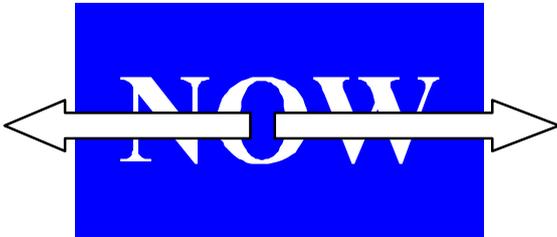


Issue 187—February 2016

Backnumbers at <http://www.capacitie.org/now/archive.htm>



Email: awmann@optusnet.com.au

Phone 02 9419 7394

Websites:

www.capacitie.org

www.traherne.org

Next Greville Street Meeting –February 28th

2016 First quarter programme below.

CONTENTS

Beryl Starke		2
Good and Evil	Anne Colligan	2
A Note on Identity	Alan Mann	4
Honouring the Obvious	Colin Drake	5
Memories and Meetings	Alan Mann	7
Greville Meeting Plan		10

We are sorry to report the death of our friend Beryl Starke (page 2).

Thanks to this month's contributors. There has been quite a gap since the last issue and a number of computer upsets and changes. These could have caused me to misplace material. If you have sent me something that doesn't appear here please give me a reminder.



Beryl Starke

Our friend Beryl died on the 26th November. She will be remembered as a regular member of the Chatswood meetings and a loyal supporter of the Krishnamurti Association. One of my last contacts with her, only a couple of months ago, was to get hold of a Kindle so she could download an extraordinary number of Krishnamurti publications.

We occasionally met at the Springbrook gatherings and during my most recent time up there she had a camera failure and recruited me to take a series of photographs of what she believed were the webs of a rare species of spider. We were tickled by her eccentricities, for example, she used to lecture us about including margarine in the lunch menus and then slip out to enjoy a cigarette in the garden. From time to time she presented me with books, on one occasion a large and rather battered Theosophical dictionary. A couple of months later she appeared with another copy of the same volume. When I protested that one was more than enough she explained that this was not an addition but a replacement and in far better nick than the first which she then took away with her. She was one of the few people, interested in Krishnamurti who was able, nevertheless, to see the relevance of the Harding approach to what Krishnamurti had to say. We'll miss her enthusiasm, her generosity of spirit, her gardening tips and her regular contributions to our gatherings.

Back to Contents

Good and Evil from Anne Colligan

The human mind has decided what is “good” or “evil” in much the same way as it has created an anthropomorphic “God” and the “Devil”. We live in a dualistic reality, therefore to know the “good” we have the “bad”. Animals know what is poisonous for them and plants thrive in suitable positions – the fern in a cool gully; the cactus in a hot desert.

The human mind is complex, imaginative and superstitious, therefore what may be “good” to-day is “bad” tomorrow, and what is good in one society is bad in another. For instance – the shoulders of a female in one country may be revealed and in

another they must be covered, and the consumption of animals is another instance where religious or social beliefs play a part.

Have we ever considered a world in which there was no “good” or “bad”, no “right” or “wrong”, no “God” to worship, or “Devil” who punishes? We have been conditioned, or programmed since birth by society, to conform to certain behaviours and thoughts, rather than encouraged to think for ourselves, beyond, or outside the square.

Rumi once proclaimed: “Out beyond ideas of wrongdoing and rightdoing, there is a field. I’ll meet you there”. In this saying he suggests another “field” or state in which both good and bad do not exist. To “think” within this field we first must drop all that we know, all separation, all duality, all “this” and “that”. In other words the mind must be clear of its usual content, which of course is – thought!

Religious teachings specify the “good” and “evil” and are therefore dualistic, they speak of opposites – God *and* the Devil. I feel fortunate in that I have been “taught” by awakened Teachers who, though they practised rituals were not tied to them. It seems to me that enlightenment is not something one attains, and so it follows that people who try to achieve it are wasting their time. It can even be said that seeking “enlightenment” is just another materialistic goal.

