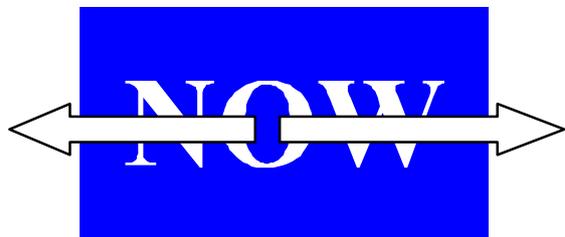


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Krishnamurti and the Fourth Way the book, by Evangelos Grammenos	<i>Patricia English</i>	2
Look from the Space	<i>Scott Kiloby</i>	6
Travellers Tales – China	<i>Margot Mann</i>	6
Awakening is Not an Experience	<i>Colin Drake</i>	10
Emptiness	<i>Dharmakirti</i>	11
Transparent Eyeball	<i>Emerson</i>	11
	Meetings	12

Editor's Note,

About the question of links working and not working. Someone suggest hitting the control button on the keyboard at the same time as clicking the link. That seems to solve the problem in most cases. The review of The Audible Life Stream by Alistair Conw is postponed until July to coincide with publication of his book.

The NOWletter appears between 8 and 12 times every year and is a vehicle for news and views about awakening to what is really going on. The content is based primarily on contributions from readers, either their own writing or examples of what moves or interests them. Subscription is free.

Index of articles and back numbers from 1993 at:
<http://www.capacitie.org/now/archive.htm>

Krishnamurti and the Fourth Way by Evangelos Grammenos from Patricia English

It was once said about Samuel Beckett's play "Waiting for Godot" that it promised everything and delivered nothing. The same may be said about the Evangelos Grammenos book "Krishnamurti and the Fourth Way".

In his introduction Grammenos states that his purpose in writing this book is to "better understand Krishnamurti's teaching"¹, but it soon becomes apparent that such an aim is far from the truth. Krishnamurti's advice to those who want to understand the Teaching is that they should go directly to the source, (the books, tapes, DVDs and CDs) and not through any interpreter. Secondly, K reiterated many times that to understand the Teaching one has to live it (experiment, explore, study with total awareness and pay attention to our own insights). Learn to read the book of Life he said, and that book is you. Thirdly, K believed that if people live the Teaching, then they may come across the source of the Teaching. He was equally clear that "It" may come to you, but you could not go to "It". What is required, is that we live the Teaching and in this way it would be like leaving a door open, through which the sun might shine if it wanted to.

Grammenos is sure that there are hidden sources from which Krishnamurti gleaned his insights and he is determined to uncover them. He has no time for the mystical approach which is invariably unsatisfactory to the man who wants something, and Grammenos definitely wants something, as his book reveals. His aim is to find the origins of the Teaching which he feels Krishnamurti has deliberately hidden from us and nothing less is going to satisfy him.

Many writers have approached spiritual teaching in this way. There are dozens of writers who have tried to show that in essence the teachings of Jesus were grounded in Judaism, and Buddha's teachings represented an attempt to reform Hinduism, or to take it a step higher along some imaginary path to spiritual evolution. These writers are all sure that there is "nothing new, nothing fresh" in perception; everything is grounded in something which already exists. Actually, if something is put together by thought, then that assumption is true. However, Krishnamurti never claimed or taught that his insights were the result of thinking, or thought. Quite the opposite.

According to Grammenos "...if one tries to put the various ideas and principles stated by Krishnamurti (K) in a logical order and reorganise them into a system, one will find it very difficult or impossible"² Obviously.

Grammenos cannot accept that "all (K's) ideas sprang up genuinely in his mind without any previous touch with them in some other source"³ He is surprised by K's assertion that he has not read any of the sacred books such as the Upanishads or the Bhagavid Gita nor any psychological books. He cannot fathom why K does not indicate the source of his teaching. It is from this desire to prove that K's work is not authentic and original that is at the very heart of "Krishnamurti and the Fourth Way".

