

Chatswood Meetings—81 Greville Street
Dialogue – 19 August
Harding –Tuesday 14 August 2007
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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.

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Editor's Note,

Richard Lang has added a brief stopover in Sydney to his Australian itinerary. We will be holding a supper-workshop with Richard on Tuesday 14th August. Please ring if you plan to come.

I have been going through one of my periodic phases of considering whether the Nowletter has passed its use-by date. Whenever this happens I receive comments and contributions from readers who continue to either contribute or report on having found some interesting or useful material in recent issues. I think the solution might be to compromise with a reduced frequency and consider it, in the suggested words of John Wren-Lewis, as an 'occasional' rather than a monthly event. We have a circulation of about 160, mostly email. I think the list includes a number of readers who do feel we've reached our use-by threshold. If you are one of them please don't hesitate to unsubscribe. The Nowletters are archived on the web for casual readers or readers who want to recover past articles at www.capacity.org.

Thank you to this month's contributors. Berenice Dunston remembered my request for a summary of travels with the Dalai Lama. Jim Dodds returned with some recent insights, David Allan summarizes his book on the theme of War and Peace and War which appeared as a single issue in Nowletter 103 and Greg Campbell makes an appearance with a clarity and simplicity which I find refreshing and Terry keeps the Dialogue rolling.

Greville Street Dialogue Meetings – Third Sunday of every month
For Melbourne and other Sydney Meetings, see page 12
Harding Meetings – usually first Saturday of every second month (See above for dates)

The Dalai Lama in Australia, 2007

Whilst in Australia between 6th and 16th June, His Holiness the Dalai Lama [HHDL] gave talks and teachings to around 145,000 people. His program of public talks, private audiences and interviews with the media would have been daunting for most people. He flew into Perth and spoke there on June 6, then moved onto Bendigo, Melbourne, Geelong, Canberra, Sunshine Coast and Brisbane, then back to Sydney where he spoke on June 15 and 16 and then flew out to New Zealand and more events. On July 6, his birthday, he turned 72.

In most places there were free public talks where huge numbers of people gathered. They sat on the ground in a football oval in Melbourne and in Sydney's Domain. There was a series of teachings and a forum for secondary school students, which was attended by 11,000 young people, in Melbourne's Rod Laver Arena. The Australia Tibet Council and Monash University organized a forum where HHDL spoke of the relationship between PR of China and the Tibetans. He reminded us all that what he is asking for from China, that Tibet be made an autonomous region with China, is in accord with the Chinese Constitution. It is just that it is not acceptable to the current Chinese Government.

After following him around for over a week, attending all the talks and teachings in Melbourne, then travelling to Canberra for an ecumenical forum and then on to Sydney, where I was a volunteer at the "Happiness and Its Causes" Conference and at which His Holiness spoke, I felt like a "Dalai Lama Groupy".

My experience of listening to him speak to so many different audiences in so many different settings created a sense that he really had a very clear and distinct message he wanted to impart on this Tour. On past Australian tours, in 1996 and 2002, he focused on teaching and imparting Tibetan Buddhist practices and helping Westerners understand its traditions. This time, it seemed he wanted us to hear simply that loving kindness and warm heartedness is more important than anything else. He spoke these words over and over again – as the focus of his teachings and in his responses to many different questions from his audiences.

Another, more subtle, message seemed to be coming through his use of humour. On several occasions he laughed as he pulled out a simple sun shade or visor with a velcro strap and as he put the visor on to shield his eyes from the bright spotlights, he spoke jokingly of how he did not want one of those big ornate Buddhist monk's hats and how this visor suited him fine. He did this several times over the course of the talks. Each time, he laughed a great deal as he pulled the visor out of his pocket, told us that it had been a gift from his American friends who had it made from the same fabric as his robes. With this gesture and story, he seemed to be saying - some aspects of Tibetan Buddhist tradition, such as the clothes, the bowls, the bells and the beads can become our primary focus and we may lose sight of what is really at the heart of the practices – loving kindness, warm heartedness and compassion.

