



Issue 84 –September 2002

Meetings (10.30am - 3rd Sunday)
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 Next Meetings – 20 October 2002
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		Page
	Fundamental insights	<i>Gary Hipworth</i> 2
	Choice	<i>Michael Adamson</i> 2
	Realization of the Impersonal	<i>Andrew Cohen website</i> 3
	The Ever Present Origin by Jean Gebser	<i>Alan Mann</i> 4
	The Lady at the Top of The Tunnel	<i>Lyn Willmott</i> 5
	‘What I Know’	<i>Jim Clatfelter &Chris Cheney</i> 8
	Krishnamurti Australia Gathering	<i>1-3 November</i> 11
	Meetings – Workshops - Gatherings	12

Editor's note

There may be a longer than usual gap between this issue and the next as the Nowletter staff are off on another fact-finding mission, this time to the heart of Japan. The facts uncovered on this exercise will be recorded and reported in our next issue. We are looking forward to meeting, for the first time, one of our readers and occasional contributors, John Toler. It was John's invitation that prompted our visit. Margot will provide a report on the triumphs and disasters which befall us. Her report on our trip to England proved very popular last year. I hope to interview John to gather information for a series on his life in Japan.

We had another very brief visit from Richard Lang who passed through Sydney after workshops in Brisbane and Sydney. His visit was capped by a walk from Spit Bridge to Manly around the northern shore of the harbour on a perfect day. It was organized by Carlo Manfredini and we were joined by John David back from his latest travels in India.

The website is almost under control thanks to Simon Mann who has provided me with the operating skeleton which I am now fleshing out. I hope to have it up and running by the end of the year. In addition to the monthly Nowletter I plan to include an index of Now articles and a selection of backnumbers. There will also be an archive of the John Wren-Lewis articles, a section on Douglas Harding, another on Dialogue and a Traherne page.

A reminder about the Krishnamurti Gathering, see page 11 and my thanks to all of this month's contributors.

The Nowletter appears between 10 and 12 times every year and is a vehicle for news and views about awakening to what is really going on. Contributions from readers are considered the most valuable content so please think about letting me have your thoughts, experiences, discoveries and any responses to what you read here.

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Fundamental insights from Gary Hipworth

- There is no escape...by this I mean that all the tricks/ideas/methods that have been devised by all the 'experts' to avoid our mortality and worldly suffering are a great big 'con' job. When this fact (our mortality) is faced without any escape we are faced with "what is".
- Consciousness is an attribute of a living being...by this I mean that consciousness is how living things become aware of their environment and it is nonsense to say that consciousness can exist without a body or that consciousness is primary.
- Imagination is another abstract game we play to avoid 'what is'...by this I mean that when human thinking of any kind is taking place we have lost full sensory contact with our immediate environment. When we pay absolute attention to our current environment without wanting a result, there is no room for thought or the thinker.
- Abstraction leads to distraction...by this I mean that all human language is based on abstract concepts. When I try to understand what you are saying, I lose my awareness of 'what is' and become distracted. "I" am an abstraction when I am thinking.
- Insight is seeing the whole truth in a flash...by this I mean that insight lights up the whole field of play and suddenly one understands the essence of the subject or situation under investigation. This intelligence is an integral aspect of a living being and can be learned. It is not divine...but it is unable to function when self-interest is the dominant concern.

Gary Hipworth

Choice — from Michael Adamson

(The question of 'choice' is a recurring Nowletter theme. I lifted the following with the author's permission from the LookforYourself email conference as it struck me as a very clear summary of the issue. Ed.)

It seems to me that "choice" is an illusion simply because true choice exists or can take place only when there' s freedom from all and every kind of influence such as desire, fear, unconscious tendencies, etc., otherwise it' s those factors that are "doing" the choosing and not me.

It's only when confusion (un-clarity) is present that the felt need or desire to choose between this or that arises, in which case no free-choice is possible because it' s the very "confusion" itself and the corresponding desire to seek consolation, relief, or have a particular thing happen as opposed to something else that determine the choice, (*i.e., the deck is stacked*). A conditioned mind is not free and able to choose simply because it operates (and can only operate) within its own constraints and restrictions. It is swayed by and limited to its inherent conditioning.

On the flip side, it would seem then that it' s only when true clarity and no-conditioning are present that a choice can be made freely, however, this is not the case either. Even when clarity and no-conditioning are present still no choice is made simply because it' s clear what to do and the corresponding action takes place; there is no wavering between "should I do this or do that" going on in the mind.

The bottom line, it seems to me, is that choosing or choice "happens" but there' s no *chooser* "doing it" or "behind it"; merely the totality of functioning transpiring everywhere all at once appearing to and within Awareness as modifications of itself. What appears as choice on the part of a supposed and independent "me" is actually the functioning of totality, just like the movement of a particular wave is governed by (and is) the movement of the entire ocean.