Awakened souls, it is said, teach by SILENCE. Words belong in a world that is dualistic – a world where one understands “what is” by “what is not”. For instance we only understand what the colour “yellow” is because it is not “blue, red, or any other colour”. We know what “light” is because we know “darkness” and I know myself because of others. If there is no “otherness”, there is oneness.

This oneness could be described as a circle without a beginning, without dimension, or “middle” and not in space or time. Some people believe we live in a dualistic energy field on planet “Earth” and this planet is contained within Space – but is Space contained? And is it Eternal? If Space is not contained, or Eternal, then what contains Space and Eternity?

Anne Colligan

Back to Contents

A Note on Identity from Alan Mann

I came across an article in the December issue of *Philosophy Now* entitled *What's So Simple About Personal Identity?* It looks at a variety of notions of self: body view, brain view, memory and character view, etc. It then goes on to talk about a version called the simple view which identifies the person with some soul or immaterial thing. Finally, there is mention of 'The Not-so Simple View' developed by Lynne Rudder Baker, Professor of Philosophy at Uni. of Massachusetts. She identifies persons with what she calls 'the first person perspective'. I quote:

This is the perspective I have of myself, or the perspective you have of yourself. Thus, persons are here not identical to a body or a brain; neither are persons identifiable with a set of memory or character states; instead, persons are identified with a particular perspective. In a recent work, Baker puts it like this: "A person is a being with a first-person perspective essentially, who persists as long as her first-person perspective is exemplified" (Naturalism and the First-Person Perspective, 2013, p.149), even though defining personal identity in this way is rather circular, and not very informative for the reader, as Baker acknowledges (p.150). As Baker says in her conclusion, "the first-personal view is a Simple View because it provides no informative criteria of personal identity" (p.155). End of quotation.

That strikes me as getting pretty close to what we are on about. I particularly like that final comment *"the first-personal view is a Simple View because it provides no informative criteria of personal identity"* Which is the same as claiming that it (first person, true nature, Self) is not, in the end about saying, but about seeing.

Alan Mann

Back to Contents

Honouring The Obvious from Colin Drake

When I wrote my first book *Beyond The Separate Self* I believed that what it was saying was so self-evident that I was tempted to call it *The Bleeding Obvious!* I decided against this as it seemed to me that there might be some consumer resistance to such a title as, if what it was saying was indeed 'bleeding obvious', why should anybody (appear stupid enough to) need to buy it ... and even, if they did, they would keep it hidden so as not to appear stupid! However, I still am of the opinion that its contents, or at least the main thrust of them, are obvious and it is this that prevents them from being valued after they have been seen. In fact the absolute simplicity of awakening that they espouse goes 'against the grain' of what the many religions and spiritual paths say and this simplicity allows the mind to negate them by saying "well if it's that simple why aren't we all awakened?" Even if they are fully seen the mind still tends to search for more ecstatic and esoteric experiences available from paths that have more complications and practices. For this searching for more and more is a classic trick of the mind to keep us enchained ... see my article 'The Tricky Mind'.

So what is so bleeding obvious and shall I state it? Just the fact that, for each of us, at this moment (and all moments) there are thoughts, mental images, feelings and sensations; and it is the awareness of these that constitutes our direct experience. This has been the case since our birth and, even when asleep, awareness is present (although in abeyance) ready for dreams that may occur or physical sensations that may become strong enough to wake us up. Within this the thoughts, mental images, feelings and sensations are ever changing objects (the perceived) whilst the awareness is a constant subjective presence (the perceiver). As I am sure that we all think that we have been present since our birth, then we are this latter, the subjective presence - awareness, rather than the flow of thoughts, mental images, feelings and sensations. It is this flow of objects which constitute (our experience of) our body/minds behind which, or deeper than, there exists this constant conscious subjective presence that ***we essentially are***. For if we identify with, or as, the body/mind we are identifying with an ever changing torrent of ephemeral objects rather than that which has witnessed our entire lives.