His words, his teachings and his playful asides, gave a very strong sense HHDL was asking us to focus on the quality of our being with one another, not on the rituals or the artifacts.

On several occasions HHDL advised the huge and diverse audiences who attended the teachings and talks to stay in the tradition of religious or spiritual thought into which you were born. I do not quote but he was clearly saying, if you were born a Christian, stay a Christian, if you were born a Jew, stay in your Jewish tradition. Yes - it is good to study other religions and philosophies, however, it is best to stay within the one you were born into.

Tibetan Tulku, Chogyam Trungpa, who was a Rinpoche / teacher who lived and taught in the West for many years, suggested at a seminar he gave in 1974 in America, that it will be necessary for Westerners who are inspired by Buddhism and who have their "understanding together" to work with developing a new kind of practice tradition for Westerners, which arises from their own lived experience. He also said, "There is only so long we can live on imports. There is some point where we had better manufacture for ourselves rather than borrowing from somebody else. Otherwise, we will be in enormous debt."¹

Perhaps this kind of thinking informed HHDL's words that it is advisable for Westerners to follow their own religion and allow its traditions to inform their lived experience, while also learning about other traditions, rather than moving from one into another. His Holiness's words set me thinking. When Westerners take on Tibetan Buddhism, they may have very little idea of the cultural context from which the

¹ Ref: Chogyam Trungpa, "The Doha Tradition", Talk 12, Tibetan Buddhist Path, A seminar given at Naropa Institute, USA, July 6, 1974.

practices have grown. As Westerners do the practice without a community of people to guide and support them, some aspect of the practice may become either overly important, or empty of their original potency. It seems logical to me that many practices arose out of the lived experience of early Buddhists and were written down by them or their followers. One practice, for example, involves the visualization of a deity, followed by imagining that visualized form of the deity, merging into your self. This visualization practice helps you integrate the qualities of the deity – such as the compassion of the deity called White Tara.

As a psychotherapist, clients with no prior knowledge of Tibetan Buddhist practices, have told me of their experience of something I find remarkably similar to this deity visualization practice. Their experiences often seem strange and inexplicable to them, whilst also being very real and tangible. While no two stories are ever the same, there are threads of similarity. There is an unknown and wonderful or awe inspiring energetic form or being, which they experience as merging and integrating with them. There is always some form of union of the self with this other. The client may talk of it making love to them or in some apparently magical way, they experience a merging with the ‘other’. This union may occur in a dream or when awake and it often seems to occur when the person has been exhausted after long periods of being in despair. Afterwards, it is experienced as a turning point, as marking a transition.

The Swiss Analytical Psychologist Carl G Jung, called this experience of union *coniunctio*, and saw it as symbolic of psychic processes of transformation.

I find myself wondering... yes, in some way this Tibetan process of deity visualization and merging is powerful and potent. It may point to an experience which is universally available to human beings, one which is experienced in different ways within different cultures. It may also be true that for some Western Tibetan Buddhist practitioners, rituals and practices can become just another way of distracting ourselves from doing the hard yards of personal insight work that lead to the integration of opposites within our self and to gaining the transforming awareness this form of Buddhist practice has the potential to generate. If this is so, then just ‘blindly’ doing the practice could turn it into an obstacle on the path, rather than support our awakening. And I guess - it is often the obstacles on the path that lead us, eventually, to enlightenment!

Berenice Dunston, (Berry)

Berenice is an Individual Psychotherapist and Child and Family Counsellor, previously from NSW and in Hobart, Tasmania since 2005.

Clear – from Jim Dodds

"If we will only let go of hell we will find that our fall is broken by the roof of Heaven". Djuna Barnes.

What is clear to me is that in the great void of *not two* the dance of apparent two is meant to continue.

If the non-dual is the heart and soul of everything, then the dual is not generated out of the non-dual accidentally.