Stating it differently, the supposed "chooser" is as much an object of perception as a tree, the sky, an itch, a feeling, a thought, or mental confusion. And all objects (which are permutations of Awareness appearing to and within itself) are as impotent to choose - or do anything for that matter - as the images appearing on a TV or movie screen and "persons" in our dreams are.

In this light, clarity of perception leads to and IS complete, appropriate, and choice-free action and not anything seemingly done on the part of an apparent (*i.e., entityless*) doer. In short, there's only the "doing-ness" of totality at any and all given moments.

Michael Adamson

Realization of the Impersonal

(I have been interested in Andrew Cohen's thought on the 'Impersonal' since our visit to Rishikesh four years ago. I decided to refresh my memory and lifted the following interview extract from the www.andrewcohen.org website. Andrew is supplying the answers to the questions. Ed)

Q *When you were just speaking about the impersonal view, I felt the power of seeing beyond the personal. It was almost as if my individual sense of self became diffused and I experienced the kind of transparency you described.*

A That's good—beginning to awaken to emptiness or transparency, seeing through the personal dimension of our own experience, directly realizing that it is not "my experience" but the *human experience*. That's the first step. But there's a lot more. Because when we become deeply established in that realization something unexpected begins to emerge in our awareness. Something that we were not looking for. It is the recognition of an enormous responsibility, a responsibility that is now ours simply because we have seen through the illusion of the personal. In fact, with the realization of impersonality, we suddenly experience in a mysterious way that the evolutionary potential of the human race rests on our very own shoulders. As overwhelming as it sounds, it's actually true. And even this is impersonal, because whenever spiritual awakening is genuine, this sense of an obligation to life itself is experienced in a way that is direct and profound. In this radical awakening beyond the personal—which I call "Impersonal Enlightenment"—the burden of the, as yet, — unfulfilled promise of human evolutionary potential is felt directly and very *personally*.

Wait a minute! How did we get from recognizing that most of what we experience is impersonal to discovering that the burden of human evolution is resting on our own shoulders?

Well, that's the way it works. It's just that few seekers get far enough to experience this directly for themselves. But if you do finally transcend the need to compulsively personalize all of your experience, this mysterious sense of obligation to an evolutionary imperative will begin to reveal itself spontaneously. It is then that you will discover what J. Krishnamurti was pointing to when he said, "*You are the world.*" That's when you recognize yourself to be the human condition *as a whole*. And in that recognition, you automatically feel responsible for that condition because you are simply feeling responsible for your own self. It is just an inherent part of the realization that I'm speaking about—the realization of impersonal enlightenment.

So are you saying that I should try to feel more responsible for the evolution of the rest of the human race?

No. All I'm saying is that when your fascination with the fears and desires of your own ego burns away for real, when you experience that miraculous leap beyond the personal, to your surprise, what will begin to emerge within you is a deep and profound caring for your own Self, which *is* all of us.

Can you describe what this feels like in your own experience?

Yes. There is a passion that arises from deep within—and I can honestly only describe it as a command from the unknown—that at times becomes an overwhelming roar. It is a power and a presence that feels infinitely conscious, a vast intelligence that is not personal in any way. And I know that until the day I die, it will never be satisfied. It can't, because until every human being has awakened, indeed, until each of us has reached our full evolutionary potential, it will not be enough. And of course, that's not going to happen—at least not anytime soon. But this passion is simply an expression of the awakened state. It is the evolutionary imperative becoming manifest. And it is totally impersonal and utterly choiceless. It's what the experience of impersonal enlightenment is all about.

What you are describing is compelling. But it's nothing like I've imagined freedom to be. Being inspired by a passion that will never be satisfied almost sounds more like a kind of bondage.

It is! But that's the whole point—it's what I call the *bondage of liberation*, the bondage of liberation beyond the personal. You see, in impersonal enlightenment, the ultimate goal is not one's own liberation but the liberation of everyone else. It is not merely the attainment of personal freedom, which I call personal enlightenment. Of course, profound freedom, ecstatic joy, and deep contentment *are* the by-product of a life lived in service of the evolutionary imperative, but they are definitely not the goal of impersonal enlightenment.

Andrew Cohen (in conversation)

The Ever Present Origin by Jean Gebser – From Alan Mann

My interest in Gebser arises from the insistence of Dave Knowles that I read *The Ever Present Origin* plus my discovery, as I read this mighty work, that my major interests: Traherne, Harding, Krishnamurti, Dialogue and the Nowletter are all to do with what Gebser calls the concretization of the spirit.