At first Grammenos believes that he has found the source in "Gnana Yoga", the branch of yoga that is concerned with man's cognitive function, written by Swami Vivekanda who lived at the end of the 19th century. According to Grammenos, the style and content of this book shows striking similarities to K's Teaching. Vivekanda in turn, drew his insights from the ancient Indian texts such as the Vedas (Vedantas or Upanishads) and later Buddhist texts. However Grammenos, who has translated some of K's books into his native Greek, on final analysis could not accept that K's teaching had its origin in this source either, because he

¹Evangelos Grammenos "Krishnamurti and The Fourth Way", Sai Towers, India. Introduction p.1

² Ibid.,

³Ibid.,

remembers K's response to a questioner who once challenged him with the assertion: "What you say is pure Vedanta, modernized, but from the ancient tradition"⁴ K replied:

"I deny that what I say is the continuation of ancient teachings. I have read none of the sacred books of India or the West, because they are useless for the man who is aware of what is going on in this world - behaviour of men with their so many theories...."⁵

Grammenos is now seriously worried. How could K reach such awareness without having read about it or been lead to it by someone else? If K had not read any of the sacred books how could he know "that they are useless"? Well, one simple answer might be: because man has not changed, nor has the world. Great sages and great books have come and gone, but we have remained essentially as we always were: brutal, fragmented and deeply conflicted.

Grammenos wants to know how Krishnamurti could make statements such as the following - which occurred in "Mind Without Measure"⁶ - without having some knowledge from somewhere.

"Ancient Greece made an explosion in the whole of Europe in 450 BC. The Greeks invented measurement. Ancient Indians had said that measurement is illusion. India had made an explosion in the whole of Asia... This has been lost. You have lost the most precious jewel you could ever have had ... the only thing that is priceless... Where there is control and measurement, there is conflict and this is not meditation. Meditation is to live a life of order and diligence".

Having drawn a blank with Vivekanda, Grammenos ponders whether or not K received his knowledge from the Theosophical Society, which tutored him in his youth. Having already discarded the possibility that K may have been the recipient of something unfathomable, he cannot understand why K rejected Theosophy and it's teachings, especially since it was built upon knowledge derived from the great writings of India, Hinduism, Ancient Egypt and Greece. Grammenos' confusion finds vent in many questions. Did K really find his truths by himself? Where could his extraordinary knowledge have come from?

Grammenos claims that he could find no answer to these and similar questions and that he was haunted by K's claim that "Though the speaker (K) is very clear about all these matters, it doesn't mean that he is the only person who knows"⁷ So Grammenos asks himself "who are the others who know?"⁸ Unfortunately for Grammenos he then comes across a book entitled "Conscience, the Search For Truth" by P.D. Ouspensky and he is immediately captivated by the knowledge of man and the cosmos which it contains. This leads him directly to a book called "The Fourth Way" by the same author, and finally to Ouspensky's book "In Search of the Miraculous". From his discovery of these works of Ouspensky, Grammenos believes that his quest is finally over, for in his view, the teachings of Ouspensky were identical to those of K "not in general principles but in every detail"⁹

According to Grammenos, Ouspensky's writings emanated out of the experiences of George Ivanovitch Gurdjieff (1872-1949) a Russian mystic of Greek-Armenian origin, whose work in turn arose from encounters with Tantric Buddhism, Hinduism, Sufism and Greek orthodoxy. P.D. Ouspensky (1878-1947) was already a gifted author and mathematician when he met Gurdjieff and became enthralled with his knowledge of esoteric teachings. In 1909 Ouspensky published a book entitled "The Fourth Dimension" which established him as a major author on abstract mathematical theory. This was followed by a work entitled

⁴J. Krishnamurti, "The Only Revolution" Ch.1 p.3

⁵Ibid.,

⁶J. Krishnamurti, "Mind without Measure", India, 1983

Tertium Organum, which was published in 1912, and which was based on his personal experiments with consciousness. "The Fourth Way" is considered to be the most comprehensive statement of Gurdjieff's ideas as taught by Ouspensky and published posthumously by the latter's students in 1957.

As far as Grammenos is concerned, the Teachings of Gurjjeff/Ouspensky contain statements about the laws governing man and the Universe which Ouspensky asserted "came from a higher mind, from another level of Being and Knowledge, entirely different from that of the ordinary man"¹⁰.

For Grammenos, the key to unlocking the source of Krishnamurti's Teaching is to be found in the systematized esoteric thought structures of "The Fourth Way". If this seems utterly incredible to those familiar with K's Teaching, it will be even more so when they learn that Grammenos feeds his delusion by informing us that the connective link between the Teachings of Ouspensky and those of Krishnamurti are confirmed by Mary Lutyens claim that "K had attended Ouspensky's talks in London and later visited and discussed at length with him at the place of his 'school'"¹¹.