The real heart of The Work²[¹] is the Turnaround, and what the turnaround really makes inescapable, after you’ve done it and done it and it starts doing you, is that what ordinary life is about – the life where you get mad at people and feel bad about things – is looking at everything, EVERYTHING, bass-ackwards. Think about it. *If* every time you do The Work you finish each cycle by turning something that was uncomfortable completely around, *then* looking at things backwards is the thing that’s making you uncomfortable!

Seems like ordinary life, dualistic life, which is what keeps the world turning, and the oil fires burning, requires looking at everything from exactly the opposite direction from what the way it is would suggest is the best way.

Seems like, in order to create a world like this, the One would have to dream up the capacity to ignore or deceive itself. So it’s not us who are responsible for the way things are. There is no “us.” The Fall we hear about was actually something that happened to “god,” and we are the results.

²[1] The Work of Byron Katie

Seems like maybe that capacity to ignore or fool itself is the One's greatest creation. It's the hinge pin of this fabulous phantasmagoria of objects and events we call the Universe. It is the fulcrum Archimedes sought for. And it all turns on illusions of depth, things like the dizzying disequilibrium of a magic lantern slide, or the illusion of a horse walking across a stage when no horse is there created by binaural recording. The first stanza of the Sixth Patriarch's discourse on Zen goes something like, "The great way is not difficult for those who have no preferences."

No preferences equals no left and right channel creating the illusion of depth. The illusion of depth that is the continuing ego. Perfect this, and separateness is no obstacle, samsara and nirvana are One.

Jim Dodds

What Is Fascinated? — From Jim Dodds

What is it that is fascinated by multiplicity?

1. Does it use multiplicity like a mantra to distract itself from Oneness?
2. If the transubstantiation of bread and wine into the flesh and blood of god is miraculous, then isn't the transubstantiation of god into bread and wine miraculous as well?

What is it that is fascinated by multiplicity?

I am that.

There are always two places to look from: the One, looking at the many, and the Many, looking at the One. This is what is. Neither is final. Neither is perfect and whole without the other. God is both the potter and the clay, and *never* stops throwing.

I am that.

To live in multiplicity and ignore the incredible implications of the Oneness that underlies all is to turn up your nose at a miracle that is always immediately at hand.

To live absorbed in Oneness with no response to the beauty and pathos of multiplicity is to miss another miracle that is immediately at hand, the miraculous creation of the Oneness, which it is endlessly fascinated by.

To live with an open-eyed appreciation for all the joys and limitations of multiplicity, without preference, loving what is, is to open the heart like a child with a new and wondrous book that never ends.

I am that.

Jim Dodds

Bishop John Shelby Spong

Spirit of Life Unitarian Fellowship: is pleased to announce that retired Episcopal Bishop John Shelby Spong will deliver the Address at their Worship Service on **Sunday the 9th September 2007**. His topic is:

Empowered to Live not Rescued from Sin

The Unitarian Service will be led by the Reverend Ian Brown. The Service will be held at **Ravenswood Centenary Centre** and will be supported by The Sydney Gay and Lesbian Choir conducted by Sarah Penika. After the service from approximately 11.45am a light luncheon will be provided to enable guests to meet Bishop Spong. His books will be for sale in the foyer.

A Letter to God — from Greg Campbell

Dear God, I know You are completely tied up but please try to
 save us all from our pitiful self-centered fantasy of
 "enlightenment" (or God)
 as somehow other than this present instant of our present experience
 (whatever it all turns out to be).

The "problem" is not that a handful of Spiritual people are "Enlightened"
 while we are not.

The "problem" is far more complicated than extreme
 "enlightenment exclusivity".

The "problem" is All of Us --
Everyone --
 is already enjoying "Enlightenment"
yet almost everyone ignores that !!!

To put this another way,
 in everything we see
 it is all God Dancing
 and/or The Divine and/or
The Pure White Mother Light Playing.
 To foolishly live pretending otherwise
 may well complicate every thing considerably
 but it cannot change
 Truth in the least.

