

Issue 127 –September 2007



Chatswood Meetings—81 Greville Street
Dialogue – 18 November
Harding –Saturday 6th October

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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,

A lot is happening in Sydney in October with talks and seminars by two distinguished visitors, Jeff Carreira and Adyashanti plus a Friday Forum series following on from the 'What is Enlightenment' topic of last March. Details on page 11.

I include a response to the George Schloss book *The Language of Silence Volume 1 – Essays*. This book will be available at <http://www.lulu.com/content/935135> as a Paperback or Ebook within a matter of days, certainly before the next issue of the Nowletter. Availability will be extended as the distribution part of the publishing process kicks in. It is a 'publish on demand enterprise' and has proved to be a challenging learning experience, we are at present trying to sort out how some mysterious last-minute typos appeared. *Volume 2 – Letters* will be available by late October.

Thank you to this month's contributors .

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)

Cha Noyu from Carien McGuin

Just an hour before dinner, Zheru and I had sat having coffee with a lady (Chinese) who had brought her German expatriate experience home. Amidst all the functional, furnished beauty of a modern European kitchen, we met a pretty young woman, Lu, possibly in her mid-40s, who, while in Germany, had taught herself architecture and engineering so she could design her own home. She currently runs two businesses – one a trading company, the other an educational services company – apart from managing her household. Her two daughters played around us, included in our afternoon coffee.

Lu was interested in education because she had seen with horror how some mothers, even of a 14-year-old boy, did everything for them – even still bathing him like a baby!

Immediately of course, I connected with discussion of my “murderous mother” syndrome. The world is full of it in every degree.

The Lu that Zheru and I were meeting here was also the Lu we met last night, who loved Chinese art and its historical value. It was she who invited us to visit her neighbour’s private collection, and then showed us hers.

It was her neighbour who had inspired her in this direction, and Zheru and I spent four hours of the afternoon viewing and listening, experiencing the passion of one of China’s renowned photographers, Mei Xiang, in a reverent display of items he’d fossicked and collected round the country, some bought. Each piece in his large, choc-a-bloc two-living roomed collection, was lovingly introduced and held for display. He had exquisitely carved furniture and wood panels, statues, pots and figurines, paintings and scrolls, cups and buddhas of gilt and silvered bronze – one piece a silver chalice embossed with gold, finely inscribed with the dancing goddess Shiva, in falling leaves, the leg of the chalice being made of “mamo”, a sort of jade stone like white marble, swirled with green and brown flows. Dated from the Han dynasty (over 800 years old) we were only allowed to hold it with gloved hand, the white jeweller’s gloves which our host provided.

And then came the piece de resistance – a 600-year-old necklace of 22 river pearls.

Thank heaven Zheru was there to translate the story because Lu’s English was no good and our host and his wife had not a word. The river pearl had been discovered by bird hunters 1500 years ago – when, on cutting up the wild goose in a distant Chinese province, this bead of beige/brown beauty was found in its stomach. It transpired that the wild goose ate a river mollusc that created this pearl, and from that time, the pearl became a treasured jewel, and the birds were trained to collect them.

The necklace we were looking at had 22 pearls. Our host gave us the jeweller’s eyeglass to properly see the resplendence in each one. They were alive! Alive with light – like the peaceful faces of the bronzed wooden and clay bodhisatvas we’d been looking at. I asked if our hosts were not now Buddhist? And the answer was a brief magical moment of smiled acknowledgement -- “of course”.

And what collector does not like an appreciative audience? Lu, Zheru and I sat, walked, listened and drank his wife’s tea, absolutely enthralled. If that wasn’t cha noyu (Japanese tea ceremony) or (don’t know the name for the Chinese Buddhist tea ceremony), I don’t know what is.

Carien McGuin

Experiments from Barry Hora

Ten years ago, give or take a year, I was a participant at a Douglas Harding, Headless Workshop, held at the house of friends, Alan and Margot Mann. Their home was humorously known by most of their like minded friends as "The Institute of Low-Level Enlightenment".