Just for the record, Mary Lutyens said nothing of the kind. She was talking about how things were after K had broken with KWINC the organization responsible for publishing K's books. K had arranged for George Digby and his wife Nelly, and Ian Hammond to take on the task of editing the tapes of his talks. Mary then began discussing how the Digbys had been interested in K and had attended all his talks in London since 1949. Before that date, they had apparently been working with Ouspensky and his wife at Lyne Place. Apparently K had once visited Ouspensky at Lyne Place but we don't know when that visit occurred. The most notable thing about this meeting, according to George Digby, was that Ouspensky had said of K "that he was not in the position of ordinary mortals who had to work heroically if ever they were to attain that state. Krishnamurti had, as it were, missed a step"¹².

Throughout his book, Grammenos arranges his chapters in a set pattern. First there is a general summary of the points to be covered. However, these points frequently have no relation to the content that follows. Each chapter begins with a lengthy quote from Ouspensky followed by a similar one from Krishnamurti. Presumably these quotations are meant to underline the similarities between the Teachings of the authors. Then follows a commentary by Grammenos which sometimes has the flavour of K's writing but without the genuine clarity and insight of the original. In fact sometimes the contradictions between the Ouspensky and Krishnamurti passages are so blatant that one wonders why Grammenos tries to reconcile them, unless the lack of perception is due to an imperfect understanding of the English language.

This format continues until Chapter 24 when a couple of Christian monks suddenly intrude into the text. One is an Abbot Poimen (pronounced "pimin") and he makes his appearance along with texts from the Gerontion, described as "marvellous stories from the life and sayings of the saint hermits of the first Christian centuries". What are they doing in this book? Grammenos explains: "the reason we give these texts is because we have been impressed by their similarity to the Teaching".¹³ At this point the book becomes almost unintelligible, disconnected and fragmented. The confusion that Grammenos shows throughout the entire work somehow reaches a crescendo. In spite of the author's attempts at some kind of coherence in Chapter 25 - no doubt occasioned by a vain attempt to tie the whole mess together - it is not helped by a discussion of K's views about learning and the establishment of his schools which is introduced at this point. If Grammenos is truly serious

⁷J. Krishnamurti, Questions and Answers. This reference could not be found in the cited work.

⁸Evangelos Grammenos, "Krishnamurti and the Fourth Way", Introduction p. 5

⁹Ibid., p. 6

¹⁰Ibid., p. 6

¹¹Ibid., p.6

¹² Mary Lutyens, "The Years of Fulfillment" Avon Books, New York. pp.152-3

¹³Evangelos Grammenos "The Fourth Way", Sai Towers. p.179

when he claims he wrote the book to further the understanding of K's Teaching one can only say that he failed miserably.

As to the Grammenos thesis that K borrowed his insights from the ideas and beliefs of Ouspensky and Gurdjieff the less said the better. Any reasonably intelligent English speaking person will be able to deduce the veracity of this statement for themselves. Indeed, even if they know absolutely nothing about the characters in this book they will be left inevitably wondering how such a confused, fragmented and badly written book could ever have been published. There are numerous grammatical mistakes throughout the book, there is no index, no bibliography and the internal referencing leaves much to be desired. Even the inadequate editing seems to have been abandoned completely in the last third of the book, while the back cover misspells Krishnamurti's name (Krishnamurthy) and also that of the irrelevant Abbot Poimen (Abbot Piemen).

Any reader who is seriously interested in Krishnamurti's Teaching should take his advice and go directly to the Teaching. As for Ouspensky and Gurdjieff, one can only recall K's words in 1936 in a talk he gave at the Oak Grove in California in which he criticised the Theosophists:

"...other religious sects have similar assertions only they use different names. Either their teaching is inherently true in itself, and so does not need the support of any authority, however great it is; or it can stand only because of authority. If it stands on any authority, whether of the Buddha, the Christ, or the Masters, then it has no significance. Then it merely becomes the means of exploiting people through their fears."¹⁴

And in response to a questioner who challenged him as being a member of the Great White Lodge of Adepts and Initiates K had this to say:

