



May--June 2019

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Why Traherne?

*When the great Zen master Fa-ch'ang was dying,
a squirrel screeched out on the roof.*

"It's just this, he said, and nothing more."

Quoted by Ken Wilber in Eye to Eye p.123

This is a version of my notes on the Greville Street Meeting of 12th May. Some of you will have already received my summary of the day and this is an extended version which includes both my summary plus some material which I included in NOWletter 201 and relevant commentary that has arisen in the meantime.

*"If the doors of perception were cleans'd, everything would be seen
as it really is, infinite." Wm. Blake.*

So, why Traherne? In my case there are three reasons. First I have found Traherne to be one of the finest expressions of the complete human being I have encountered, secondly, I found affirmation of this long held opinion of mine when the Buddhist scholar David Loy chose Traherne as the best example he could find to demonstrate how an awakened person perceives the world, thirdly Traherne seems to have discovered the 'This switch' as mentioned by Fa Chang in the above quotation and fourthly, Hubert Benoit has what I have found to be a very convincing description of what can only be experienced, as opposed to described—the state into which Traherne is asking me to awaken .

This is the extract David Loy used to illustrate why he selected Traherne as the best example he could find of how an awakened person sees the world.

“The corn was orient and immortal wheat, which never should be reaped, nor was ever sown. I thought it had stood from everlasting to everlasting. The dust and stones of the street were as precious as gold; the gates were at first the end of the world. The green trees when I saw them first through one of the gates transported and ravished me, their sweetness and unusual beauty made my heart to leap, and almost mad with ecstasy, they were such strange and wonderful things. The Men! O what venerable and reverend creatures did the aged seem! Immortal Cherubims! And young men glittering and sparkling Angels, and maids strange seraphic pieces of life and beauty! Boys and girls tumbling in the street, and playing, were moving jewels. I knew not that they were born or should die. But all things abided eternally as they were in their proper places. Eternity was manifest in the Light of the Day, and something infinite behind everything appeared; which talked with my expectation and moved my desire. The city seemed to stand in Eden, or to be built in Heaven. The streets were mine, the temple was mine, the people were mine, their clothes and gold and silver were mine, as much as their sparkling eyes, fair skins and ruddy faces. The skies were mine, and so were the sun and moon and stars, and all the World was mine; and I the only spectator and enjoyer of it... So that with much ado I was corrupted and made to learn the dirty devices of this world. Which now I unlearn, and become, as it were, a little child again that I may enter into the Kingdom of God.” Traherne—Centuries 3/3

Loy analyses this meditation from the perspective of nonduality which, of course, is the perspective from which it was written. He recognizes that Traherne is awake to the light and ecstasy of simply being, his emphasis is on the everlasting, the Blake-like understanding of ‘eternity now’, and the sense of an underlying wholeness out of which manifestation appears and a direct experiencing of life which transcends the everyday world of explanation in which our separative selves seem to be entrapped. Loy’s comprehensive interpretation appears in full in NOWletter 196.

We have recently considered a less conventional approach to what might be necessary to wake up in the sense that David Loy is talking about. I was prompted to explore, what for me was a completely new approach, by Metzinger’s meditating kitchen which we included in .

I was in a hurry and washing dishes, extreme hurry, had to clean kitchen and had to get into that car and get out. And while I was mindlessly washing dishes and was nervous and anxious I thought ‘Oh hell! I haven’t even done my evening meditation yet’. How am I going to fit that in, there’s no time for it? — The moment I had that thought I suddenly realised the whole room is already meditating, the cupboard, the shelves, etc., the room—was meditating. It sounds very mystical it isn’t — but imagine if the room was meditating all the time and I was ignoring it by practising mindfulness.

That reminded me of an experience I recorded in my notebook in 1976:

16 October 76. I was following a traditional meditative practice of observing an object and progressively identifying and naming its characteristics, shape, colour, size, etc., down to the smallest detail until all description is exhausted. I had started this meditation on the green vase Arnold and Wright gave to Margot when she resigned her job with them in Christchurch, when I noticed that the carpet colour seemed unusually intense. It was a gold colour, a cheap flax or jute product called Tintawn. After about ten minutes, I had a sense of depth to the pot I hadn't noticed before and a feeling of gladness. I had a feeling of affection for the vase and a sudden awareness of this being reciprocated, or rather, common to us both. I remember thinking "what sentimental rubbish" when the words "no it is not, it is love" entered consciousness.