Alan led the group that day through a number of exercises, aiming for the participants to experience their own headlessness and by even *pointing* atwhatever I can call what I am looking out of.

Time had arrived on Alan's schedule to do the closed eye exercise and, after asking all there to close our eyes, he proceeded to talk us through this exercise. At this moment I had enough of someone leading and so carried on with my own examining of my senses.

Observing, at first, each one; seeing, breathing, touching, tasting & hearing (can not remember the order). My first deliberate selections changed to random sense selection and as though "I" was not conducting this exercise and Alan's voice was just noise that was there. The gap between sense selections was black and when observing touch my body was gone into this blackness too. Touch (feeling) body parts only (not the whole body) such as bum on seat were being felt randomly in blackness. A split, split-second (moment) the wonderful feeling was sensed and (I WAS BACK) "I" thought this is great I should do this more. I was back and could hear what Alan was saying.

I do not know what had happened to me in that closed eye exercise!

The other day I watched a DVD called The Great Secret an interview with Peter Kingsley and he talked about the wonder of experiencing all senses at once. The build-up to this experience is observing the senses and space between in blackness. This is the first help I have had in coming to understand the experience I had in that closed eye exercise. I do not know that I felt all the senses at once but I did observe space between the senses in the blackness that Peter Kingsley talks about. So, if I can without expectation, it's back to closed eye exercise for me!

Barry Hora

<http://www.peterkingsley.org/home.cfm>

Peter Kingsley from Alan Mann

(Barry sent me the Peter Kingsley DVD and there are some very interesting parallels in what Kingsley is saying with the field we cover in this publication. It seems to be a combination of Pythagorean, Hermetic & Sufi teaching with a heavy emphasis on an experiential approach. On the strength of Barry's interest and contribution I decided to allocate the next Harding meeting to the Peter Kingsley story and extracted the following quotes to give a taste of his teaching.)

Extracts from COMMON SENSE An interview with Peter Kingsley

P K ...Now Empedocles also begins his teaching poem by saying that the senses lead people astray. And so does Parmenides before him. But people don't really read what they say. Instead they think: well, Parmenides and Empedocles tell us the senses are unreliable therefore we have to find truth through some other means. It sounds very logical. The trouble is Empedocles and Parmenides never said that. What they said is that the senses as we know them are unreliable, because we were never taught how to use them. Empedocles in particular was very specific. He explained that our senses are still closed. For him, we humans are plants: human plants. Actually we are seeds and have not yet become plants. We have not budded yet, have not yet started to open and blossom. We have the potential to become full human beings but the potential has not been realized. And I find this amazing and terrifying, that someone 2,500 years ago—someone who was laying the foundations for all our philosophical and scientific disciplines— said we're not yet human, because what he said then applies just as much to us today.

P K... The usual idea we have is that meditation is to enlighten us, make us better, give us peace, or whatever. But for these people, meditation is not for oneself. It is an act of service for the sake of the cosmos. The purpose wasn't to get something out of it. It was to attune oneself to the cosmos for the sake of the cosmos. I suspect that in traditional shamanic cultures this is implicit. But in the West, we've somehow become so individualized that we think it's for us. It is for the sake of the cosmos and it has to do with the senses. It all comes back to the senses.

P K... The Platonic tradition has been deeply ingrained in us: this is a world of multiplicity and if we want to find Oneness we have to look elsewhere—we have to go inside, transcend, come to another level of reality, step up the hierarchy. The One is up there and we're down here. But if Oneness is up there you have already created a duality by placing it somewhere else. Empedocles and Parmenides both show us that the idea of leaving multiplicity and movement behind so as to find oneness and peace is based on a misunderstanding. What they both say is that while there seems to be a world of movement, a world which is not one, if you start to use your senses consciously you will come to perceive stillness in the middle of movement. Not by turning away from movement, because even to turn away from movement creates movement, but if you really are in the now there is total stillness. And that stillness has to be realized through the senses. The key here is that we believe we are sense-perceptive beings, that we are oriented to the senses if we like fast cars and enjoy ice cream. However, Empedocles explains that we don't use our senses but instead are used by them. He says quite specifically we are dragged along by them, that the art is how to use the senses rather than be used by them. This requires very subtle changes in our consciousness where instead of letting the senses just bombard us with data and carry us along, we actually turn our attention back to face what is coming toward us.