"There are so many swamis both white and brown, who tell you about these things. (But) who talks or writes about these mysteries except those who, consciously or unconsciously, wish to exploit man in the name of brotherhood, love and truth? Beware of such people. They have set going incredible and harmful superstitions. Often I have heard people say that they are guided by Masters who send out forces and so on. Don't you know, cannot you perceive for yourself that you are your own master, that you create your own ignorance, your own sorrow, that no other can by any means free you from suffering, now or ever? If you discern this fundamental fact, truth, law, that you create your own limitation and sorrow, that you yourself help to bring about a system which exploits man ruthlessly, and that out of your own inner demands, fear and wants, are created religious and other organizations for cunning exploitation, then you will no longer encourage or help to create these systems. Then authority ceases to have any significant position in life; then only can man come to his own true fulfillment."¹⁵

Trisha English

Perth. WA 2010

¹⁴J. Krishnamurti, "Early Talks", Chetana Bombay, p.46

¹⁵ Ibid., p. 47

Look from the Space - **Scott Kiloby quote**

Posted by: "Michael Adamson" to the Look For Yourself email Conference

Look at the world from the space behind your face. As a person approaches you or a situation begins to unfold in front of you, notice that you are looking from that space. Space is what naturally allows the person or situation to be exactly as it is.

When you look in the mirror, you see a form that you call "you" staring back at you. It appears that you are a totally separate person. But when you walk away from that mirror and look at the world, you are looking from a space. From an internal view, you have no head. There is only space looking at whatever is happening.

Do not look at the world from the filter of a concept including the idea that you are a "person," "Christian," "Buddhist," or even that you are "space," "no self," "awareness" or "Oneness." Those are all just concepts. Look from the actual space that you are. You are the space in which even these concepts appear.

Don't get stuck in simply witnessing what arises. Once this actual space is recognized, see that this space is immediately intimate with whatever is arising. There is no boundary between the space and what is appearing in the space. This is another way of saying that there is no self separate from the rest of life. This is the realization of Oneness.

From: Reflections of the One Life, by Scott Kiloby www.kiloby.com

Travellers Tales – **China, from Margot Mann**

As we walked the endless distance from aircraft to baggage claim in Beijing airport, we passed through a gateway which took our body temperature, presumably in case we had swine flu. Visiting China is a humbling experience. Everything is on such a large scale that a single life seems pointless. From the steep cliffs rising through the mists in the flooded Yangtze River gorges to the endless crowds in Tiananmen Square, the environment dominates.

Sophie was our first guide. Many of the guides use Sophie as their English name. I asked Therese, our Guilin guide, if her name was Therese or Theresa and she said "what's the difference?" She used to call herself Ivy but felt like a change. As we had been told, most of the guides had learned their patter off by heart, so it was sometimes difficult for them to understand a question not specifically related to their subject. Sophie and Therese both made a point of wearing gloves, long sleeves and a hat, and even carried an umbrella, when the sun was shining. Sophie explained that this was because pale skin is considered beautiful. Our Hangzhou guide, Ellen, disdained this form of beauty aid. We got a lot of pokes in the eye from umbrellas carried by shorter people.

Sophie explained the Chinese law of one child per family, which most westerners have heard about. She said if a couple in the city had more than one child, they would be fined (which might be a euphemism for buying-off an official) and the father could lose his job. In the countryside it seems that the rules aren't so strict. If their first child is a girl, farmers can try again for a son, although there was talk that some families in remote areas have more than two children. In Peter Hessler's book River Town: Two Years on the Yangtze (2001) he reports meeting a child in a remote village near the river whose house had been knocked down by the local authorities because she was the third child. This book is banned in China. All over the country, the cherished only child is cosseted and indulged. Sophie, a Beijing English-speaking guide, said her husband worked as a doctor in a hospital "in the south". They are planning to have a child next year: her husband wants a girl but she wants a boy because they are "easier to look after" and her grandchildren can live with her, whereas a daughter would live in her husband's home.

