

**Lao Tzu: words can be true or false, but they're not the truth.**

Nevertheless, They're pointers. You can't talk about reality at all, can't speak with people about it, except by using words and symbols. But you can't convey it with words and symbols.

Of course, you'll find in the stillness all the reality and all the answers in a way may dissolve sometimes. Or sometimes the stillness may "speak"... as Eckhart suggests.

If we want to commune, then we use words, at least for now. And the words help to inspire us. They carry meanings. They're pointers. Just like cosmologies and everything else, they're likely stories. And the words have to make sense for you. So more and more now for us--it's what's true for you.

It isn't exactly we're getting at the truth, but we're helping to clear up doubts. We're clearing out old stuff. We're clearing the mind. We're making a space for the truth to respond to be present. That's really great. And we're coming up with some fabulous forms that can express something of truth or reality. And all that is fabulous.

What's really the truth is the primordial awareness that everything appears in. [listen to Mason Jennings]

**Eric: I just would wonder if you elaborate on likely stories.**

Thanks, Eric. I do use some code words. I call them sometimes, so I'm guilty. I'm just as guilty. Like if I were a Buddhist, I would say, Shunya and everybody. Oh, yeah. Shouldn't you? But here, of course, everybody. Now, what do you mean by Shunya? So I say likely story and say, oh, yeah, likely story. Well, likely story is a little phrase that came to me from Plato. And then I'll elaborate a little bit. It's from the beginning of his work, the *Timaeus*, and he makes clear in there that to go from the infinite.

The formless, the nameless, the ultimate, the absolute. And there are cups, people, chairs, form. It's a big, big gap and forms and chairs and stuff we can describe very well with our words. you can talk about facts in this realm, right... or alternative facts. Not even a likely story. Yes. This is a cup. And we know what we mean by it's a cup.

Even though, of course, at some level, it's atoms. Or when I call you Eric, you get it. There's a meaning at that level. And no question, not a likely story. It's a fact. Now, at the upper end is what we were talking about with Pat, the ultimate, you can't really even define. You can point to it, but no words are really adequate. So that's not a likely story either. It's something you can have direct, immediate experiential knowing by being it. And then you won't have any story at all.

You can't really even talk about it, but there's no doubt. Okay, no doubt. So at one end, there's direct, immediate. There's no doubt. Not a likely story At this end a cup. I'm drinking coffee, but in between those in between. How does that infinite inexpressible, unbelievable relate to or express itself as this, What do we think PB means by “The Real is Continuous with its appearance.” I need a story about it. A unit of life. A Ray of overself experiences life through a million million lives. I call that a likely story. It helps me right now with where I am on my journey. When I'm down in the Valley, I may need a different story. I need to face my pain body. I need *that* story now. It's not ultimate truth. Or the Lady I was talking about at the microphone at that point in her journey, she needed to hear and believe and act. Yes, I need to act. I have my will. I must act. It's not all God's will. At another point in her journey, she needs totally just surrender. Now, both of those are likely stories. That's what I call a likely story. It very much resonates with where I am on my journey. It's not a fact like this is a cup. It's not absolute truth, like we'll be quiet, but it's really valuable. I don't want to call it truth—but its what is true for You.

Can I verify that there's only God's will? Good luck. I could read about it. And as my teacher Anthony said, Even metaphysics, you have to leave it open. Even all the talk about metaphysics is likely because metaphysics is spoken. Once you're out of it, it's spoken with words. And as PB said, you can't talk about it at all without putting it into words or symbols or something. But you can't put it into words without being outside of it. So what are you going to do? So we have great, beautiful stories, and many of them are inspired, like our great sages stories that they tell us. but they're really resonating stories.

I'm saying the likely story part mainly. So we always remember. Yes, these are words. They're expressions. The whole universe is a likely story. So hope that helps.

Plato thought we needed something between ultimate all is one absolute and the realm of facts and appearances. So he put forth in the Timeaus a whole cosmology talked about, like Anthony's picture there's the starry realms. Cosmology is a likely story. Starry realm of intelligence, planetary vibration, the Earth. It's a likely story. Science is a likely story, right? It's a useful story. The Big Bang quarks. Now we have what do you call quantum arising through measurement all that it's very useful story.

And as we mature, we get better stories like this thing. We've been going back and forth with this unit of life that each of us is a divine Ray. That's a great story. Maybe it's not so at all. Some people have pointed out to me, Avery, a million million million lives, that's all.

It's just all primordial. Boom or not even snap, but it's a good one. So, yeah, by likely. I mean, it makes sense to me that resonates.

Thank you very much.

And if it resonates, right? And that's the word, that's what makes it *likely*. Because it resonates. Just don't take it for truth.

Exactly.

## *SUNYA*

**Pat: Do you feel like the word Emptiness may be somewhat of a difficult translation?**

Yes. Thank you. The word sunya is almost untranslatable. We have to use words. But whenever they're used, let alone translated, we get faced with the fact that words have meanings that you put on them. So then there's meaning level above, just the words assigned there's meaning. And then there's inspiration that comes through the words.

Pat: Well, Avery, the only way I cannot be confused by the term in English is to say empty of form and egoic dominance. Or use the word fullness.

I like the Heart Sutra: about sunya and rupa.

And I changed the word emptiness to consciousness. I inserted the meaning mind or consciousness or awareness, and all of its expressions as form as universe.

It's totally ungraspable. So we say Shunya, no thing... not nothing. And it's too good to be true. In Hinduism they call it That.

There's this primordial background no thing... and there's a "spectrum of consciousness." Ken Wilbur used that phrase.

Whatever words you use, they're words for something that you can't grasp. You can't really define that's the whole point that if you could define it, it would be on the side of form. So here you are. You're trying to do a Sutra about what's undefinable ungraspable et cetera. And you're giving it a word. What are you going to do? I can't point to it without giving it a word.

But as soon as I give it a word, I've attached all my baggage and meanings and everything. And it's not right. But somewhere Plotinus says very beautifully. Something like "since name it, we must. It's worse than it's not just negation. So we're not going to just call it the nothing or the no, because that makes it seem like the reality is the negation of the appearance. That's not right. That would make it seem like reality depends on appearance and it doesn't.

The glimpse of reality doesn't depend on any practice. You do. That's a deep, deep mistake. I'm going to do something to get free to get reality.

So Plotinus says beautifully. Since name it, we must and we don't want to just call it nothing. We got to give it a word. In his Greek times, he called it the one or the good or the Buddhist called it Shunya or Vedanta called it Brahman or the Great Mystery. The mystery schools called it the Great Mystery. But Buddhism does not want to “reify” the reality by giving it any positive connotation. So: Sunya. Zero.

Thank you so much. Wonderful.

No, thank you.

It's something to meditate on.

And I think something Pat said is really important. I encourage everybody to do this. Take those words. Even the words from PB like Mind or World-Mind.

Bring your own meanings when something rings the Bell, primordial awareness. Mind itself. Whatever word for you now in your journey makes sense. Use those words.