Questioner... P : What you say about turning back our attention reminds me of ta'wil in Islamic tradition, the returning of phenomena back to their source.

P K... It's very economical. We start with our own senses, it's a completely organic process and there's nothing to learn, no need for a mantra or some discipline imposed from outside. Parmenides and Empedocles spoke about metis, a quality of very fluid awareness which we all possess and is aware of everything that's going on without any effort. And what we approach here is common sense—the real common sense, where by being aware through all our senses together we merge with the infinite stillness all around us.

P K : Yes. It's love for the world, love of the world. It comes from the world and we're just there to give it back to the world. And the senses are the sacramental instruments that we've been given. It's all here. Here we have everything we need—we don't have to go looking for extraordinary rituals. We are just given, everywhere, right now. Every sound is an opportunity to be conscious. It's the cosmos calling.

<http://peterkingsley.org/pkoffice/images/CommonSense.pdf>

The Language of Silence Volume 1 – Essays, by George Schloss. A review by Alan Mann

(I open this by declaring a possible conflict of interest. This arises because I am the editor of the two volumes of this work, now on the brink of publication, and I wouldn't have gone through the trials involved in becoming a master of POD unless I had been convinced of their value and, consequently, determined to do everything possible to make sure this work does not disappear without trace. Ed.)

One of the perennial problems with the perennial philosophy is a lack of interest, by those professing interest, in what it is striving to reveal. It seems we can read about it endlessly, attend lectures and seminars to the point that this industrious involvement obscures the supposed purpose of it all—to become free. Instead, we become prisoners of the various traditions and explanations on offer and devotees of its leading practitioners. I myself spent long hours listening to Krishnamurti, then David Bohm not to mention side trips into Zen, Advaita, Mystical Christianity, etc. The search unfolds as our personal history, and this personal story is then enfolded in *our* story which then, collectively, become our stories and history as a whole. As a consequence of this serious seeking and the industry which has grown around it, liberation is believed to be extremely difficult, inaccessible, otherworldly and mystical, —reserved for the few—the whole purpose of it all is overlooked. A second difficulty is the attachment I develop to my chosen route which then tends to prevent openness to other and possibly more fruitful directions. I think I am a typical representative of those seekers who become so deeply engrossed in seeking that the point of the enterprise, the finding of what I'm seeking, is forgone or even forgotten.

I was lucky enough to stumble on a pointer to a cure for this condition in the form of a book by R H Blyth, *Zen in English literature and the Oriental Classics*, which includes a section on the poem *Dumnesse* by Thomas Traherne. This in turn led me to Douglas Harding who was the first of all the teachers in this area of enquiry to *show* me what I sought as opposed to all the others I'd come across who were able only to *tell* me about what I sought. As the title of these volumes indicates, we have to move beyond the word into a seeing which dissolves the blockages, perhaps the greatest of which is faith in explanations and 'ultimate' descriptions. Douglas Harding talked of two sides to the necessary revelation, first the seeing, then the meaning. A series of experiments demonstrate the seeing side of this equation. The result of the experiments is the awakening or reawakening to the clear, boundless, transparency of awareness as primary. It is so undeniable, certain, accessible and true that, for many, the reaction is 'what more could possibly be required, this is the destination, thank you and good night! However, this overlooks the meaning component and carries a risk of falling into voidism—abiding in the capacity without affirming the content.