Ellen, our guide in Hangzhou, said she was 29 years of age and lived at home with her parents in three rooms which had been passed down from her ancestors. When her mother

is not playing Mah Jong, she cooks and looks after Ellen “because she has nothing else to do, and I am working.” Ellen is getting married in August to someone she met at school. They have been going out for six years and “now we must get married,” she says, pragmatically facing the next inevitability in her life. She has her wedding dress which she wants to keep as a souvenir, and is already avoiding coffee and coke to prepare her body for pregnancy. Ellen cast a rather scathing glance over our itinerary, saying she would have given us a much better one, adding that the food on the Yangtze River Cruise is very bad and that we should buy some snacks from the supermarket to keep us going. Mystified and apprehensive, we bought some overpriced and fairly unattractive food items before going on board the Victoria Empress, only to discover that the food on the cruise was excellent. We subsequently heard from more than one source that this boat has the best reputation of all the cruisers on the river. The Yangtze was flooded to its final height in 2009 and we saw an artist’s representation of all the villages that were submerged in the building of the Three Gorges dam, about the final success of which there is considerable speculation. Several strategies have been proposed to prevent the eventual silting of the dam, but not everyone is optimistic.

Ellen took us to a township near Hangzhou where everyone grows green tea and the average age of the population is 85, compared with 75, the average age of Hangzhou residents. In a demonstration of the effectiveness of green tea, we were shown rice and water in a glass. Iodine was added and the water turned black. Green tea was then added and, miraculously, the water cleared. We were told that after four months of drinking the best green tea after every meal, it might be possible to lose weight. The cost of “the best” green tea, when only the best will do, was \$US200 per kilogram, but it was explained that you can use the same leaves several times a day and the cost is nothing compared with the lifelong benefits which accrue. I meant to say “excellent” in Chinese (ding ding how) but said wo, eye, knee (that’s what it sounds like) which means “I love you” to the tea lady, who took it all rather well, and as we were obviously a dead loss saleswise, she swiftly packed her life-enhancing products and left. We did buy some tea before we left the country.

Unlike Ellen, Chris, our Shanghai guide, told us that she pays her mother board because she is “adult”, and if the money isn’t in her mother’s account, Chris will be asked for it. As well as her work as a guide, Chris works casually as a translator – which means she has little time to be with her boyfriend.

John was the guide who met us at Chongqing. For unexplained reasons, our plane was an hour earlier than expected and when John finally met us at the airport, he was angry at not having been told of the change of plan. He made several phone calls, presumably to ensure that his boss knew it wasn’t his fault we had to wait for him. Then we had to carefully explain, on the evaluation sheet, that it was not John’s fault. The last scene of this face-saving exercise involved John chasing after Alan because he had omitted to sign the sheet and “they might think I changed it.”

Possibly the least guarded (or possibly the least ignorant of events) of our six guides, John admitted that he had only heard about the Tiananmen Square massacre from tourists. Alan asked if there was a museum devoted to the Cultural Revolution and John laughed loudly and shouted that the Chinese do not want to talk about many things. A large statue of the Laughing Buddha in a rock wall in Hangzhou survived the Red Guards because locals covered it with a large poster of Mao. Most of the car drivers have a representation of Mao swinging under their reverse mirrors for good luck and safety, and it is generally agreed that Mao was 70% good and 30% bad. It is said that there is currently a Mao resurgence, so the ratio of good/bad may change in his favour as history is rewritten. John showed us a photo of his wife and three-year-old son and confided that he was worried about his wife, who plays Mah Jong every afternoon and is gambling all their money away. John doesn’t gamble (unlike most Chinese) and wants her to stop. Mah Jong players, and China is full of them, seem to be completely addicted to the game. John went on to tell us that he was brought up in a country home with four rooms, one of which contained pigs. The toilet was a hole in the fence/wall of the pigs’ room and you had to do your business with pigs snuffling and grunting

around your back. Some American friends who came to stay with him couldn't handle this arrangement and had to leave.

John insisted that the pervasive "whiteout" in Chongqing was mist, not pollution. "It's always like this," he said, adding that there are about 40 days of sun a year in the city. When we asked about the absence of bird life – rarely more than a few sparrows in most of the places we visited - John explained that Chinese "like to eat everything." Birds feature strongly in their art, so it's an interesting anomaly. Everywhere in China trees are being planted, often supported by bamboo poles and in Chongqing we noticed plastic bags attached to the tree trunks. "I.V." shouted John. Nutrient supplements are probably necessary in a climate where the sun shines so rarely. In Shanghai the streets were filled with boxes and stands of pink petunias, presumably in honour of Expo, and hanging baskets trailing pink blooms hung from lamp posts, in the European tradition. Chinese art follows the tradition of the peony representing spring, bamboo for summer, chrysanthemum for autumn and plum blossom for winter.

