

by Margaret Fisher

Folks, we need to talk.
 We need to talk about our most orthodox beliefs.
 Are you with me?
 Here's my question.
 Does faith arise from knowledge? or knowledge from faith?
 These are two abstract concepts.
 They filter our experience of the world, don't they?
 Our most orthodox beliefs are the beliefs that bind us together.
 The beliefs we hold in common.
 Note the verb. To hold is a contraction, a squeezing down on something.
 Ain't it?
 That's not abstract. That's physical!
 Mmmmm hmmmh!
 Let's move on.
 These here are th' Givens.
 One. Heaven is a space of blinding and infinite light—or so we've been taught.
 Two. Earth contains the dark, the material and finite dark.
 Are you with me?
 These here are the rules we've been following.
 There shall be no light, except that which conquers the dark.
 And there shall be no dark, except that which succumbs to the light.
 Darkness and light shall be a matter for our reflection, so to speak.

We'll use the mind—the inquiring, active and wilful mind, to examine the Sanskrit roots of our words.
 In Sanskrit, this aspect of mind is called: The Inner Instrument.
 The Inner Instrument. The Inner Instrument.
 ANTHAKHARANA
 The Inner Instrument.
 Now, we have the givens, we have the rules, we've got a method.
 Evaluation of the method.
 I like instruments. They probe the dark.
 ANDHAKARA
 The dark.
 ANDHA.
 Probing the dark.
 ANTHAKHARANA
 I like that. It's related to desire.
 You say, I don't like it.
 But I do. The dark brings out the urgency of desire.
 The problem is this:
 Seeking the divine and seeking one's desires are like heaven and earth.
 Both are always present, but we have to choose, don't we? Between one or the other?
 That's due to the nature of language, which is concerned with difference.

But are heaven and earth exclusive? Are they so foreign to each other?
 The problem, folks, is that we act as if our ideas have roots in physical reality,
 where genetic code and the molecular structure determines difference.
 Mmmmm hmmmh!
 Let's move on.
 We'll use controls to solve our problem. We'll use Latin for our control.
 So, if we start in Sanskrit heaven, that's Ha, Ha, or sun.
 Very short, very clear, and we're in heaven.
 But try going to Latin heaven.
 CAELUM. It gets complicated. Don't it?
 Hang on. I'll spell that for you. That's a C, a hard C, an A an' an E an' the A an' the E are [diphthonged]
 [music – Sappho's aria]].
 I like that. L-U-M, "loom". LUM? That means light.
 But what about the CAE? precedin' the LUM? mmmmm Hmmmh! Mmmmm hmmmh!
 CAE precedes a whole slough of Latin words. Take, for instance, the CAECUM.
 That means "with;" with the dark. What's with the dark?
 [music – Sappho's aria]
 Mmmmm Hmmmh!
 In English, it's the CECUM. But you can't see the CECUM. It's the dark foyer to the large bowel,
 mmmmm Hmmmh!
 And we call it the blind of the body.
 It begins the long long long passage down to the anus.
 That's what's with the dark.
 We know that CAE gives th' sense that it's dark. Very very very dark.
 CAECUM, blind of the body. CAELUM, blind light.
 The word heaven, like this here performance, embraces the contradictions of the world.
 mmmmm Hmmmh!
 Now, it's not far from the CAECUM to the CAELUM.
 Getting' to heaven on a paradigm.
 Our paradigm is to look at the world sideways.
 I be sideways. Remember our verb "to hold"? I be holdin' sideways. To be or not to be.
 To hold or not to hold. To look or not to look. Why, wait a minute.
 Sideways lookin', that's squintin'. I like that! With the squintin' comes for squeezing down.
 To squint and to squeeze, why that's to see the light and to see the dark at the same time.
 Now, getting' back to our paradigm.
 The profile of my silhouette makes it easy for you to see that the light and the dark are both present, both at the
 same time. To know one is to know the other.
 We'll call my shape the dark and all that surrounds it, the light.
 Are you with me?
 Do you see my dark shape moving? No, no you don't. I beg your pardon.
 What you see is the flux in the light; that's what catches your eye.
 The light flux, that's what you see. And that is the primary principle of the art of the dance.
 Can it tell us something about our beliefs and our ideas, our faith, and our knowledge?
 Do we use the light to know the dark? Sure we do! An' I just proved it.
 Do we use the dark to know the light? We try, honey. We try like hell.

There shall be no dark, except that, which succumbs to the light.
 But what if I said, there shall be no dark, except that, which conquers the light?
 Looking at the world sideways, changes everything.
 Now, we can talk about faith. [music – Sappho's aria]
 Faith is something we hold, like a balloon.
 And to hold, that's a contraction, a lock, or a squeezin' down on something.
 Mmmm-hmm.
 In Sanskrit, it's the BANDHA.
 And do you hear what I hear? Sure you do. ANDHA, the dark.
 The performance of faith requires a squeezing down on the darkness.
 Don't it? No darkness, no faith.
 To have faith, to hold faith, is to perform faith, through the squeezin'.
 It's very very very physical.
 As scholars, we want to have faith in our conclusions. But all that's required is a body and the dark.
 Plato's cave kind of dark. And Plato proved it.
 Does knowledge require faith? Sure it does.
 Let's review.
 We use the inner instrument, ANDHAKARA-NA, the inner instrument, to probe the dark. ANDKHARA.
 I know you heard ANDHA, the dark. But didja also hear KARA? KARA? What's that?
 KARA is the namin'; the namin' of the words. And the result?
 When the inner instrument probes the dark and names the dark? Language.
 Knowledge is language. And language seeks to differentiate, Don't it?
 And to differentiate, why that's to divide. And still we have to have faith in the words.
 The words have to stick. Don't they?
 We've come far enough to reach these conclusions:
 Heaven and earth, darkness and light, faith and knowledge are co-dependent.
 CAELUM, blind light.
 One more time, let's spell that:
 That's a C, a hard C.
 an A and the E, an' the A and the E are diphthonged.
 -L -U -M "loom."
 So, what does it mean to believe in knowledge?
 It means there's been a squeezing.
 What does it mean to know what we believe?
 It means we've been using language to wedge apart the heavens and the earth.
 Now, you tell me.
 Why would you do that?