Two examples of a sense of an underlying primary energy or essence in which both the assumed observer and assumed object of observation are subsumed. In recent meetings and NOWletter articles we have recognized that the poets seem best equipped to communicate this aspect of human experiencing.

One of my earliest schoolboy recollections is of an assignment to learn a poem entitled *Leisure* by W. H Davies:

*What is this life if, full of care,
We have no time to stand and stare.
No time to stand beneath the boughs
And stare as long as sheep or cows.
No time to see, when woods we pass,
Where squirrels hide their nuts in grass.
No time to see, in broad daylight,
Streams full of stars, like skies at night.
No time to turn at Beauty's glance,
And watch her feet, how they can dance.
No time to wait till her mouth can
Enrich that smile her eyes began.
A poor life this is if, full of care,
We have no time to stand and stare.*

William Henry Davies

This poem, lurking in my subconscious, might explain my recent interest in 'looking longer' which we considered in NOWletter 201 and which we illustrated with the following verses:

*A certain minor light may still
Leap incandescent
Out of kitchen table or chair
As if a celestial burning took
Possession of the most obtuse*

*objects now and then—
Thus hallowing an interval
Otherwise inconsequent
By bestowing largesse, honour,
One might say love.*

Sylvia Plath

*If you look long enough at anything
It will become extremely interesting;
It will become rich, manifold, fascinating:*

*If you can look at anything long enough,
You will rejoice at the miracle of love.*

*You will possess and be blessed by
the marvellous blinding radiance of love.
You will be radiance.*

Delmore Schwartz

These examples strike me as very similar to my vase experience and in both cases the sense of love as the critical component seems to confirm this interpretation?. Can we assume that these brief glimpses are more than occasional aberrations? Do they offer a glimpse of a deeper reality than I normally experience? And is it possible to test this?

The January newsletter of the Traherne Association included an article by a contributor, Jill Robson, in which she writes:

I would like to suggest a small daily exercise which will help us all to reorientate our looking—to open our eyes and see as Traherne exhorts us to do. Take 10-15 minutes every day to look continuously and steadily at one thing—a natural thing if possible, but any thing will do. Look at it continuously with a steady focused attention. Don't think about what it is; concentrate on looking; make that looking as dispassionate and disinterested as possible. Just look. Do this every day simply as a gently relaxing but attentive exercise. After a while, you will notice a change in your attention and perception as you do this looking, as you gain an awareness of the thingy-ness of what you look at. But this repeated exercise will also slowly change how you see the rest of the world at other times.

This may open me to the revelation that Traherne insists is my birthright and I think it is what Kafka was trying to express in this well-known piece.

*Remain sitting at your table and listen.
Don't even listen, simply wait.
Don't even wait.
Be quite still and solitary.
The world will freely offer itself to you.*

*To be unmasked, it has no choice.
It will roll in ecstasy at your feet.*

The results of this exercise might well vary from person to person but perhaps the Robson experiment is the most direct way to an experience of awareness that is self-unseeing. Traherne provides endless examples, the most famous being lines from his poem 'My Spirit':

*No brims nor borders such as in a bowl we see
My essence was capacite.*

The poem is bristling with appropriate quotations but far too long to include here. It is available in full online at: <https://www.bartleby.com/236/46.html>

One of my first contacts with Zen thought was a book called 'Let Go' by Hubert Benoit. The following is extract is from pages 16 & 17. It is a bit hard to untangle but well worth the trouble as it is one of the best expressions of the three perspectives on our actuality that I've found.

The partial adequacy of my mental image to the reality of the Object supposes an identity of structure between the object and me. If contact with the object, through my sense-organs, awakens in my mind an adequate image, it is through a type of resonance which supposes a structural agreement between the object and me. If I produce the note 'A' near a violin, the violin string which itself gives the note 'A' starts to vibrate of its own accord by resonance. That which emanates from an object and excites my sense organs awakens in me a complex mental vibration which is in accordance with this emanation. This vibration, of which the appearance in me is released by the object, is not produced by the object; it pre-existed in me. The object did no more than awaken or actualize it.

If my perception of the object supposes an identity of structure between this object and me, I do not perceive this identity. I do not, as it were, surrender totally to the phenomenon of resonance, I do not offer my centre to it. My response to the emanation of the object remains superficial, partial; thus I am given only partial consciousness of the object and of myself.