The universal "problem" of apparent estrangement from The Divine
 is never one of

"God (or "Enlightenment") not being Here".

The "problem" is
 we are unconsciously choosing --
 typically thru our "chains" of thought --
 to be Somewhere Else.

"Not being Here" is one way to describe
 our lives while unconscious.
 So many of us have been so long living lives
not being Here
 we have caused Mother Gaea
 to develop a **Fever** which is becoming **Raging**.
 We even try to disguise our involvement in causing
The Mother's Raging Fever
 by using the emotionally dead term
 "climate warming".

In any case,
 there is nothing we can do
 to Truly Heal The Mother
 other than Healing our selves.

As soon as our Compassion Grows to where we are
empty mindedly
Consciously Embracing *everything* arising in our life

**with the Same Passionate Intensity as
The Pure White Mother Light
spontaneously penetrates everything --
then we have Healed ourselves.**

*This Body is Known at last to be Boundless --
Clearly there is no option other than living as*

Harmless Carriers of Contagious Compassion

barefooted bodhisattvas...

(Editor's note: I recently started to receive messages from Greg Campbell who had stumbled onto our Capacitie website. They were written in what struck me as a very extravagant and mildly off-putting format. However, when I read them, I don't know whether to call them poems or proclamations, I found I was in complete agreement with just about all of what they were saying. Greg has also written a book on death which I have just downloaded. I haven't had time to read it yet but that too seems very interesting and original in presentation. You can find the book and more at:

campbellonline.us .)

The Real Self (with thanks to ClearSight: <http://peterspearls.com.au/>)

Her mind pondered on gravely and intently, thinking to herself, "Well – there you are again, you curious creature!"

It was indeed a fierce mania of Mary's to stare into her own eyes at the looking-glass. She did it as a rule more angrily than with any other feeling; and, when she did it, she always thought of the self that looked back at her there as something quite different from the self she was conscious of really being.

Her real self didn't seem to have eyes or nose, or mouth! Her real self seemed compounded out of pure ether and totally independent of bodily form.

From: *A Glastonbury Romance*, by John Cowper Powys

Dialightenment from Terry O'Brien

Dear Alan, In response to your comments in the article entitled 'Endarkenment', (Nowletter 125) I offer the following observations:

I believe that Dialogue has always worked in ways that it has to. It was never likely to gain mass appeal, and this is because it requires a certain readiness by the individual to undergo its trials and challenges with genuine willingness. This is asking too much for many people.

Nobody is thrilled by dialogue really, unless you are a masochist. It presses our buttons and confronts each one of us with our inherent tendency to resist and deny all those secret and intimate truths about ourselves, which we would much rather pretend did not exist than to face them directly. Various loathings, fears, insecurities, feelings of inadequacy etc. – all the many variety of ego related idiosyncrasies and delusions, which seem so real that I identify them as 'me' - and therefore have to defend (or deny) to the death if necessary.

So Dialogue is a dangerous proposition! It is a mirror in which I am being confronted, starkly and nakedly, for who I believe I am, which is being revealed moment by moment as untrue. Yet the grace of paradox is ever present in that space we call communion. Though I am not the sum of my ego nature, nevertheless, it is that very nature which is key to an awakening which can truly open up to who I really am when those false beliefs are unveiled and liberated.

Dialogue is only for the few who are ready to move on from the domination of the ego structure, and probably this will occur naturally as a kind of evolutionary phenomenon. Certainly it is not a place for judging who is more liberated than another – that is a personal affair. But those who have seriously awoken to themselves will no doubt feel compelled to assist others to do likewise, in any non-invasive way they feel they can.

For me, at every step of the way, I am humbled by what I have discovered, in contrast with what remains an ongoing mystery to me. If I know anything, I know that there is no final answer to any of my questions, and every new day offers new revelations. And Dialogue has been an important tool – meeting with people who are at least willing to see if they can discover something new, by questioning if it is possible to be something greater than the sum of who we think we are.