Identifying with, and as, awareness itself has profound consequences which I have espoused in many articles, most notably 'Identifying With Awareness Creates a World View' in *Freedom From Anxiety and Needless Suffering* and 'Self Identity –

The Key To Spontaneous Living' in *The Happiness That Needs Nothing*'. However, for many who have truly seen that they are awareness the mind negates this 'seeing' by trivialising it (another classic trick) so that it may resume control. So this is where we need to commit to, and honour, this 'seeing' by valuing it highly and negate the mind's trivialisation of it by seeing that this activity is just another series of thoughts coming and going in awareness (what we actually are!) - for we are aware of them. Note during this (and forever as it happens ...) we **are not the mind** which is actually just an instrument for our use. It has to be forcibly put back into its place when it attempts to take over by us using it as an instrument against itself, or I should say against its ingrained assumption that it is who we are ... it is not! Also all doubts are to be treated in the same manner as ephemeral thoughts coming and going in awareness which, when examined, they undoubtedly are. Do not allow it to resume control by being lazy, or allowing it to objectify you with any of the many labels that you have applied (it has applied) to yourself before you awakened. None of them has the slightest validity for **you are not an object!** Every time you are tempted to re-objectify yourself just see that this temptation and all of its consequences are just fleeting thought patterns that have become ingrained, this seeing will negate them and lessen their hold over you. In fact they have no hold over whom you actually are, awareness itself, but the mind will try to use them to regain control ... **don't let it!**

The actual seeing that one is awareness is so simple that it only requires to be honoured by holding true to it to overcome all needless mental suffering and existential angst. So if any of these come up this is a sign that misidentification is occurring and they should be used (immediately!) to reinvestigate and discover that **one is awareness**. This can be done in the simple way just given or for a more thorough investigation, which also reveals the 'properties' of awareness itself (which you are!) see the appendix. The more often one discovers that one is awareness the less misidentification will occur, for this repeated discovery will forge new neural pathways in the brain and as this happens those associated with misidentification will gradually fall into disuse. Above all be vigilant to the mind's many tricks to resume control which are easily spotted by the discomfort, or contractions, that they cause and can thus be used as a signal to resume the investigation. After a while the mind will become accustomed to its new (proper) role and will stop causing mischief ... it will become a wonderful servant rather than a terrible master!

When this occurs it naturally quietens down as all of the self-analysis, self-serving, self-aggrandizement, self-loathing, self-preserving, self-interest etc... ceases for one has truly discovered that there is no separate self! Then life becomes much easier as it (the mind) solves problems naturally and spontaneously, for it is fulfilling its actual function as a facilitating device for enabling us to live in the world. For the mind/body is actually an expression, and instrument, of Consciousness (awareness when at rest and matter/energy when in motion) through which That can engage with, know and love Its own manifestation.

For more articles, poems, book info and reviews see attachment and to join Colin's email group and receive (free) all new articles and poems as they are posted just email him at: colin108@dodo.com.au **or** colinj108@gmail.com

Colin Drake

Back to Contents

Memories and Meetings from Alan Mann

I remember a story Donald Ingram Smith told me many years ago. He had been staying with friends; they had a son, about five or six years old, and a recent addition to the family, a new baby. The young boy was intrigued by this new arrival, and very protective. He spent a lot of time by her cot, and was sometimes heard talking to her. On one occasion, his mother overheard him say to the baby "can you tell me what God is like, I've nearly forgotten".

I might have the details, slightly out of kilter, but the essence of the story, which can easily be dismissed as a sentimental fabrication, is not that it is an amusing example of a child's misunderstanding but a parable of what is missing from the adult perspective. Our innate, first nature perspective is free of knowledge, conditioning. This is the child's view, the first person perspective, which we grow out of as we age. The restoration of this perspective, is what I believe Christ is pointing to in that widely quoted but almost always completely misunderstood injunction "lest ye become as little children...".