It could be otherwise. If I were completely open to the emanation of the object, the phenomenon of resonance would be produced in my very centre, in that centre where the same unique Reality resides which also resides at the centre of the object. The image that would then be formed in me would be totally adequate to the object and my perception of the object would be at the same time the perception of our identity. In other words, the perception would be a trinitarian perception of the totality of the object, of the totality of myself, and of the underlying essence which makes us identical beneath our differences.

My ordinary perception is not of this kind. It lacks the underlying essence, which alone would be able to realize the identity beneath the differences. For lack of this essence, the identity-in-the-difference is divided into identity and difference. The discrimination between the object and myself corresponds to all that is lacking in my partially adequate image; the object, to the degree that its totality eludes me is a stranger to me. The identity which is not perceived is replaced by a fusion of two poles, subject and object; in other words, by an identification. In ordinary perception I am identified with an object whose reality evades me, and moreover my own reality evades me also.

I said just now that I was able to offer my centre to the phenomenon of resonance, but that I do not do so. One can equally well say that the outer world offers to release in me a total resonance, but that I refuse it; and this refusal corresponds to my fundamental claim to-be-absolutely-in-so-far-as-distinct.

Hubert Benoit

Alan speaking: Here is my translation of the Benoit quotation. My everyday consciousness interprets actuality as an interaction between me, the observer, and whatever my environment presents to consciousness, the observed. This interpretation of actuality overlooks the 'ground' from which both the 'separate' observed and the 'separate' observer arise. Nondual philosophies of East and West offer explanations of how my customary oversight of the nondual 'ground' can be seen through and the full picture made plain.

There is a poem by Emily Dickinson which I interpret as first suggesting the nature of the problem and then concluding with a possible solution

.....

*A loss of something ever felt I-
The first that I could recollect
Bereft I was—of what I knew not
Too young that any should suspect*

*A Mourner walked among the children
I notwithstanding went about
As one bemoaning a Dominion
Itself the only Prince cast out-*

*Elder, Today, a session wiser
And fainter, too, as Wiseness is-
I find myself still softly searching
For my Delinquent Palaces-*

*And a Suspicion, like a Finger
Touches my Forehead now and then*

*That I am looking oppositely
For the site of the Kingdom of Heaven-*
Emily Dickinson—Poem 959

At the meeting we took the forehead touching finger as a guide to where we should be looking and I invited the group to try to apprehend what we were all looking out of as opposed to what we were looking at. What, going strictly on the present evidence provided by the senses, do we experience here at centre? This is of course a version of the headless recommendation, the proposal that I should consider becoming familiar with what is ever the case where others see my face.

As a result of preparation for the forthcoming David Loy workshops I happened on this version of this proposal:

Then, Bāhiya, you should train yourself thus: In reference to the seen, there will be only the seen. In reference to the heard, only the heard. In reference to the sensed, only the sensed. In reference to the cognized, only the cognized. That is how you should train yourself. When for you there will be only the seen in reference to the seen, only the heard in reference to the heard, only the sensed in reference to the sensed, only the cognized in reference to the cognized, then, Bāhiya, there is no you in connection with that. When there is no you in connection with that, there is no you there. When there is no you there, you are neither here nor yonder nor between the two. This, just this, is the end of stress."
Bāhiya Sutta (Udana 1.10)

Alan Mann

Postscript

I promised to send the links for a number of sources mentioned at the meeting on Sunday: The poem My Spirit which I thought a bit too long to read at the meeting but what I think of as one of the best examples of Traherne's message and of his enthusiastic style which our Tom Burvill emphasised at the meeting:

<https://www.bartleby.com/236/46.html>

The David Loy article How does an awakened person see the world?
<https://www.capacity.org/now/NOWletter%20196.pdf>

There were three responses to my notes of the meeting on Sunday. Peter Lightbown told me he thinks the Cat Stevens song "Morning has Broken" is probably inspired by Traherne.

*Mine is the sunlight
Mine is the morning
Born of the one light Eden saw play
Praise with elation, praise ev'ry morning
God's recreation of the new day*

I think Peter must be right but I'll check with the experts.