My interest in the meaning aspect of the Harding work led me to the writing of George Schloss. George has a reputation of being hard to understand and is not yet widely appreciated, even by people otherwise convinced by the demonstration of the Harding experiments that what we really are is exactly what Douglas is telling us we are. As far as I can make out, the objections to the Schloss approach are: first, that it is complex and circuitous in comparison to the simplicity and directness of the revelation of the experiments themselves; secondly, that his focus on the meaning of the experiments detracts from the experience they engender; and thirdly, his claim that the revelation of the experiments provides 'the end or purpose of history' is far too extreme.

This note is a response to these objections and an outline of why the Schloss approach has been so meaningful for meⁱ. Taking the pointing finger as my response to the charge of long-windedness, it is true that this simple experiment can induce the sudden awakening, the recovery of our first nature, an immediate and undeniable experience of certainty beyond question. The finger is pointing back to a wide-awake boundless, transparency; an experiencing that includes the pointing finger plus whatever else appears to be on show within the field of vision. Ah, how did it get there, that finger? Well, that is the other point of the pointing finger. It has a history, a progression from no-thing to something, appearing as particles, atoms, molecules a single-celled organism and now an important human, body-part before me here now and, after this lengthy evolution, pointing back at what?— at no-thing—full circle. But, importantly a no-thing fully aware of both present act and what came before and lies before. Likewise, the history of mankind with many of our greatest thinkers, poets, etc., now teetering on the edge of this transformation—the shift from knowing into seeing—is itself like an intellectual finger pointing, at last, in the right direction, to the everlasting origin of itself.

To opt for simplicity *only* is to deny the fruits of seeing—its manifestation as complexity—life, the universe, everything—simplicity and complexity turn up as one. One-way-looking, 'backwards' into this aware capacity, what I referred to before as the descent into voidism, just reverses the more common problem of one-way-looking outwards, out *at* the world. George's work, restores meaning to the mix and exemplifies two-way looking in action; the embrace of both aspects in seeing. He describes how meaning undergoes a transformation; no longer confined merely to whatever I ascribe to things and events but seen as life itself unfolding—a shift from explanation to revelation.

As to the objection that focus on meaning detracts from the experience, how could that possibly be true? For me, the experience is the release of meaning, an intensification of being where everything however mean is revealed as meaningful.

Douglas Harding used to say about the exercises he designed, that most people 'get it but simply don't believe it'. I find the work of George Schloss invaluable in addressing this difficulty, the problem of getting

ⁱ The pointing Finger experiment. Going strictly on what is directly revealed to the senses and suspend what you 'know'. Point at various objects around you, note their colour, shape, distance, size, etc. Then point at where others see your face and ask 'what am I pointing at now?' Stay with it for a while. If I let go the everyday, conceptual crutches and am completely honest about what I'm pointing to I discover a time-free transparency.

me to believe what I see and of dealing with the meaning, as opposed to the experiencing, aspect of the Harding work. In his analysis of the movement of history towards the Integralⁱⁱ George places the inversion (the revelation of the experiments) in an historical context and then shows how this context is transcended and seen to be the content of a deeper context; an integral awareness made plain in the experiments.

Although this revelation of *capacity*, either as a result of the experiments or an act of attention—*two-way looking*— is not unusual, it doesn't seem to stick. I quickly revert to my third person perspective as I go about my daily affairs. There are a number of reasons for this, one is the attempt to include first personhood in third personhood, to regard it as a newly won attribute or skill, but I think the principal cause is an unwillingness to let go of time as the context of my existence. I have a very strongly held assumption about the actuality of time as though it exists as a solid framework in which everything had, does, and will happen. Looking back now I think I have been mistaking time for eternity. Treating time as actual is rather like mistaking words for the things they describe. To give up time, in exchange for capacity as the context of being, seems an even more difficult sacrifice than to give up my head. This cultural commitment to time is gradually explored and dismembered as George takes his readers through the history of our awakening to this necessary turnabout and in the process makes it more both palatable and livable.