His thesis is encapsulated in the opening paragraph of the preface. *Origin is ever-present. It is not a beginning, since all beginning is linked with time. And the present is not just the "now," today, the moment or a unit of time. It is ever-originating, an achievement of full integration and continuous renewal. Anyone able to "concretize," i.e., to realize and effect the reality of origin and the present in their entirety, supersedes "beginning" and "end" and the mere here and now.*

He claims the crisis the world is experiencing is evidence of a transformative process which mankind undergoes when it reaches some pivotal point of unfolding human consciousness. (see also George Scloss Nowletter 77). Gebser provides a schema which lays out the history of our awakening which he categorizes in five underlying structures: archaic, magic, mythical, mental and integral. We are at present in the process of, or on the threshold of, emergence from the mental to the integral. This is the foundation on which he builds the framework for an extensive analysis of our history and our present condition in key areas of human experience and endeavour.

Gebser provides a table to summarise the seventeen areas of human experiencing in relation to the five underlying structures mentioned above. To give you an idea of his approach I have cannibalised the full table, kindly provided by Dave Knowles, to produce the following abridged five-column version. (please bear in mind this is a reduction from the full 17 columns)

Gebser: Synoptic Table – Abridged version of 17 column table					
	Dimensioning	Perspectivity	Emphasis	Degree of Consciousness	Realization
Archaic	Zero-dimensional	None	Prespatial Pretemporal	Deep Sleep	Presentiment
Magical	One-dimensional	Pre-perspectival	Spaceless Timeless	Sleep	Vital experience
Mythical	Two-dimensional	Unperspectival	Spaceless Natural temporality	Dream	Undergone experience
Mental	Three-dimensional	Perspectival	Spatial Abstractly temporal	Wakefulness	Representation Conception Ideation
Integral	Four-dimensional	Aperspectival	Space-free Time-free	Transparency	Verition

The key element of the structures is the way we understand space and time which he refers to as the space-time relationship. His comments on time are very interesting as he gives it a value way beyond what I would have thought profitable but which is encompassed at the integral- aperspectival level, as time-freedom. I wonder if that is the same as what Tarthang Tulku calls Great Time?

I found his thought on perspectivity very relevant to recent exchanges in the Nowletter and his proposal that what he calls aperspectivity is the necessary outcome of our pre-perspectival, unperspectival and current perspectival outlooks very convincing in the light of what we have to say about Dialogue and what the headless experiments reveal.

What Gebser seems to be most concerned with is what he calls the concretization of the spiritual, by which he doesn't mean objectifying it in some way but in realizing it as fully as possible. He refers to this concretization as 'verition' and this comes about due to our 'waring' of it. This approach addresses my interest in the question of what follows from an opening to the wider consciousness; what do we do? What is the necessary action? I choose to reply, as I did in my comment on George's essay, that what is necessary is the intensification of Being. I interpret 'verition' as 'making' true

that which is already the case but usually obscured by our loss or inadequate development of the ability to apprehend what is happening – our condition.

In reading this long book, nearly 600 pages of small print, which was well outside my range as far as technical comprehensibility is concerned I came upon a part answer to my question in that much of what I seem to be doing, my main areas of interest, constitute an attempt to create opportunities for the 'waring' of which he speaks. Dialogue in its open-ended attempts to achieve a free flow of meaning, Seeing or Headlessness which sets out to include that which sees in our everyday awareness of what is going on and the sharing of these interests with as many of you as possible who feel similar urges.

The author introduces his work as a discussion of his claim that we face a global catastrophe that can be averted only by effecting a transformation, a turning about that will enable transcendence of the present mental level and integration into the full spectrum of consciousness. What he describes in his final paragraph of the opening chapter as follows:

Our concern is with a new reality – a reality functioning and effectual integrally, in which intensity and action, the effective and the effect co-exist; one where origin, by virtue of "presentation," blossoms forth anew; and one in which the present is all-encompassing and entire. Integral reality is the world's transparency, a perceiving of the world as truth: a mutual perceiving and imparting of truth of the world and of man and of all that transluces both.

PS I don't think many people interested in Gebser would be quite so dismissive as he appears to be of what he calls the mere now. Most would have a broader definition. Here is my favourite and, incidentally, the source of this publication's title:

*From everlasting he these joys did Need,
And all these Joys proceed
From him Eternally.
From Everlasting His felicitie
Compleat and Perfect was:
Whose Bosom is the Glass,
Wherin we all Things Everlasting See.
His name is NOW, his Nature is forever.
None Can his Creatures from their Maker Sever.
From "The Anticipation" Thos. Traherne*

The presence of origin is a constant theme in Traherne's writing so he was clearly an advanced example of the integral phase of consciousness to which Gebser points.

If my interpretation of what Gebser means by 'concretization of the spiritual' is correct, what an unhappy metaphor – one which converts the flowing awareness of the vision splendid into a lumpen inert mass. Trailing lumps of concrete do we come! My only complaint about the Gebser approach is that whilst he provides examples of the imminence of the integral phase which is now opening up he doesn't say anything about the 'how' of it. For that I was able to turn to another great work which I had read the year before, *The Hierarchy of Heaven and Earth* by Douglas Harding. .