The song is based on a poem by Eleanor Farjeon and her original poem in full can be read at: http://www.yourdaily-poem.com/listpoem.jsp?poem_id=2648

The second response was from Graeme who found the "The "Douglas Traherne Harding" song by The Incredible String Band which I'd tried without success to find at the meeting. This extract might deal with Brett's question about sliding into solipsism. The full song with sound at: <https://youtu.be/g8ywWonf6Ro>

Velazquez's Mirror—Richard Lang & Antonio



A message from Richard Lang. I received the email below (from Antonio) concerning this painting, "Las Meninas" by Velázquez. Velázquez was illustrating the mirror experiment! As far as I can see, the Space here that is in the foreground could be either the Space of the King or the Queen... Of course, the only difference would be in the view out. Read Antonio's email and you will understand. For a better render of the picture, see here <<https://colourlex.com/project/velazquez-las-meninas/>>.

Richard Lang

From Antonio.

One Thursday I was doing some errands in Madrid, I live in the mountains and when I come down into the city I try to do as much as I can. That morning had gone smoothly and I had some time left before lunch so I decided to visit an art exhibition. Walking through the Parque del Retiro the first thought to come into mind was El Palacio de Velazquez, which is in the middle of the park and there are almost always nice contemporary exhibits.

In the thought process suddenly I realized that in the Museo del Prado there is a very important "headless painting". Being myself headless and an artist I was shocked. I decided to go to the Museo del Prado to see God. On the way there and in the long line I was nervous. The Headless Way hidden in the Prado and everybody there is going to see it and most importantly experience it (probably without knowing). The most important painting in the museum and the crowds gather around it in awe. I was deeply moved and decided to walk into the museum in a random manner until I bumped into the "headless painting". One masterpiece after another and most of them representing God and in most cases from a strict Roman Catholic perspective. I walked by el Bosco (Heronimus Bosch) which is one of my favorites with all his strange creatures and demons and has always inspired me for my work.

Suddenly I arrived to the big hall where the "headless painting" is hanging. A big crowd of people, young and old, were admiring it and talking about what they thought it represented. It's one of the most discussed and studied paintings in art history and I don't think any of them have talked about it in a headless manner. The painting is "Las Meninas" by Velazquez and it represents the view point of the King and Queen while they are portrayed by Velazquez. They appear at the other end of the big room reflected in a mirror. Velazquez in an amazing way puts the spectator in the headless position, the place where we all look from: a King, Jesus Christ or a baker. I came out of the museum profoundly touched and it has become another beautiful reminder of who I really am.

Kindest regards, Antonio

*Nothing is there to come, and nothing past,
But an eternal NOW does ever last.*

Dauids Book I, lines 361-362 Abraham Cowley

‘Ten Marks’ of The Sufi Mystic—Colin Drake

*(An article from my upcoming book *The Ocean of Consciousness*).*

The following was found in a book by Sufi master Aziz ibn Muhammad al-Nasafl and quoted by E.H. Palmer in his classic *Oriental Mysticism*: “There are also ten marks which determine the practice of the followers of Truth [1].” Here they are with a nondual commentary:

1. That the traveller should know God first, and subsequently the nature and properties of material objects.

Once The Divine is found to be Pure Awareness [2], Consciousness at Rest, which permeates the whole universe[3], then all objects are seen to be manifestations of (or in) This. For all things consist of cosmic energy and thus are always in motion[4]. Now all motion arises from (and in) stillness, exists in a substratum of stillness, can be seen relative to this stillness, and finally returns to stillness when its energy is spent. So all things arise, abide, are ‘spied’ and subside in Awareness which is universal stillness (and much more ...)

2. That they should be at peace with all the world, and refrain from all contradiction and opposition.

Identification with (and as) this Pure awareness leads to total peace, for This is Consciousness at rest and thus by definition is still, silent and serene.

3. Charity towards all. Charity is that course of action and teaching which benefits our fellows both temporally and spiritually. Now real charity consists in the employment of counsel and discipline... Teachers should employ counsel that men may be improved.

This identification leads to seeing that all ‘others’ are also That and of the same essence. Which leads to treating all as oneself and also to pointing ‘them’ to this identification so that they may go beyond the unnecessary mental suffering caused by misidentification as a separate object in a universe of such.

4. Humility; this consists in paying due respect to others.

This identification leads to seeing that all ‘others’ are also That and of the same essence. Which leads to treating all as oneself.

5. Sub-mission and resignation.

When identified with and as, Pure Awareness there is no separate self. This negation of the illusory separate self is the utmost submission and resignation to The Divine, Consciousness Itself.