My problem of overlooking the obvious, my first nature, is cured by becoming aware of that to which both the finger of my hand and the 'finger' of history point. George Schloss taking history by the scruff of its neck, shakes its meaning free thus recovers for us its purpose and delivering—what for me has been the the real fruit of the Harding experiments—the demystification of the supposedly mystical. George presents history as a call to wholeness, and the revelation of that wholeness in the simplicity of what Harding is not merely describing but actually revealing.

So, all very well but how does it work out in everyday life? For me, the marriage of seeing and meaning results in the transparency, made plain in the experiments, becoming an increasingly natural aspect of my life in all circumstances. It is as though the experiments activated a process whereby first nature, obscured by fifty years of assiduous cultivation of second nature, gradually re-established its primacy. Long ago, I read about Hui Neng's famous stanzaⁱⁱⁱ and responded positively to its message. I suppose that was an intuitive response which provided, as George would say a *pro-visional*, second-nature understanding. But now, as a result of the experiments and the integration of their consequences, largely due to my focus on the Schloss writings, the first-nature, *visional* apprehension is seen to be 'at hand'.

Alan Mann

(There is a comment on this review from the author which just arrived in reply to the draft copy I sent hi. As it is too long to squeeze in here. I found a spot on page 10.)

ii Gebser's progression of human consciousness Archaic-Magic-Mythical-Mental-Integral

iii Shen Hsiu's stanza: Our body is the Bodhi-tree, /And our mind a mirror bright. /Carefully we wipe them hour by hour, /And let no dust alight. Hui Neng's response: There is no Bodhi-tree, /Nor stand of a mirror bright./ Since all is void, /Where can the dust alight? (Shambhala 1969 *The Sutra of Hui Neng*)

As George explains "No longer is it a question of seeing through a glass darkly but, as one of the great Zen masters put it (referring to the above), of not seeing through a glass at all". Page 122, Language of Silence Vol. 1 - Essays

Response to Jim Dodds contributions to Nowletter 126 from Carien McGuin

Jimmy Dodds I love you! Absolutle! I'm delighted (fascinated!!), amazed, to find myself in such lucid prose, to describe my back to front world. It's so rich. And that is the wonder: it's upside down and back to front....a lot of people talk about mirrors....Like Han-Shan and Shih-The, the legendary lunatic Chinese monks, (ref. D.T. Suzuki *Essays on Buddhism*) I just can't stop chuckling, until I'm stopped in awe. There's no rhyme or reason, yet it's all rhyme and reason...or something, in love

Carien McGuin

Rosella from Andrew Hilton

Bold claims for enlightenment or practices of one kind or another leading to some exalted place follow me, lure me, every place I turn. I fail because I don't match up to the rigour of any of these prescribed systems. I forget that it's me who's been shrinking and trying to accommodate myself to fit in, to make sense etc. There's contradiction and constraints in all systems. I vacillate between taking up the substance of my conservative Jewish upbringing, a more scientific rational orientation or simply an experience of connecting to all in short lived periods of emptiness. And time, becoming, if only our distractions could fall away like rusty training wheels, this tremendous depth of living or so I'm told would all be here. But wouldn't the memory of my father, my daughter...would they be here? Aren't I living to kind of honour them? My restless attention, relentless libido and appetites vying for control - all indicators of major distraction, so I'm told.

I'm staring at a red rosella. Through the doubled glazed windows of my study I witness the dark and light blue shading of his feathers as he lifts up his wings seeking out a parasite to swallow. He's agitatedly looking about. He's roughly half way up the trunk of a bare tree on a minor branch. He's been there for a while. I suspect he's been deliberately ignoring calls from the group; not falling in right now.