(For a respectable review of Gebser I recommend *Jean Gebser's Contribution toward a New Epistemology* by George Feuerstein also his essay *Gebser's Archaic Consciousness and Wilber's Critique*. Both are available on the George Feuerstein website at <http://www.yrec.org/gebser.html> Ed.)

The Lady at the Top of the Tunnel from Lyn Willmott

The phone call was from my best friend who had, two days earlier, rearranged our lives by inviting my partner and the father of my child, to become her lover. Apparently she called to chat about the miracle of their compatibility. I was dumbfounded. It seemed that although he now lived with her, she was expecting to continue our friendship! Did she not realise this act of betrayal had not only shattered all trust, it had snatched away two of my closest relationships? How could she be so unaware of my despair? The shock of that phone call twisted my hurt into uncontrollable hatred.

The story needs to be momentarily interrupted to explain that my father's death affected my inner world. Over time I noticed an odd internal structure - shaped like a tunnel – developing inside my head. It was surprising that I did not explore this phenomenon more thoroughly but I seemed to accept that the inner passageway was a normal part of consciousness. Although vaguely aware of this shadowy place with its high walls and dark pathway sweeping up

toward the top of my skull, I paid little attention even when the smudged outline of a cloaked figure appeared at its apex.

At that time life was one continuous activity, but I remember how suddenly at odd times, I would become aware of the cloaked figure standing motionless at the top of the tunnel. Still, amazingly, I paid no attention at all. Also I would often feel a pair of old man's eyes piercing through my own eyes, looking at me without comment or condemnation, just watching. I must admit that the wisdom in those eyes had an effect. I began to find myself acknowledging - no matter how distasteful - a welter of inner truths. By untangling the living knots I began to understand who I was and the flow-on effect caused my entire belief structure to change. So when my friend's unprecedented act of betrayal occurred I was already on my journey, with no idea that further breakthroughs lay just ahead.

Having ferociously slammed the phone down in the middle of her gushing, I wobbled into the bedroom and collapsed. The red madness of my fury whirled me into chaos. Always violence had been an abomination so I was horrified by what I was feeling. Aware that my sixteen-year-old son was witnessing this drama I tried to suppress the turmoil. I assured him I'd be OK, just needing a few minutes rest before driving him down to his job at the windsurf shop on the beach. There was a chasm of silence as I tried to stop the pain, and I felt I was in the still centre of an emotional cyclone. Any moment I would tear apart.

Fumbling my way to the car I drove carefully, unable to see at times because of the pain in my head. We reached the beach and I remember telling him he'd have to hitch a lift home because I felt too ill to pick him up.

Somehow I found myself back on my bed, lost in the worst headache I had ever experienced, vomiting, moaning, completely beyond all rational thought, feeling as though I was nothing more than a trembling red blob of putrid anger. In my head was an image of knives, and I held them high in each hand wanting to stab and stab and stab. It was like some terrible waking dream. The hatred in my throat, and my need to scream obscenities at the world was unbearable and although this vision of destruction was beyond my comprehension, all I wanted was to kill them both.

Suddenly I found myself on my back, staring up intently for the first time into the enigma of the tunnel. I could see the familiar outline of the cloaked figure, standing passively at the top. Her detachment was outrageous! How could she simply stand there witnessing such suffering?

"For Christ sake, don't just stand there!" I was crying with frustration, and glaring up into the tunnel I screamed silently, "If you are of any f***** use at all...help me! Please help me!"

There was another aching silence in the room. Lying there staring up at a Madonna-like figure at the top of the tunnel, my mind was a vacuum; all I was feeling was pain.

Then unprepared, and in utter astonishment I realised the figure at the top of the tunnel had begun to move. Imperceptibly at first, but I saw the rippling shift of her cloak. She was coming! This Being was gliding down the tunnel towards me. I was overwhelmed! I simply watched in stunned disbelief, hardly daring to breathe. Then the figure reached a jumble of brightly patterned floor cushions piled in the centre of the tunnel, blocking her path. With gentle precession the cloaked lady picked up each large cushion and patted it back into the wall of the tunnel. As she did this, miraculously I felt both my murderous rage and my blinding headache vanish. After the blockage had been dealt with the cloaked lady continued towards me, but by this time I was melting with the glory of what had happened, so she disappeared into the wash of my tears.

I don't know how long I lay there sobbing with gratitude and amazement, but slowly I felt a softness flooding through me, and I lay lightly on the bed feeling completely loved.

After a quick shower, I grabbed an apple and my sun-hat, returning to the beach, where my son found me jogging enthusiastically along the shore-line, spirits high with no sign what-so-ever of my previous malaise. This change was never mentioned, probably because as with most teen age sons, he simply accepted the oddities of his mother - but for weeks after I privately noted down every movement, every symbol of that event, attempting to piece together some sort of meaning for myself.