6. Trust in God, patience, endurance and perseverance.

7. Freedom from avarice; for avarice is the mother of vice.

8. Contentment.

Identification with (and as) this Pure Awareness leads to total peace, for This is Consciousness at rest and thus by definition is still, silent and serene. In this 'each moment is enough' for Awareness never seeks but just witnesses 'what is' ... and this attitude is patience, endurance, perseverance and contentment. In this there is no avarice as there is no seeking for more. Also, this identification leads to discovering 'the happiness that needs nothing' but just wells up from within leaving nothing more needed.

9. Inoffensiveness.

Seeing all as 'oneself' leads to treating them as such. Also, in the absence of the separate self there is no self-image to defend and thus 'no thing' to offend or be offended.

10. Conviction; for the Truth brings conviction with it.

Discovering that one is Pure Awareness, by investigation of this moment, is direct and immediate and can be carried out immediately any doubt occurs. For the doubt can just be seen to be a fleeting object (in this case a thought) appearing in Awareness, as is every thought/sensation. This Awareness is the constant conscious perceiving presence that has been present since our birth and has witnessed every experience that has occurred to our body/mind. As such this is essentially what we are, whilst every thought (including all mental images) and sensation (everything detected by the body and its senses) is just an ephemeral object appearing in That. This brings the most absolute conviction for any doubt can be used as a direct pointer back to That in which it occurs!

Colin Drake

[1] <http://www.sacred-texts.com/isl/omy/omy06.htm> from 'Oriental Mysticism' by E.H. Palmer

[2] See commentary on point 10.

[3] For Awareness is found in all 'things' from electrons (Google the double-slit experiment) to elephants and beyond ...

[4] Even atoms that appear to be 'still' consist of electrons 'orbiting' a nucleus.

David Loy Workshops—Alan Mann

Held at the Buddhist Library from 31 May to 2 June.

This is meant to be a personal response to the workshops, not a detailed analysis — an extension of matters we have considered in recent editions of the NOWletter and at our Greville Street meetings.

Friday 31st May 7.30pm – 9.30pm, Buddhist Library. Climate breakdown, species extinction, a dysfunctional political and economic system with a growing gap between rich and poor — what does that have to do with Buddhism?

David Loy opened by describing the sense of lack which gives rise to the quest for individual liberation and then asked how that personal activity could be regarded as relevant to the apparently overwhelming external problems of climate crisis, species extinction and excess population. It seemed to me that the lack would, by the transition from an individual perspective to a more comprehensive identification

with the whole of life, have certain unspecified results. That being the case, the lack is changed from an individual problem to a collective problem calling for a collective response. It seems that resolution at an individual level does in fact have some external results because many the participants in the workshop turned out to be members of activist organisations such as GetUp and Extinction Rebellion.

Workshop 1: Mind the Gap: Spiritual Teachings on Nonduality. Nonduality is a common theme in spiritual teaching, but what does it mean? The workshop will explore different types of nonduality (form/emptiness, samsara/nirvana, practice/enlightenment, subject/object) and their importance for the spiritual path. The main focus will be on self and other, since this is the source of our most problematic dukkha (“suffering”).

David Loy has written an excellent book on nonduality which I have referred to in previous NOWletter articles - *Nonduality, a Study in Comparative Philosophy*. As you can tell from the title he is inclined to what strikes me as a contemporary interpretation of the Buddhist path as opposed to strict adherence to the ‘teachings’ such as those of the Dhamma Study Group recently researched by Garry Booth. I learned that the Pali canon was based on oral traditions not written down until some 300 years after the Buddha’s death and the Canon itself was subsequently interpreted in numerous ways as evidenced by the rows of books surrounding us at the Buddhist library.

The common theme seems to be a commitment to meditation and David Loy introduced me to a poem by David Whyte which was, I thought, very similar to the Sylvia Plath poem which we used in the last meeting.

Everything is Waiting for You

*Your great mistake is to act the drama
as if you were alone. As if life
were a progressive and cunning crime
with no witness to the tiny hidden
transgressions. To feel abandoned is to deny
the intimacy of your surroundings. Surely,
even you, at times, have felt the grand array;
the swelling presence, and the chorus, crowding
out your solo voice. You must note
the way the soap dish enables you,
or the window latch grants you freedom.
Alertness is the hidden discipline of familiarity.
The stairs are your mentor of things
to come, the doors have always been there
to frighten you and invite you,
and the tiny speaker in the phone
is your dream-ladder to divinity.
Put down the weight of your aloneness and ease into
the conversation. The kettle is singing
even as it pours you a drink, the cooking pots
have left their arrogant aloofness and*

*seen the good in you at last. All the birds
and creatures of the world are unutterably
themselves. Everything is waiting for you.*

From David Whyte's book Everything is Waiting for You

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<https://www.davidwhyte.com/english-poetry#Lightest>The complete
poem at: David Whyte [https://www.davidwhyte.com/english-
poetry#Lightest](https://www.davidwhyte.com/english-poetry#Lightest)

There are so many highways and by-ways on the Buddhist path that, on its arrival in China, the Chinese pruned it to conform to a more Confucian shape and the principle consequence of that is Chan, then Zen.

