

## HOSPITALITY

- 102.** In the Sanskrit term 'dharmadhatu', 'dharma' refers to phenomena and 'dhatu' indicates 'space', thus it refers to the space within which all phenomena arise. I have recently started translating it as 'infinite hospitality' because the space of the mind can be hospitable to anything, just as the mirror is hospitable to whatever image arises within it.
- 103.** Pure presence, in having no defining content of its own, is invulnerable. On the level of openness there is no need to edit our experience. In meditation we relax into this open presence and let go of our habits of judging occurrences in terms of good and bad. Non-dual wisdom offers hospitality to everything. If we have a stream of negative thoughts we can welcome them. They are just thoughts. They are not going to harm our mind which is open and free of self-substance. They are transient illusory forms that fill the space of awareness and then vanish. If they are allowed to come and go, and if we remain relaxed and open, then they leave no trace, just as reflections leave no trace in the mirror. It is our limited and limiting ego-formation which is selective and self-protective. As the habitual patterns which maintain this illusory formation are let go of, we have a more precise sense of all the aspects of the emergent field and so our responses are more fitting. This is the basis of non-reificatory compassion.
- 104.** 'Now' is whenever 'now' is. 'Here' is wherever 'here' is. 'I' am whoever 'I' am here and now. The mirror is showing whatever it's showing because of its hospitality. We manifest as selfish, stupid and blind when we don't recognise and honour the hospitality of here and now. We can integrate anything into the practice. Don't block whatever is occurring, don't enter into judgement about it. Just offer hospitality to it. The nature of the mind is infinite hospitality. It is always open, always welcoming.
- 105.** The more we privilege relaxation over arousal the more the felt sense of openness becomes our home base. The more we experience our own nature as empty, the more generous and welcoming we can be to whatever is arising. This is the basis of unlimited hospitality. We see that there is nothing in the object which can harm us and nothing in ourselves which can be damaged. Moreover we see that there is nothing in the object to benefit us and nothing in ourselves which can be benefitted. The truth of this is revealed when we let go of identification with the deluding fantasy of the ego as an enduring knowable entity.

*Excerpts from Transcripts*