In fantasy I talked with the young woman hidden within that mythic cloak. She reported that as she patted the soft blocks back into the tunnel wall an electric charge shimmered along the whole structure. The cushion blocks had been fitted back where they belonged, allowing the tunnel to return to its most potent vitality. Of course this was exactly what I felt physically. The turmoil ceased, the blockage had been removed, and life was again entrusted into my care. Did the large cushions symbolise that puffed-up barrier of monstrous rage? Did the cushions show how this anger was completely disabling my journey? Did the tunnel represent life's journey? In all cases the reply was yes.

Then there was the question of the cloaked figure. She was much more than a metaphor because her actions brought about a physical change in me. So did this indicate that there was an overlapping reality parallel/inside the reality I call normal? And if so then exactly who was she; my higher self, an angel or a vivid imagined event?

Often in those days I would feel a thin membrane, like rubber latex stretching over my chattering mind. This gabble never stopped, and I would have flashes where I could actually feel the separation between my thoughts and a greater consciousness. I imaged that set into this wafer thin divide was copied all our experiences, beliefs, primitive urges, emotions, thoughts, and memories. Perhaps once this divide (or veil) has been removed contact with a larger conscious state is made. Perhaps it's that divide the cloaked lady helped remove? Whatever mysterious action lay hidden within that event, she was taking a journey through unknown territory even though she was supposedly inside my head. When she replaced those symbolic cushions, snuffing out my violence and hatred, she was also reopening my energy conduit, freeing it of a most primitive human disturbance, allowing my life's journey to continue.

Although I'm speaking in past tense - because this incident happened a number of years ago - my cloaked lady continues to stand where she has always stood. That's when I pay attention to her, although I must admit that now she stands within the aura of a much larger entity. The tunnel is still there but it may never be activated again. I believe now that the 'normal me' was part of the experience; that the actual healing process was a separate action taking place inside my consciousness, and that this response to a cry for help can be given at any time. Everybody can ask - if there is an urgent truth in the need. This incident also demonstrated how each of us, each human world, expands far beyond the boundaries of what we see and know. As I say, the tunnel experience revealed how parts of an unknown reality became integrated into this sphere of consciousness when I asked for help.

Upon reflection I have realised that a dangerous part of the evolutionary mind - that primitive, universal attack mechanism - can be activated by something as innocuous as that silly phone call. The violence it triggered skidded across my mind's surface like a chain reaction, choking off energy, choking off rational thought and causing a monumental blockage. My hatred was just as fierce as any warlord rallying his troops so I know absolutely that the primitive ability to kill exists in me along side many other abilities. I know also that it is but a breath away and can be switched on in an instant. This ancient mind is in us all, and we need to be aware of its urgent power. Horrifically, my experience has hammered this awareness into me like a spike into a sponge. I have had to acknowledge that if such action is no more than a flicker away from reaction, then killing is as much a genuine function as giving birth. Maybe all of us need to acknowledge this potency. Mostly it lays dormant yet it is part of our human condition.

The affair with the 'lady at the top of the tunnel' forced me to admit that symbolic happenings stand apart from normality. They are directed by something outside our known existence even though they are a vital part of our experience, and are part of who we are. The tunnel event caused me to reach beyond the fulcrum of what was then my belief structure, helping me to recognise that there are unfathomable processes (miracles to our limited minds) underpinning our existence. The deeper I investigated, the more unfathomable 'life' became. It seemed as though I was being shown that we live within a tiny section of our consciousness, and because of our lack of awareness we seldom question these restrictions. Labelled normality, this limited realm prevents us from knowing ourselves as we really are. We may question, debate and argue; but while we stay within the limits of rational thought we will remain separated, believing we are alone. This is wrong. We are not alone!

Lyn Willmott

(This is aone section of Lyn's full autobiography is now available on her new website at <http://www.users.bigpond.com/lyn.willmott/>)

Getting Across !

One day a young Buddhist on his journey home, came to the banks of a wide river. Staring hopelessly at the great obstacle in front of him , he pondered for hours on just how to cross such a wide barrier. Just as he was about to give up his pursuit to continue his journey he saw a great teacher on the other side of the river. The young Buddhist yelled over to the teacher "Oh wise one , can you tell me how to get to the other side of this river"?

The teacher pondered for a moment looked up and down the river and called back "My son, you are on the other side" .

From Paul via the Lookfor Yourself conference.

'What I Know' from Jim Clatfelter & Chris Cheney

The following exchange is taken from a recent LookforYourself email conference enquiry into 'Awareness' and is reprinted here with the permission of the two participants, Chris and Jim who both receive & contribute to the Nowletter.

Message 1- from Jim

I know directly that...

1. I have (am) awareness.
2. You have a head.

Dropping the "I-thingy" and the "you-thingy"...