The guides enjoyed telling us jokes and some we heard more than once. Our Zian guide, Ivan, told us the three sneezes joke – first one good, second one bad, third one bad cold. It is tradition for the woman to step over the board which keeps evil spirits out at the entrance to a building with her right leg first because "woman is always right." "Very interesting joke," agreed one of our guides in response to our polite laughter at hearing this joke yet again. As we drove from Guilin to the Yao district and the steep climb to the Moon and Seven stars, Therese told us about the local women who never cut their hair after the age of 18. We saw spectacularly long sleek black hair wound around the heads of these women. Traditionally, Yao women work hard and their men are drones. A favourite joke is about a Yao woman walking along the road carrying a large heavy sack on her back. Smoke is coming out of the sack. Question: what is in the bag? Answer: her husband, smoking a cigarette. (Eighty percent of Chinese are smokers, but there has recently been some attempt to reduce smoking in restaurants, possibly in deference to tourists.) The joke we heard most was - Question: What is China's national bird? Answer: The crane – a reference to all the building and reconstruction in China. I lost count of how often we heard that one.

As a sop to tourists who always want a glimpse of "the real China" Therese took us to visit an elderly lady in her old home in a small village near Guilin. She cut up some orange for us and we saw her bedroom and kitchen and large living area with incense burning before a shrine. Outside, under a beach umbrella, there was a water pump near a glass containing toothbrushes. Her garden was lovely, full of flowers and vegetables. Therese said later that the travel company she works for pays the woman for these tourist intrusions, which obviously are the woman's main source of income, as well as small amounts she receives from selling the usual tourist trinkets.

At the Terracotta Warriors exhibition, we saw Mr Yang, the farmer who famously unearthed the first warrior in 1970's. He was digging a well on his farm and happened to strike one corner of this vast terracotta collection. It could so easily have been missed, and the feeling as we saw Mr Yang, was that he may have been glad to have avoided the subsequent notoriety. We were told he sometimes came and sat in the exhibition shop. This day he seemed small and removed from the crowded surroundings, dressed in a large brown sports coat and sitting with his hands folded. He signed a book for Alan and they shook hands. The local farmers were reported to have been angry with him for his shattering discovery, as they were all moved from their land as a result, but it would have been more than their lives were worth to have expressed their feelings openly. Ivan, our Zian guide, told us a story about Bill Clinton wanting to meet Mr Yang, who was understandably very apprehensive and had some coaching in how he should reply to the American president. The story goes that Mr Yang said "who are you?" instead of "how are you" to Clinton who replied "I'm Bill Clinton, president of the United States, pleased to meet you". Mr Yang replied "Me too."

In Zian we climbed the Wild Goose Pagoda and watched couples ballroom dancing in the square far below. It seems that the Abbot was concerned that he didn't have enough meat for visitors, and as he was strolling through the pagoda compound, a wild goose dropped dead

from the sky and fell near him. The Abbot interpreted this as a message that he shouldn't eat any more meat.

Some country people are still not used to foreigners and will stand and stare, and even in cities we were occasionally objects of curiosity, possibly because we are tall and fair-skinned, but maybe because I didn't cover my arms like all the other old ladies. Once or twice people would ask if Kate and I were sisters, which pleased me more than her. In Tiananmen Square, a couple stood quite close and gazed at the three of us with unabashed curiosity for several minutes. We were very aware of being hairy Big Noses. In Hangzhou, a group of 13 or 14 year old girls each had their photo taken with me. It is supposed to bring good luck to have your photo taken with a foreigner, with the mandatory two fingers salute. As we queued to visit the Australian pavilion at Expo in Shanghai, four nuggety middle-aged Chinese women pushed through a small gap and shot past Alan, who was disgusted at this lack of respect for the rules of queueing, an art he perfected in post-war England. Many people in the queue were snacking on thin, knobbly cucumbers.

Our most exotic meal was in Beijing, when a local friend ordered hot fish, silkworms, garlic seaweed and lamb ribs. The silkworms, in their cocoon form, had been fried and were crunchy and delicious, although Alan and Kate said they didn't like them. On another night in Zian, the hotel left a birthday cake in our room – they knew it was my birthday from my passport. The cake itself was plain, covered in a lot of what seemed to be cream, but wasn't quite, and had red Chinese characters which presumably said happy birthday. They even added a packet of candles and a box of matches. Our good intentions to eat Chinese breakfasts fell by the wayside very early, and we ate toast and honey and had two cups of coffee every morning. Coffee is expensive in China.