At this point in the workshop we were asked for our responses to what had been said. I got into trouble by saying that I couldn't understand why Stephen Batchelor had so much trouble in resolving the koan he was given by his Korean teacher "What is it? He has written a book with that title. When I suggested the answer was simply the question minus the word 'it', I was howled down. I didn't pursue the issue at the time but later took it up with David Loy. His explanation was that any conceptual response is not good enough. I said that whilst the words were a conceptual representation of the actuality of the here and now (more concept) what is the right response? How do we communicate the here-nowness of 'this', the immediacy of being? Do I simply grab the teacher's wake-up stick and whack him with it or perhaps wave my arms around and roll my eyes? This aspect of Zen leaves me cold and with a strong sense that the concept of no-concept is yet another obstacle to clarity.

Workshop 2: A New Buddhist Path: Enlightenment, Evolution and Ethics in the Modern World. Our civilization offers enormous possibilities and unprecedented perils. How can we deal with the deeply-rooted ecological, economic, and social crises that modernity creates but cannot resolve? Buddhism offers a way, but faces many challenges. Can we transcend this world, or is the Buddhist path a programme of psychological growth and healing? Can scientific worldviews be reconciled with Buddhist teachings, and what do these tell us about our role in the cosmos? The meeting of Buddhism and modernity leads to a new way of understanding the Buddhist path – faithful to the traditions but also compatible with the contemporary world.

This section was mainly to do with the personal explanations by the participants of how they answer this challenge in their lives and it was quite inspiring to hear about their commitment. Apart from supporting, creating and participating in established activist groups there was acknowledgement of the value of just coming together in groups and people talked about forming local sanghas. I looked up the definition:

Sangha is a Sanskrit word that means "association," "assembly," "company" or "community." It is mostly used to describe the Buddhist community of ordained monks and nuns. ... In Buddhism, the Sangha is the third of the Three Jewels, along with the Buddha and the dharma (the teaching).

This helped me see that we have been holding a Greville Street sangha now for twenty-eight years, albeit with a secular rather than sacred membership. There were a number of references to the 'Work that Reconnects Network' to which I have shown the link below. As for the necessary action, the Bohdisattva vow of liberating all sentient beings makes much more sense to me if seen as a collective endeavour, and if one's primary identity is experienced as humanity rather than this individual 'self'.

There were about 35 people at the workshops and perhaps 50 at the introductory lecture on Friday night. Two of the people I spoke to were aware of Douglas Harding and his work, but I sense that, in general, it is far too simple an option for minds committed to teachings of all stripes. The authority question came up in our discussion and the problem of the teachings becoming mistaken as source and thereby obscuring what gave rise to them in the first place. This is a familiar complaint about the Bible and the Koran and my latest experience of the matter relates to the Krishnamurti teachings, and whilst it seems that Buddhism is no different, it at least offers the remedy of 'If you meet the Buddha on the road kill him'.

There were several references to books, writers and experts which I intend to investigate:

- Meeting the Universe Halfway by Karen Broad
- Active Hope by Joanna Macey and Chris Johnstone
- Everything is Waiting for You. David Whyte
- *Work That Reconnects Network* <https://workthatreconnects.org/> *"The central purpose of the Work that Reconnects is to help people uncover and experience their innate connections with each other and with the systemic, self-healing powers of the web of life, so that they may be enlivened and motivated to play their part in creating a sustainable civilization."* –Joanna Macy

Greville Street Meeting Programme

Due to conflicting events there will not be a June meeting and our next meeting will be on Sunday 7 July subject to final confirmation.

Byron Sophia Philosophical Group

Marvell Hall, 37 Marvell Street, Byron Bay, Beyond Sports-Fields

Open Meetings: every Thursday from 1.30 pm to 3.30 pm

Celia – 02 6684 3623 / byronsophia@gmail.com