I allow this red rosella to stir up a moderate personal insight in me. I can tune in to scientists on an anti-religious tirade, like Dawkins or Hitchens, or get even more boggled reading about what time actually is in the 'Philosophy Now' magazine. In synagogue I experience the Rabbi's exhortation for me to redeem myself. Despite advocating 'wholeness' and an experience of 'nothingness', I'm dreaming of chocolate and a recent amazing article by Jane Fonda putting it all together. Suddenly I'm 16 and she's unattainable all over again.

Right now my breathing seems to be accessing a fearful weight under my chest. I feel the cold hardwood floor of my study through dirty football socks with an awareness of textures, colours and sensations. Still breathing I hear the whirring humming sound of this electronic device and realize my observation has bought much needed time away from the supposed authority of systems and the herd.

I've been feeling the ground in my own world. I listen to other bird life calling outside, of which my singular rosella "you are a part" but I whisper "only connect to flock(s) in moments of your own choosing".

Andrew Hilton

There Is No Such Thing!

from Greg Campbell

It often pains me to meet someone
 who says they are a "Buddhist".
 I must recall, with no small Regret,
 my own naivety
 and all the years it took me to see
 the simple truth that the simple statement
 "I am a Buddhist."
 is almost what one could call
 "Buddhist Blasphemy".
 The Teachings repeatedly point out
 to be identified with any thing at all
 is the first, the most serious, and
 the most "Karma Creating"
 Misunderstanding
 we make in our lives here.
 In my case,
 long before I understood this
 I became a Zen monk
 and for many years told people
 "I am a Buddhist."

I want to publicly confess my naivety then
 and offer my apologies now
 for being so Blind to the Truth of Our Reality.
 We All and Every Thing Visible
 are varied, impermanent, constantly-fading-away-expressions of That
 which is
Invisible, Immortal, Perfectly United
Brilliance and Boundlessness
 which Graciously Consents
 to make Its Presence Known by Appearing Here as
The Universal Complementary-Contradictory Divine Paradox --
Perfect Union Disguised in Apparent Duality.

Emptiness -- Every Thing

Day -- Night
Black -- White
Dark -- Bright
Man -- Woman
Husband -- Wife
Death -- Life

This month's contribution from Greg has been savagely edited as far as font size, reduced from 36 point in the case of the final verse, plus some colour adjustments in the interests of visibility. For production reasons I can not offer the colours, which are an element of Greg's originals, in the hard-copy print-outs. I haven't altered his commitment to centre-page justification of every line, which I interpret as part of his determination to remind us of the vertical aspect of being as opposed to our tendency towards linear, time-bound horizontality. Otherwise it is much as it was when it left Wyoming or wherever Greg is wandering at present. I have been reading his online book which I am finding a very enriching experience. You can visit him at <<http://www.campbellonline>> Ed.

A Prologue to the October meetings on *Simplicity* from Heinz Rahn (see notice p.11)

Heinz sent me an article entitled *My Guru* by Tulku Urygen Rinpoche from which I extracted these notes for two reasons, it is complementary to the Friday Forum theme for October and has interesting parallels both with the Harding approach and Traherne's 'capacitie'. It is a chapter of the book, *Blazing Splendor*, in which Tulku Urygen Rinpoche ... "reveals the inner workings of the teacher-student relationship in tantric Buddhism, and offers a rare glimpse into the now-lost world of Old Tibet". I have taken a few quotations from the chapter entitled 'My Guru'.

...My grandmother's eldest son, Samten Gyatso, was my root guru and ultimate refuge. He was also, of course, my uncle. I feel a bit shy telling stories about him, because I don't want to sound as if I'm indirectly praising myself by lauding a family member.

...As a child, I would go to nearby caves and "meditate:" but what I experienced then as the meditation state and my practice right now seem to be exactly the same—don't ask me why. I must have had some habit of letting be in the natural state carried over from former lives. Yet in those early days, I wasn't that clear about what it was until Samten Gyatso instilled in me a certainty about the natural state. Up to that point, meditation experience had been more spontaneous, but with Samten Gyatso I could ask one question after another, and I discovered that what he was explaining was the same as what I had experienced as a child. I don't have much to brag about in terms of realization, so the clarity I am talking about has more to do with demonstrating personal confidence...