Dialogue offers us the liberation of intelligence and love. But this state also brings with it tremendous responsibility to be true to one's self by being true to the mirror of life. Awakening is not about the many who are not yet ready – but about the few who are.

Lastly, it is essential that my undertaking of the dialogue process is unconditional. Conditions beyond reasonable measures of courtesy and appropriate conduct, which insist on any kind of contrived guidelines for proceeding, can only ever be products of the very ego structure we are trying to uncover. This however, will never be obvious to those who are still not ready for the truth of 'what is'. We seek it here, we seek it there, but the true key to the portal of the real is where we refuse to look first – right here, right now – the self.

Terry O'Brien

Introduction to a discussion on War and Peace from David Allan

This short statement is a précis and introduction to an essay in book format entitled, War and Peace and War and Peace. If you wish to get the book and find that it is not available through normal outlets, please email the publisher, bungeetwest@yahoo.com.au.

The Précis.

Some Initial Considerations.

This essay is essentially an enquiry. It does not assume an "I know" format. It does not present any doctrine, any ideology, any faith, or any belief. There is already a huge 'here is the truth' literature out there, secular and sacred, about a topic of such tremendous importance as pathways to peace. This type of writing has been out there a long time and it is still being churned out and new wars are still being churned out, the one easily keeping pace with the other. But ... what if there are no pathways to peace — as we usually use the term "pathway" — what if it is a bit like the place, I mean the 'true' place, of the Earth as the centre of the universe. The place where Copernicus found it. The place out of which he moved it, with some difficulty.

Whatever you may say or think about war and peace, I think that you would readily admit that mankind has been singularly unsuccessful in bringing about any permanent peace. Why is this so? How could, how does such tragic death and destruction continue? Why have our leaders of different kinds been so inept in this vital area? What can I and what can you do about it? This essay probes at these things and it is suggested that we do a Copernicus, move the Earth, move war, move peace or move from them.

So it's like this, 'War and peace lie within human consciousness but not within human intelligence. War and peace and war

are on one line;

peace

is not on that line.

War occurs because we are on the other line, the other path, the war path. The 'and' of 'and *peace*' is not so much a conjunction as a disjunction.' (p.3 of the book).

The Prevalence of Militarism.

I started writing on war and peace at the outbreak of the Iraqi war and it is quite disturbing to be writing the précis note at the outbreak of the Israeli/Hezbollah conflict in the Middle East, July 2006, and it's not that I've been waiting for a good stoush to write the précis, it's just that the book has been completed and it is time to write it to attempt distribution. However, had I actually been waiting for a war to launch the précis I am confident I would not have had to wait very long.

The central point which hit me between the eyes, and set me on course to write the essay was the events leading up to the Iraq war. On the one hand one group was determined to engage in aggression, perhaps discharge an inner aggression and conflict, by invading Iraq. On the other hand another group opposed this very vehemently and demonstrated with great noise and vigour ... perhaps to discharge an inner aggression and conflict. It occurred to me that war and peace were heads and tails of the same coin. Thus we may regard war and peace as one entity, war and peace and war are ongoing interrelated facets and one phase leads inevitably into the other. As a backstop to the war on terror there are about twenty other "minor" wars going on in the world right now. Prior to the war on terror, there was the Cold War, with several hot spots such as Korea and Vietnam. Prior to that, the Second World War, which in turn was caused in part by the harsh conditions imposed on Germany after the First World War. Could it be that the French were pretty keen to get at the Germans in 1914 to avenge their defeat by Prussia in the 1870-1871 war? Prior to this the Prussians ... How is it that these catastrophic events seem to interlock so conveniently one after the other? One aspect of this is that the state we call peace is quite saturated in militarism.