Returning to the nursery parable, I think the young lad was sensing that his widening knowledge, memory and experience was excluding him from the direct perception of the unconditioned mind. That may or may not be the case, the important thing is whether I as an adult can recover this simple view without abandoning my knowledge, and memory of accumulated experience. And, of course, although it is perhaps not a widely held view, I believe that it is possible. There are endless examples of people who either point to the possibility or demonstrate the actuality. In my own case, I have found the process developed by Douglas Harding to be the most effective, and it is encouraging to see his experimental approach, slipping into the mainstream of western culture as exemplified by the adoption of his technique by such diverse authorities as Sam Harris and Ken Wilber.

Putting aside the Eastern traditions, which seem to be most aware of this missing aspect of awareness -- the actual awareness of awareness-- the sources I have found to be closest to this understanding are often poets, and, in fact, it is only recently that I became aware of what is referred to as theopoetics. The reference in that word brings up the problem of God. What would the word God have meant to the young boy in the nursery. He had presumably heard his parents talk about God, and maybe he had talked to them about what that word could mean. In the case of this particular parable, I choose to assume that he connected it to the fading of the mystery of his first nature.

Pondering these questions, I began to see that whatever we mean by God, is pre-verbal and any attempt to define, explain or claim knowledge of it is a moment in the wrong direction. What it points to can not be encapsulated and popped into a Bible a Koran or any other sacred text. There are undoubtedly self-ordering principles in the universe and I am an aspect of that, a human being. So maybe Being is another word for God, human being an aspect of it. To put it another way, there is just this--all that is--in a mysterious unfolding. Why call it God? Perhaps it would be better to find another word, a word that is free of the Sunday School version that seems to be the preferred view of orthodox Christianity and Islam.

I find the argument about whether God exists or not to be absurd, it is not a matter of belief, it is a matter of experience. I think there is only God, which most of the people who disagree with me think is even more absurd. I think there is a strong argument against referring to this wholeness of being as God but I also see that what

is generally referred to as God by the faithful is an authentic response to truth, albeit one I feel that misses the mark in that it points to an 'out there somewhere' transcendent God. If we added the letter 'o' to the word we'd have Good, an evolving Good as opposed to a defined, dogmatically dependent product of the human mind, a Good that is evolving in the wholeness of Being like everything else.

This question came up in one of our regular meetings in which the distinction between the literal interpretation as compared to a metaphorical understanding of, for example, the miracles of the New Testament, was the cause of serious disagreement. The metaphor supporters said that it was acceptance of miracles as facts which is the most unacceptable aspect of the Christian message. There was then talk of resurrection, and the claim by the Christians at the meeting that without resurrection Christianity is meaningless. For me, resurrection is the restoration of the awareness of that in which 'we live and move and have our being', another way of saying restoring the awareness of awareness which is where this ramble started out from. The perspective that the young boy sensed was slipping away.

We also had a good go at what the word God means. And I gave them my 'there is only God' speech which led to someone saying I must be a Buddhist which I don't think necessarily follows but I do think inclusion of the Buddhist view helps us calm down on these occasions. At the November dialogue meeting Paul Tulip referred us to YouTube clip of Zizek talking in very favourable terms about an aspect of Christianity, which he although a confirmed atheist, thought most important. That is, a coming together in difference. These meetings, at their best (and at their worst I suppose), seem to be an illustration of Zizek's point or getting close to it. (What's Christianity?-- Slavoj Zizek) <http://youtu.be/JkpRqxKbgF8>

Back to Contents

Alan Mann

Greville Street Meetings

This is the programme as it stands. You can see there are opportunities to grab a spot from May onwards. Please reserve a date if you have something in mind.

Date	Theme	Speaker
28 Feb.	So what? and What Now?	Alan Mann
27 Mar.	'Serious and fun Poems, speaking to the Modern Mind'	Paul Tulip
24 Apl.	The Fabric of Reality.	Dave Knowles
29 May		
26 June		
31 July		

We'll try to stick to these dates but if unexpected happenings happen we'll rearrange. Margot has pointed out that two of these dates fall on holiday weekends. March 27 on Easter Sunday and April 24 on Anzac weekend. If either or both is a problem for us we might settle on the weekends prior to the proposed dates.

[Back to Contents](#)