  
To thy high requiem ..."<sup>vii</sup>*

<sup>i</sup> Aitken R. (1992) “The Dragon Who Never Sleeps.” Parallax Press. P. 54.

<sup>ii</sup> Bion W.R. (1970) “Attention and Interpretation” in “Seven Servants” Jason Aronson. P. 100-103.

<sup>iii</sup> Ibid P. 105

<sup>iv</sup> Nanamoli & Bodhi (Translators, 1995) “The Middle Length Discourses of the Buddha.” Wisdom Publications. P. 228-9.

<sup>v</sup> Thurman R. (1976) “The Holy Teaching of Vimalakirti.” Pennsylvania State University. P. 77.

<sup>vi</sup> Keats J. “Ode to a Nightingale” Palgraves Golden Treasury. P. 257.

<sup>vii</sup> Ibid.