All over China there are notices written for tourists in what can only be called “quaint” English. We have a photo of a notice written in Chinese characters with an English translation underneath: “Civilized behavior of tourists is another bright scenery.” Sometimes the spelling is as unusual as the message. In the Shanghai Museum however, there are no “quaint” translations. All explanations are in impeccable English. The guides didn't know why signs are so often written in charming, if strange, English. One guide thought that perhaps the translation was more in keeping with “the mood” of the message. There is a superstitious tradition in China, and saving face is of supreme importance. One story tells of an emperor who, while staying at a temple in Hangzhou, went out when darkness fell and when he returned he was forced to use a small side gate to gain entry because the main door of the temple was closed. When he went back to his own province he sent out an order that from thenceforth, everyone had to use the small side gate to enter the temple, which they do to this day. It is said that you can be executed for killing an alligator, a panda, a tiger or a crane. One of the more wearing examples of superstition is the need to see animal likenesses in everything. Some say that even the map of China itself looks like the outline of a rooster. In the Reed Flute cave, a massively impressive underground space full of stalactites and stalagmites, the welcoming (stone) lion at the entrance matches the farewell (stone) lion at the exit. A glimpse of a stone outcrop called The Goddess on a mountain peak on the Yangtze brings good luck and is relentlessly advertised.

China is booming. Shrouded in mist, it is unfathomable. I think of this excerpt from the famous poem by W.B. Yeats, The Second Coming:

The darkness drops again; but now I know
That twenty centuries of stony sleep
Were vexed to nightmare by a rocking cradle,
And what rough beast, its hour come round at last,
Slouches towards Bethlehem to be born?

Awakening is Not an Experience **from Colin Drake**

I recently received a query from a long-time Christian reader of my book who said that he is yearning for the experience of awakening. Here is my reply, note that all of the quotes (the indented passages) are from *Beyond the Separate Self*:

It should be noted that awakening is not an experience but a realization (or recognition) of a deeper level of being than mind/body. As I say in the book:

The problem is that enlightenment, freedom, *moksha*, liberation, *nirvana*, call it what you will, has been described in such glowing terms that we expect it to be an ecstatic, unforgettable experience. Whereas the realization, that at a deeper level than mind/body one is awareness itself, may seem so obvious as to be 'nothing special'. The consequences of this realization may lead to ecstatic experiences, but these should not be confused with the realization itself. However, if this realization is 'cultivated' so that one becomes completely identified with awareness itself, then this is enlightenment, freedom, *moksha*, liberation, *nirvana*.

This realization is achieved by direct investigation of one's moment-to-moment experience (see chapter two) which reveals this 'deeper level'. Before this investigation is attempted one needs to take note of this advice from chapter one:

This is not a question of belief or imagination but of discovery by direct investigation, and for this to be effective we need to put aside all belief systems and acquired knowledge concerning who we are at the underlying level beyond thoughts and sensations. The only knowledge of this that is valid is that which is revealed to each one of us by direct experience. The easiest way for this direct experience to occur is by enquiring into the nature of experience itself, and for this enquiry to be effective we need to start from the position of believing and knowing nothing.

However I realize this negation of previous acquired learning may be difficult for you to achieve, so if you find this impossible let me try to put this into a more Christian context. You just need to slightly redefine your terms in such a way that previous concepts will not act as a barrier to your investigation:

God - The Absolute, or Ultimate, Reality which underlies the whole of creation.

Soul - The deeper level of being than thoughts/sensations (mind/body).

Heaven - Identifying with this deeper level of being, which leads to (comm)union with the Absolute.

Hell - Identifying with mind/body, which entails negation of this Absolute.

Awakening - The realization of 'the kingdom of heaven within you' (identification with this deeper level) followed by the cultivation of (and committing to) this realization.

I would recommend that you carry out this investigation at least three times daily, using chapter two, as your 'template' until the realization becomes established. As you do this take note of the prequel:

Each step should be considered until one experiences, or 'sees', its validity before moving on to the following step. If you reach a step where you do not find this possible, continue on regardless in the same way, and hopefully the flow of the investigation will make this step clear. By all means examine each step critically but with an open mind, for if you only look for 'holes' that's all you will find!