1. Here awareness.
2. There a head, an appearance.

Dropping here and there...only suchness, oneness, wholeness, only this!

I know indirectly that...

1. I have a head. In my mirror, in my camera, in your awareness.
2. You have awareness. All that I do that springs from awareness, you do the same.

This is indirect, second hand, acquired knowledge. And very important! It's taken centuries to acquire this third person knowledge. Quite an accomplishment! There's no need or reason to give it up. No need to go back to the stone age. Just add back the direct knowledge.

Jim Clatfelter

Message 2- from Chris

Jim,

I like this. it makes perfect sense to me. I like the '-thingy' and 'yethingy' part too. And I agree with you about the acquired knowledge as seen from the standpoint of firsthand knowledge.

But how was that 'knowledge' acquired in the first place? It's true, we don't have to know', but it must have been based on first hand observation. Therefore, we should be able to see that first hand observation today. Why not? Somebody must have seen it, and told everybody. Just like Headlessness.

That rather turgid stuff I wrote in reference to 'repositioning of things in awareness', must have a simple version.

'hoku' is the oldest form of inquiry, not even 'who am I' because it started before the idea of 'who' appears. More like 'what is all this?' (but without words), so perception would be the vehicle. Two way pointing is enough there, it's just simple recognition really.

And, primitive people feel things 'from the inside'. I don't feel a plant from the inside, with my eyes and/or solar plexus. I feel a plant from the inside with the plant. The plant feels it. That is my experience. 'Primitive' people feel this way also. (I am very primitive :-)). But then, after thinking appears, and acquired knowledge, it is more difficult. Mind has made a set of 'rules'. And all kinds of things can no longer be true, so they disappear.

So 'original mind' is important. Not necessary to 'remove acquired knowledge' we probably need it now. (Nor should it stand still.) But the experience still must be there in original mind.

Anyway, great stuff from you of late.

Chris Cheney

Message 3- from Jim

Chris,

You say: "But then, after thinking appears, and acquired knowledge, it is more difficult. Mind has made a set of 'rules'. And all kinds of things can 'no longer be true, so they disappear."

Yes, thinking has its own rules, and the rules make "all kinds of things" disappear. Here' s what I think about thinking.

1. (one) Children up to about age seven (and primitives) are, for themselves, just simple awareness, absolute oneness. They don' t notice this. They are it. I think this is the sense in which "everybody' s doing ight." We' re always just awareness, whether we notice it or not. Nobody can do it wrong. Everybody sees through transparency (awareness), never through opacity (appearance).

2. (two) At about age seven (I' m guessing) up pops thinking, aka thinging, aka aming of parts. We notice and remember a mass of distinctions. And we want to become one of those distinctions ourselves. We want to become somebody, be distinguished, noticed as an object of distinction.

(I don' t know when primitive societies reach thistage. Maybe it happens with the invention of numbers and words and the division of labor needed with advancing technology.)

Some gurus say that this is the stage when the first thought, the I-thought, arises and the trouble begins. I used the term "I-thingy." (It' s really Jelke' s term.) It' s not the first thought in time. It' s the prime thought, the first thought in importance, the one that causes separation. It causes us to think (thing) ourselves, and to see ourselves as copies of what we see others to be. We now divide the oneness into two.

3. (two in one) I don' t know if there' s an age when this stage comes up. For me it was age 25, but I may have been a late bloomer. That' s when I discovered Lao Tzu (through Huston Smith' s Religions of the World). William of Ockham, with his simplicity test, is the patron of stage one, Nicholas of Cusa is the patron of this stage. This is the stage of wholeness. We' ve divided the one. Now we' re ready to bring it to wholeness, to see that opposites coincide, ~~that~~ they are really complements.

Without thinking, we could never reach this stage. Thinking gives us a hold on the manifest world, on plurality. Now we have the one (singularity) and the many. And some people begin to see that these are not two. Together they are the whole, the whole of what-is, awareness and appearance. (When did this happen? About 2500 years ago when the great traditions arose.)

So we go from Ockham' s simplicity to Cusa' s inclusiveness by means of thinking and thinging. From oneness to wholeness by means of division. We' ve separated the-thingy from the oneness of what-is. Now we' re ready to put it back together, to see that the separation was only in thought.

So how do we put it together? Two-way seeing. We look within to see that the I-thingy is just not here. Nothing is here, just awareness. Looking out we see the kaleidoscope of what-is. Awareness on the inside, appearance on the outside. And we never see a separation. They always go together. Never one without the other. Never inside without outside or outside without inside. These two are one and whole.

Now we' re back to oneness, but this time we notice it. We can say that everybody' s doing it right, but nobody' s noticing. It makes a difference when we notice it and live it. So if we don' t notice, we' re doing it right. If we notice, we' re doing it right, and we' re living it. We can' t do it wrong. (I' d love to know Douglas' s 17 ways that we' re all doing it right. He probably has more by now.) Even if we don' t notice, we are doingtiright. When we do notice, we' re living it. We can' t lose.