In this militarism of war and of stop-pulling-the-trigger peace, Australians feel they have to be forefront players, getting into every war they reasonably can, or reasonably or reason be damned, let's give it a go. What could be more absurd than Australia being threatened in 1915 by the Turks? The heroic Anzac response, a military disaster on a major scale, takes absolute central pride of place in the Australian psyche, the Australian legend of nationhood and thus defines to a large degree, what it means to be Australian. I suggest that in 1915 the greatest threat posed by Turkey to Australia was in mass tooth decay by excess consumption of Turkish delight confectionery.

Non-violence.

Gandhi's non-violent movement is by a wide margin the most significant attempt to deal with war and violence in modern times and possibly including past time too. It was taken up by Martin Luther King in his freedom struggles and indeed by others.

I suggest that these movements were driven by deep commitment to political power and by the absolutely tenacious willpower of their leaders. It seems that Gandhi saw non-violence (*satyagraha*) as a force and King once called it 'the most potent weapon'. Thus, this seems to be an approach to peace, rather than *peace*, and non-violence is imbued with elements of violence and thus I suggest that; 'nonviolence is the absence of violence and non-violence' (p.37 of the book).

Gandhi's *satyagraha* is essentially an ideology of peace as is Christianity and democracy - the brotherhood of man and the brotherhood of free, peace-loving man.

Ideologies.

When we come to the matter of ideologies — discreet packages of values, attitudes, and beliefs — we have come to central matters as regards war and peace and *peace*. As most people are involved, and many people deeply involved in an ideology of one form or another, this is a critical and difficult area of the essay. If I am conditioned into something how can I deal with life in a considered, really considered, balanced way? Clearly one must put conditioning aside completely, but you may find it hard to see at first what you have to put aside.

Ideologies offer - invite, demand, entice us to, a model of life. This model, in the case of religion is presented as perfect. (The heretic Cathars of the 12th to centuries called their highest members *perfecti*). In the case of the secular it may be seen as not quite perfect, but the best mankind can construct. Democracy and communism and most forms of philosophy are in this category. Perfect or not, the ideology tells us what should be, how life should be lived. Mankind is completely addicted to these 'should bes'. This is what brings action, improvement, morality, enlightenment, progress, freedom, and really all things bright and beautiful. There are many, many, ideologies. Christianity alone has produced several main divisions, hundreds of sub-divisions and hundreds of sects and cults. Ideologies of any kind, no matter how noble and virtuous are essentially divisive. The brotherhood is essentially opposed to some things, especially another brotherhood.

Thus along with all things bright and beautiful ideologies have produced war — and peace, ephemeral peace, but not peace.

But surely we absolutely definitely need a model of life to function. Without it we would be lost, slothful, apathetic, impotent, and indeed other such dreadful things. Or would we? Just think how easy it is, how little energy and effort was required to buy into the theory of ideology with which you are engaged. For example, as a citizen you possibly didn't notice that this means you are democratic. Just think how much energy we expend (and waste?) on our beloved models. So what about neither model nor twaddle? Dealing with this is one of the major challenges of the book.

Krishnamurti.

The teachings of Krishnamurti underpin quite a bit of the substance of the essay. Krishnamurti lived last century spending a lifetime teaching in a vein which was neither religious nor political. I start the main body of my material with one of his quotations:

We are not capable of understanding 'what is' and that is why we create this nonsense called nonviolence. So this becomes a conflict between 'what is' and 'what should be' and while you are pursuing non-violence you are sowing the seeds of violence all the time³.

Thus there is life as it should be - a created reality of conflict - and life as it is, the what is. If we understand the what is we may live life as it is. Perhaps the first is freedom as it should be, and perhaps the other is freedom.

Democratic Weapons.