...I remember well one particular instruction that Samten Gyatso gave me at an early age. It had to do with a teaching on the profound topic of *essence, nature, and capacity*. He said, "The word *capacity* refers to the unconfined basis for experience, as in the moment just before something takes place. Once the arising has occurred, it usually has already turned into a thought. Capacity means the basis for that to happen, an unimpeded quality of awareness. "This unimpeded quality is extremely subtle and significant. Once you acknowledge this unimpededness, nothing more needs to be done..."

..."An unconfined basis for experience means the readiness, being able to experience—just ready to be, but not yet involved in dualistic experience. If your training is in this readiness, rather than in conceptual thinking, you won't be caught up in duality during daily activities. This capacity, in essence, is the unimpeded omniscience of all buddhas, which is totally unlike the attention that focuses on one thing while eliminating everything else." ...

... "You appear to be someone who can give mind teachings. You are the kind of person who finds it all quite easy, not seeing how anyone could have problems understanding the nature of mind. You could end up too blasé; then again, maybe you simply will be very confident. "Sometimes I think you assume too much. I must caution you that there is one thing you should watch out for: On the one hand, you could assume it is all so simple that everyone would understand. But then, on the other hand, that's not the way things are. People will often comprehend something totally different from what you mean, concluding that there is nothing to gain, so that they become careless and give up. "You feel that realizing the nature of mind is simply a matter of course," he continued, "but I want you to understand that some people do not know the nature of mind, and there definitely *is* a reason for that. There are many people whose practice of 'mind essence' is nothing more than remaining absent-minded and unaware in the state of the all-ground. "Nevertheless, for the time being, you should go ahead and test your confidence on a few old men and women. You might be able to benefit one or two, so it's fine for you to teach them." ...

... When I spent time with Samten Gyatso, I listened in on whatever instructions he gave. Often it would be the pointing-out instruction and advice on how to truly meditate in the simplest way. Afterward, there might be some people outside his room who couldn't quite understand what he had said. They would ask me, "How can it be that easy?" And I would say, "Why do you think it has to be difficult? It really *is* so

easy." Then they would reply, "But I don't get it." And I'd tell them, "What do you mean, you don't get it? Just let be!" I had that attitude because I'd heard what my uncle had said and I'd just parrot it. My uncle would then call me in and repeat, "It seems you are the talkative type, as well as someone who thinks that recognizing mind nature is totally easy. I think that in the future you will be like this as well—you will be both talkative and somebody who acts like it is really simple!" And he was right. On one hand, maybe with my teaching style I'm just fooling everybody, making it too simple. But on the other hand, this *is* really how it is! It is the truth. What is the use of trying to sit and push and struggle, when we can allow the three kayas of buddhahood to be naturally present? Why do we have to strain and contort ourselves into an uncomfortable posture and an uptight meditative state with some hope that in the future, after lots of effort, we may get there? We don't need to go through all that trouble and tension. All we need to do is totally let be and recognize our nature right now.

Blazing Splendor: The Memoirs of the Dzogchen Yogi

By Erik Pema Kunsang: , Marcia Binder Schmidt, Tulku Urgyen Rinpoche Contributor Erik Pema Kunsang, Marcia Binder Schmidt Published 2005, Rangjung Yeshe, Publications

An Note on Eliot's angle from George Schloss

Dear Alan, A propos of what we're about, here's one that's right down our alley which I thought about again recently. In fact, all things considered - and I do mean all - knowing what we know now it couldn't be bettered. Although I may have cited it before, it bears repeating and repeating and repeating. It's from T.S.Eliot's Four Quartets.

We had the experience but missed the meaning,
 And approach to the meaning restores the experience
 In a different form beyond any meaning
 We can assign to happiness.