So we go from unconscious oneness to thinking and thinging everything to consciousness wholeness. And we couldn' t do it without thinking. Full awareness is a product of thinking! And I haven' t mentioned anything about thinking' s advantages over myth and magic. Just look around.

Jim Clatfelter

Message 4- from Chris

Jim,

(I should have said) ' thinking makes all kinds of things appear and disappear.' (Rules are thinking, so rules also).

For me, thinking started very early, maybe age 2. Maybe 5, full time. Big nuisance.

I thought appeared when father taught how to write name on sidewalk in orange crayon. I asked him, ' Who Am I?' He wrote my name and pointed to it, and said ' that' s whyou are' .

So then I became a name, written in orange crayon on the sidewalk. So then I knew he was crazy. But then he pointed at my body, and repeated it several times, pointing at my chest, and repeating my name, until I got it. (He was about 33 years old at the time.)

When I was 7, I caught a roundhouse, (not from him, but another adult), and white light everywhere.

When 14, was having a marvelous adventure, daydreaming while sitting in a rocking chair. Saw my own hands, and said ' I am only 14, already an old man, dreaming in a rocking chair.' It is time to die! (I was crying). So I went to the window to jump out (7th floor). So that apartment overlooked the Hudson River.

I said, ' if there is a God, you better help me now, because I am going out of this window. I put my hands on a large rock I had, that was sitting on a radiator in front of the window sill. At that time, the physical sense of the body was sucked out through my arms into the rock, (I still have the rock, I may use it again someday). And I was suddenly occupying the space of the earth air and water, all the way to the sun.

And the sun spoke to me, it said, ' Hello little brother' . And I saw the lines of light, which I called ' the lines of the world' that connect everything (appearance) with everything else. My body was still present, and ' off to the side' an identity, almost like a cartoon on another plane, and those lines followed the movements of the eyes. And wherever the lines fell on something, a phenomenon occurred, like a small whirlwind, or a whitecap on a wave. (The apartment faced the Hudson River).

That is the planetary and solar logos. I think that is what it is called. Very exalted state, very ecstatic.

And that space is like being a ' cocreator' of whatever happens. That's why a wizard or a witch uses a staff or a wand. To move those lines around. There's relationship. Letting everything happen, and making everything happen at the same time. It isn't ' one or the other' . Some people like to believe ' there is ' no free will' that lets them off the hook. Some people believe only in their ' free will' , that lets God off the hook.

Couldn't stay there, then drugs, much suffering. Then stopped, started exploring Spirit. More suffering. Some Castenada style things happened, (before he wrote about them) I read about them later.

Then 27, everything disappeared, and coming back, the Universe appeared as my body really, then no questions, then second chance to behave. But wanting and not wanting things eventually appeared again, so more suffering, long time. That's why all those rigors and rules in the old days. Keeping silence and solitude after such an event. So it can become steady before involvement with the human world again. (Very rare nowadays.)

So a few years later met Richard Lang, (and saw, but didn't realize the total importance of it, although one knew it was there, and could see it on him though, and did not forget his or Douglas' s name. (Energy was still ' moving out' to the world, not one space), and 15 or so years later (more suffering) saw an inpointing finger in a book. That time, it was different.

So then Douglas, Ammachi, workshops, Zen.

One's life must also be nourishing. There is no ' inside or outside' really, just where attention is directed.

Still suffering appears sometimes, it never reaches here, but here is where it is, no matter ' whose' it is, but it belongs to ' the view out' . And there's a kind of humor, as well as poignancy.

Love and sorrow are very close. That which loves, loves totally, and keeps nothing. Very simple, when anything is happy, happiness is here. When anything is sad, sadness is here.

Some other things, heart things, and Seeing that all moments happen here, and are this. Even what used to appear as ' suffocating mundanity.' I am never bored except once in a great while, only slightly, and so that is also exciting. ' Bored! How exciting!!!' .

Every ' state' is this. Any ' mind' is this. Every world is this. All Beings are this. All Being is this. And this has nothing of its own, but everything belongs to this. (Is this, in fact can't help it.)

So I think some things different, some thing same for everyone. *Chris Cheney*

Message 5 - from Jim

Chris,

Thanks for all that. I knew I didn' t have the ages right. Change is gradual, happening all the time. People notice it at different ages. I was just trying to say that thinking is important. The I-thing is important. It comes up, but not all at once. These are achievements. Your father gave you a name on the sidewalk. You got it. That' s a gift. We all have to get a name. And you' ve gone beyond the name. You know you never were just the name.

Some people like to believe there is no free will. That lets them off the hook. Some people believe only in their free will. That lets God off the hook. Some people see that there is no one here (or there) to put on a hook.