When we, the democrats, discuss democracy be it writers, politicians, or citizens, like you and me (me less so these days) we expound on all of the positive things - liberation, freedom of the press, equal rights, the institutions of democracy, and so on. We never mention another central and absolutely dominating facet of modern democracy — weapons. Democratic “weaponology” started to gain ascendancy, probably about 1942 and since then it has gone on and on in leaps and bounds to its present position of absolutely massive capability and expenditure — thus Vietnam, thus Kuwait, thus Iraq, thus the recent war in Lebanon. The point, the democratic state and point, seems to be to be at war, not necessary to win that war or bring permanent peace.

Who is at War? Who is Peaceful?

So who goes to war? Who goes to peace? Who lives? Who dies? Who is reading this (more likely, who is not reading this!)? The who, who goes to war and is engaged in peace is not the who of *peace*. The first who is who you think you are but what if thought cannot work out who you really are, but only who you've been conditioned to be, who you should be. What if understanding who you really are lies in understanding not what should be, but what is?

I invite you to consider the whole essay of enquiry and engage in your own enquiry.

Note: Due to the importance of the subject the writer waives his right of copyright on this short introduction/précis.

David Allan

Another note on Meaning from Alan Mann

I referred in the last issue to a second hand book we picked up recently, *Existentialism* by Mary Warnock⁴. In my note, which resulted in the connections I made between Coleridge and Bohm, I mentioned how close the Coleridge quote came to Bohm's description of the holomovement. There are two other references in the concluding chapter where the author summarizes her book and which relate to our recent exchanges, she says:

3 J. Krishnamurti. *On Nature and Environment*. London, Gallanz, 1992:81 - (p. 1 of the book).

4 *Existentialism* by Mary Warnock – Oxford University Press 1970

‘The Existentialist philosopher, then, must above all *describe* the world in such a way that its meanings emerge. He cannot, obviously, describe the world as a whole. He must take examples in as much detail as he can, and from these examples his intuition of significance will become clear. It is plain how close such a method is to the methods of the novelist, the short-story writer, or the serious maker of films.’

I thought that very relevant to our ongoing dialogue about a meaningful or a meaningless universe; the notion ‘*describe* the world in such a way that its meanings emerge’ is perfect as far as I’m concerned. I would add that the intuitive understanding arises from a new way of seeing, seeing as apprehending the emergence of meaning. See the reference below to ‘visible’ instances.

‘Earlier in the course of discussing Heidegger’s belief that Being itself could be grasped in some such way as this, a comparison between him and Coleridge was quoted. It seems to me that perhaps only in Coleridge, among English writers, does one find this kind of belief that if one looks closely enough at the details of the world, one will find there, not analogies, but actual visible instances of the structure of reality.’

Well, the mystics are well aware of this, (couldn’t we, for example, call Traherne an English writer?) not as a possibility but as the actuality apprehended and apprehended as the result of a shift from observing-knowing into being, a point that Heidegger, Husserl⁵ and company were striving for.⁶ And now we have the work of Douglas Harding to draw on, perhaps it won’t continue to be seen as such a problem. She then goes on to quote the Coleridge piece I included in the last Nowletter (No. 125) the description of the cataract and observes that it is impossible to separate the appearance from the meaning.

It is wrong in this context to speak of metaphor. The connection between the observable natural phenomenon, the stream or the moon, and its meaning is too close to be thought of in these terms. One may speak, perhaps, of the water or the moon as a symbol, but only in the sense in which the written or spoken word is a symbol. We have become so much accustomed to the word’s meaning what it does, that normally we simply understand it as though it were transparent. So it is with these natural phenomena with which Coleridge was obsessed in his search for meanings.

Yes, interpretation of visionary expression as mere metaphor can be used as an evasion of the fact, a denial of the poetic inspiration and of truth.