Once you fully 'see' what is being said by your own direct investigation of your moment-to-moment experience then you can move on to the later chapters. This direct 'seeing' may lead to ecstatic 'experiences', but also may not:

These experiences vary greatly from person to person and are ultimately

irrelevant as the recognition and realization of one's own essential nature is the crucial factor for attaining freedom.

I hope this is of some help, Love, Colin

P.S. Even after my first 'awakening' I have followed the process I outlined to you. I have found (and so there's no reason to assume you won't too) that it leads to further 'discoveries', life becoming 'lighter' and less 'heavy', and an undercurrent of joy and peace. In the long run this is more valuable than any ephemeral experience.

Dharmakirti on Emptiness

(I am reading Stephen Batchelor's latest book Confession of a Buddhist Atheist which is very interesting and I plan to include a review in our next issue. On page 34 I came upon a follow-up to the Nishitani comments on emptiness in NOWletter 147. Alan)

The more I learned of Dharmakirti's approach, the more I appreciated its down-to-earth clarity and rigor. Unlike later Buddhist thinkers, who tended toward a mystical idealism, I found Dharmakirti to be realistic and pragmatic. His philosophy gave me an excellent conceptual framework for interpreting my practice of mindfulness as well as the other experiences I had had in Dharamsala.

Rather than saying that ultimately everything was empty of inherent existence, as I had been taught until then, Dharmakirti maintained that the changing, functional, causal, and conditioned world, present to ordinary sensory and mental experience, was what was ultimately real. To be real, in Dharmakirti's terms, means to be capable of producing effects in the concrete world. Thus a seed, a jug, wind in the trees, a desire, a thought, the pain in one's knees, another person: these are what are real. Emptiness of inherent existence, by contrast, is just a conceptual and linguistic abstraction. It may serve as a strategic idea, but it lacks the vital reality of a rosebud, the beating of one's heart, or a crying child. The aim of meditation, for Dharmakirti, was not to gain mystical insight into emptiness, but to arrive at an unfiltered experience of the fluctuating, contingent, and suffering world.

What prevents you from experiencing the world in such a way? The problem lies in the instinctive human conviction that one is a permanent, partless, and autonomous self, essentially disconnected from and unaffected by flux and contingency. This conviction may provide a sense of security and permanence in an insecure and impermanent world, but the price one pays is that of alienation, disenchantment, and boredom. One feels cut off from the life around oneself, adrift in a self-referring world of one's own imagining. For Dharmakirti, however, the point is not to dwell on the absence or emptiness of such a disconnected ego, but to encounter the phenomenal world in all its vitality and immediacy once such a conception of self begins to fade.

From Confession of a Buddhist Atheist by Stephen Batchelor

Emerson as Transparent Eyeball

“Standing on the bare ground,—my head bathed by the blithe air, and uplifted into infinite space,—all mean egotism vanishes. I become a transparent eye-ball; I am nothing; I see all; the currents of the Universal Being circulate through me; I am part or particle of God.” —
Ralph Waldo Emerson, "Nature," Ch.1

From Joyce Kornblatt & Christopher McLean

Meetings

Academy of the Word Seminar Programme Dr Alex Reichel (02) 9310 4504 – 2nd & 4th Tuesdays– Polding Centre, Level UB, 133 Liverpool St., SYDNEY. 00 - The New Phone Number is (02) 9268 0635. 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 – www.TSsydney.org.au Email: contact@TSsydney.org.au

LookforYourself (Harding) Meetings - Approximately bi-monthly, by email notification of date and programme. See upcoming dates at top of page 1.

Krishnamurti DVD Screenings followed by Dialogue – First Friday of the Month at 6.30pm for a 7pm screening at the Sydney Mechanics' School of Arts 280 Pitt Street, near corner of Bathurst St and close to Town Hall in the City. (contact Terry O'Brien 0431605374). Also on the first Saturday at 2pm at Blavatsky Lodge, address above (for details - contact Stephen McDonald 0417283951). Melbourne. 1st Sunday, 2 to 5pm, Room MR B311 Level 3, CAE Bldg. 253 Flinders Lane, Joan Deerson (03) 93862237

Andrew Cohen Discussion groups – Sydney 1st Tuesday in the month-3rd Tuesday in the month - Andrew Cohen teachings. Enquiries: Graeme Burn 0416 177 012 or Christopher Liddle 0406 755 758 Eckhart Tolle Group – Enquiries: Marion Northcott 9967 8067

[Back to Index](#)