Jim Clatfelter

Message 6 – from Chris

Jim,

Uh Oh! Now you' ve gone and let God and everybody off the hook, and threw the hook away, and now they must be hooked up all over again, and we need a new hook, and it' s Saturday and a lot of hardware stores are closed in NYC on Saturday, for God' s day off.

Bother bother. What can be done? Oh look, It is a very nice day outside, sky is blue, sun is shining. Time for coffee.

Chris Cheney

Notice of Annual Queensland Krishnamurti Gathering

Extract from the Krishnamurti Bulletin

The next Krishnamurti Gathering will be held at the Theosophical Educational and Retreat Centre (formerly Kuranda) at Springbrook in the Gold Coast Hinterland in Queensland, over the weekend of November 1st-3rd, 2002, Friday evening to Sunday lunch.

The gathering theme will be *An Enquiry into the Transient Mind* – Give one weekend to the uncovering of the necessary transformation in oneself and our collective consciousness.

Discussions, video screenings, sessions of Tai Chi and free time for bush walking will be part of the weekend enjoyment.

The Theosophical Educational and Retreat Centre at Springbrook is situated in a lovely forested area, street number 2184 Springbrook Rd - right hand side, 21.8K from the round- about at Mudgeraba on the Gold Coast.

COST.. The gathering at Springbrook may be attended for a cost of \$75 (\$10 non returnable deposit plus \$65 - a total of \$75) per person for 2 nights and 6 meals. People can stay 2 nights before and after the weekend for \$30/night plus their own food.

Enrolment. Enrolment Forms are available on enquiry through Free Call 1800 633 727 or to Terry O' Brien, 49 Peronne Ave., Clontarf, NSW 2093 on 02 9949 8379 and forms will be sent promptly. Please return the completed forms with full payment (Cheque/Money Order to be made out to Krishnamurti Australia) to The Treasurer, Krishnamurti Australia, PO Box 458, Burleigh Heads, QLD 4220 and a receipt will be forwarded.

Enquiries: Free Call 1800 633 72 7, Geoffrey and Shirley Miller between the hours of 7pm and 9 pm Queensland time.

'What to bring' suggestions.

If you can, bring a sleeping bag (or sheets and blankets), pillow and slip. Comfortable casual clothing; joggers or walking shoes; shady hat, rain gear - just in case! Something warm for evening (can be cool in the mountains). Towel; dressing gown or track suit; soap and personal toiletries; a torch and insect repellent.

Meetings – Workshops - Gatherings

Academy of the Word Seminar Programme - Dr Alex Reichel (02) 9310 4504 – 2nd & 4th Tuesdays– Under St Peter's Church, Devonshire St., Surry Hills.

Second Tuesday 6.15pm - Healing & Well-being - **Fourth** Tuesday 6pm - State of the World

Blavatsky Lodge of The Theosophical Society

Level 2, 484 Kent St., Sydney (near Town Hall Station) Talks Programme Every Wednesday at 2.30pm and 7pm – Printed programme available 02 9267 6955 and at - <http://qmttech.com/blavatsky/index.html>

Melbourne Evening dialogues with **Penny Fenner**: are the last Sunday each month.

Sunday August 25th - "*Love and Relationship*" September 29th - *Letting Go* October 27th - *Unconditional Openness* at 23a Britten Street, Glen Iris - 7.30-9.30pm, \$20. To register and for more information on weekends, etc., please contact us. 03 9885 0119 - E: penny@fenner.org W: www.skilfulaction.com



If unable to deliver please return to:
81 Greville Street, Chatswood 2067
amann@bigpond.net.au

Dialogue and Self-discovery Meetings				
<i>LOCATION</i>	<i>DAY</i>	<i>MEETING PLACE</i>	<i>TIME & CONTACT</i>	Phone Nos.
<i>Self-Discovery Melbourne</i>	Third Saturday	St Stephens Anglican Church Church St., Richmond	12 Noon to 3pm Gary Hipworth	0352 581119
<i>Dialogue Sydney City</i>	Third Saturday	Theosophical Society Level 2, 484 Kent St., City	2.30pm Terry O'Brien	02 9949 8379
<i>Dialogue Chatswood</i>	Third Sunday	81 Greville St. (off Fullers Rd) Chatswood	10.30 am Alan & Margot Mann	02 9419 7394
<i>Dialogue Clontarf</i>	Fourth Sunday	49 Peronne Avenue Clontarf	11am Terry O'Brien	02 9949 8379
<i>Dialogue Nowra</i>	First Saturday	The Tea Club, Berry Street, Opposite Roxy Cinema	4-6pm –Riche Riche du Plessis	4423 4774
<i>Dialogue Nowra</i>	Third Sunday	3/117 Berry Street Nowra	10.30 am Riche du Plessis	4423 4774