Alan Mann

5 Instead of living naively in experience...and subjecting what we experience, transcendent nature, to theoretical inquiries, we perform the "phenomenological reduction". In other words: instead of naively carrying out the acts proper to the nature-constituting consciousness with its transcendent theses and allowing ourselves to be led by motives that operate therein to still other transcendent theses, and so forth—we set all these theses "out of action", we take no part in them; we direct the glance of apprehension and theoretical inquiry to pure consciousness in its own absolute Being. It is this which remains over as the "phenomenological residuum" we were in quest of: remains over, we say, although we have 'Suspended' the whole world with all things, living creatures, men, ourselves included. We have literally lost nothing but have won the whole of Absolute Being, which, properly understood, conceals in itself all transcendences, "constituting" them within itself. *Edmund Husserl Philosopher of Infinite Tasks*, by Maurice Natanson (Thanks to Dave Knowles for this reference.)

6 *The Language of Silence*, by George Schloss

Traherne Memorial Windows

The city of Hereford in England has finally awakened to one of its forgotten treasures. After three and a half centuries both church and town have finally recognized this oversight and made amends. Four beautiful stained glass windows by Tom Denny have been installed in the Audley Chapel of the Cathedral as a memorial to Thomas Traherne and one of his poems has been written in bronze letters, inlaid into granite paving, outside the entrance to the Butter Market. This photo is copied from a print which gives an idea but doesn't capture the brilliance of Denny's work. Don't miss the windows on your next visit to Hereford.

LIGHT 3 of four windows.

(with thanks to Jane & John Cox)

THIS light draws attention to Traherne's sense of the revelatory in everything he encountered — seeing the vast and the miniature:

'You never enjoy the world aright, till you see how a sand exhibiteth this wisdom and power of God.' Centuries I, 27

'Suppose a river, or a drop of water, an apple or a sand, an ear of corn or an herb: God knoweth infinite excellencies in it more than we: he seeth how it relateth to angels and men; how it proceedeth from the most perfect lover to the most Perfectly Beloved.' Centuries II, 76

'An ant is a great miracle in a little room and no less a monument of eternal love than almighty power.' Commentaries

A figure stands in wonder and in one-ness with creation:

'You never enjoy the world aright till the sea itself floweth in your veins, till you are clothed with the heavens, and crowned with the stars.' Centuries I, 29

Behind the figure is a river valley sheltered by hills and full of orchards, with the sun above:

'You are as prone to love as the sun to shine.' Centuries II, 6

'All its light shineth for you.' Centuries II,

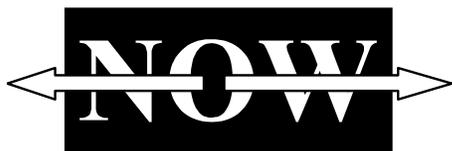
In the border are small creatures, apples, minerals, drops of water and:

'a little church environed with trees.' (which we take to be Credenhill) Select Meditations III, 83



Regular Dialogue Meetings				
LOCATION	DAY	MEETING PLACE	TIME & CONTACT	Phone Nos.
Sydney City	First Saturday	Blavatsky Lodge of the Theosophical Society - Level 2, 484 Kent St., City	10.30am & 2pm Terry O'Brien	0431605374
Chatswood	Third Sunday	81 Greville St. (off Fullers Rd) Chatswood	10.30 am Alan & Margot Mann	02 9419 7394
Nowra	Second Saturday	Grant's Restaurant	3.30 pm -Riche du Plessis	4423 4774 0427234774
Melbourne	Third Saturday	Bells Hotel, 157 Moray Street Sth Melbourne	11am-1pm Gary Hipworth	0416 121 142

These are all 'open', that is, everybody is welcome. If your first meeting, I suggest you ring and confirm time, etc.



Nowletter 126 August 2007

If unable to deliver please return to:
81 Greville Street, Chatswood 2067

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

Mountain Heart Retreat – Meditation retreats of two or four days offered in a peaceful bush valley in the southern tablelands close to Braidwood, NSW. Phone Maria Bakas on 02 4842 8122 or 0421 5476 65

Look for Yourself (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 – Every Thursday 7.15pm at Blavatsky Lodge, address above. Melbourne. First Sunday, 2 to 5pm, Room MR B311 Level 3, CAE Building, 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