Can you beat that? I can't. As you too point out in so many words in your review of Volume 1 (above), the "meaning restores the experience in a different form beyond any meaning we can assign to happiness" as we voyage from Alpha to Omega. And yet, and yet...Though I first read that over 60 years ago and admired it, even agreed with it, it took me all this time to convert it from an observation, a thought, into the thing itself. And now, so incredibly simple and easy - literally beyond belief thanks to Douglas - here it is served up to us on a silver platter merely for the asking. No, no longer even for the asking but, better yet, for the answering. Best of all, for the answering in silence. My God, we've been blessed... Love to you both, *George*

OCTOBER EVENTS IN SYDNEY

1. Harding meeting at Greville Steet. 10am Saturday 6th October

Peter Kingsley interview on DVD, followed by group discussion of the correspondence or otherwise between Kingsley's experiential approach and what Douglas has made plain.

2. Friday Forum — Blavatsky Lodge of the Theosophical Society every Friday in October 7 – 8.30pm (484, Kent Street, near Town Hall station)

Simplicity

presented by
Simon O'Rourke & Alan Mann
with Speakers:

5 October	<i>Openness</i>	Graeme Burn
12 October	<i>Humility</i>	Tim Mansfield
19 October	<i>Courage</i>	Alex Concalves
26 October	<i>Presence</i>	Christopher Liddle

3. Jeff Carreira — Thursday 11 October

Jeff Carreira is speaking at the T.S on Thursday 11th Oct from 7-9pm, non members \$7/concession \$3. The subject will be 'The Universe Project: Evolutionary Non- duality'.

On Sat/Sun Oct 13/14 he will be giving 2 day seminars from 10am-6pm at the Sancta Sophia College, Camperdown. The subjects will be 'Awakening to the Field of Consciousness' and 'The Experience of Collective Awakening'. Cost \$85 or \$150 for both days.

My name is Jeff Carreira and for the past year I have acted as the director of education at EnlightenNext, the non-profit organization that was founded to support Andrew Cohen 's teaching of Evolutionary Enlightenment. I am also, and have been for the past six years Andrew Cohen 's personal assistant. I met Andrew Cohen in 1992 and have been a student of his ever since. Over the past few years I have begun to conduct an increasing amount of teaching work in Evolutionary Enlightenment myself and in the last year my teaching responsibilities have dramatically increased. I am also working with a number of my colleagues here at EnlightenNext on something we are calling The Universe Project. Perhaps the simplest way to describe the project is an effort to create an evolutionary movement in consciousness by getting as many people as possible throughout the world engaged together with the question, 'How do we evolve the level of consciousness

For more information see: <http://jeff-wie.zaadz.com/>

4. Adyashanti Thursday 11 October & Friday October 12th

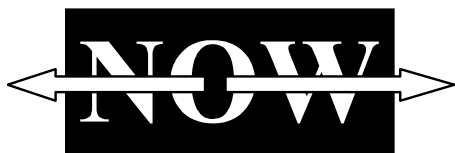
Talks at 7.30 and 9.30 pm both days at Mary McKillop centre North Sydney. Donation of \$20 per person. Adyashanti's nondual teachings have been compared to those of the early Zen masters and Advaita Vedanta sages. Expressing both the infinite possibilities and the ordinary simplicity of a spiritually realized life, Adyashanti ' s teachings are directed to those who are sincerely called to awaken to their true nature and embody this life-changing realization.

"...When thought enters into the changeless it goes silent. When thought goes silent, the thinker, the psychological "me," the image-produced self, disappears. Suddenly it is gone. You, as an idea, are gone. Awareness remains alone. There is no one who is aware. Awareness itself is itself. You are now no longer the thought, nor the thinker, nor someone who is aware. Only awareness remains, as itself. Then, within awareness, thought moves. Within the changeless, change happens..."

For more information see: <http://adyashanti.org/>

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 127 September 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. 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