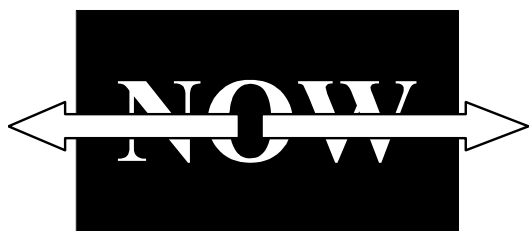


Issue 131—June 2008



Chatswood Meetings—81 Greville Street
Harding Meeting – Sunday 3rd August 2008

*DIALOGUE MEETINGS SUSPENDED
UNTIL FURTHER NOTICE*

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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. The content is based primarily on contributions from readers and subscription is free.

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Editor's Note,

This is a smaller issue than usual. The volume of material was more than the postal version could handle so I split it between this issue, No. 131 and the July issue No. 132. NOWletter 132 will be a single subject issue and comprise the responses to a survey of interested contributors to the variable effectiveness of the Headless experiments. Margot and I will be away from home for most of July, August and September. This means that the Greville Street dialogue meetings, which have been held every month for 17 years will be suspended. It is possible that this natural break will mark their ending or perhaps their re-establishment in a different form. An alternative Dialogue weekend meeting is Terry O'Brien's group at Blavatsky lodge on Sunday mornings. This involves dialogue with breakfast followed by a walk (See p8). The Harding meetings will continue at Greville Street with the next due on 3rd August.

There will also be a longer than usual gap between the July NOWletter, No. 132 and Number 133.

My thanks to all contributors to this edition.

Greville Street Dialogue Meeting – See Editor's note above.

For Melbourne and other Sydney Meetings, see page 14

Harding Meetings – usually first Sunday of every second month (See above for dates)

ENLIGHTENMENT: THE PATH THROUGH THE JUNGLE from Dennis Waite

But first a comment by the editor. The last two NOWletters have included notes on this book by Shane Keher and myself to which the author, Dennis Waite, replies below. I now have a copy of the full version of the book which is an excellent guide to the complexities of Advaita-Vedanta and the contemporary versions of it, collectively referred to as Neo-Advaita. I think anyone interested in either traditional or neo-Advaita should own a copy of this book. It identifies the key issues and presents them in an easily accessible format. In addition, there is a section dedicated to defining key terms plus a comprehensive index. On reading the book again in its final version I found a number of additional points of interest which I hope to return to in future NOWletters. These included the reference to a third type of Advaita in addition to traditional advaita and neo-advaita. Dennis calls this third approach *Direct Path* advaita. It differs from neo-advaita in that all of its teachings begin from the present evidence of one's experience, and its statements are backed by rigorous logic. He mentions Francis Lucille's teaching as an example but omits Douglas Harding's which, I imagine, also fits into this category and whose approach I have personally found most enlightening. Here is Dennis's letter:

Hi Alan, Many thanks for your extended review of the EBook – should trigger a lot of interest.

As always, a lot of the problems in non-duality arise through the scope for misusing and misunderstanding words. I have tried in the book to define from the outset the key words that often lead to confusion. It is also the justification for introducing Sanskrit terms to try to avoid misunderstanding in the first place. I think this is illustrated by the essay on reality by Shane Keher. Although this addresses the problems well, I feel that it clouds the issue slightly by failing to introduce the key terms of jIva and mithyA.

The author states that, in order for something to be considered to be real, "it must have an intrinsic SOUL, ESSENCE or SELF". In advaita, this would be a redundant definition, since there is ONLY brahman (the Self with a capital S or Consciousness with a capital C). The very meaning of the word advaita is that there are 'not two'. Accordingly, everything that exists is ultimately real. (For a thing to exist, it must be an object of knowledge to some life form at some time.)

The word that advaita uses to describe the world etc, i.e. those things that do change and are not eternal, is 'mithyA'. This is sometimes translated wrongly as unreal or illusory. It is better translated as 'neither real nor unreal'. Best of all, though, it is not translated at all, since there is no equivalent word in the English language. Its meaning is that it has 'dependent existence'; the essence of the thing is real but it has a name and form which are changing and non-eternal (and therefore effectively not real). The first part of Shane's definition – it must be UNCHANGING or ETERNAL – is adequate on its own. The word which is normally used to define 'real' is trikAIAtIta, which means 'that which transcends past, present and future'.

So, when Shane states that "to Shankaracharya, Ramana or Nisargadatta the world is obviously not Real", this is not correct. The essence of the world IS real; the form is not – the world is mithyA.

Also, the next statement, that the 'self' or 'soul' of any sentient being is also unreal in that it is subject to change and contingent on innumerable factors" is also potentially very misleading. The essence of each 'person' is called 'Atman' in Sanskrit and this Atman is the same as brahman (there are not two things). When the Atman is identified with body and mind as a result of ignorance, that 'embodied Atman', as it were, is called a 'jIva'. This is what is often poorly translated as 'soul'. Part of the early teaching of advaita is that, when the body dies, mind leaves along with the jIva and is reincarnated in a new body.

It is not correct to think of the jIva as unreal. What is effectively happening is that the Atman, which is real, is as though limited as a result of ignorance. In Sanskrit, the jIva is said to be the Atman together with the upAdhi (limiting adjunct) of avidyA (ignorance). The metaphor that is often used to explain this is that of the space 'in' a jar. We think that an empty 1-liter jar 'contains' 1 liter worth of space. But it is rather that the unlimited, unbounded space happens to contain a jar at that location. If the jar is moved to one side or broken, the space is totally unaffected.

I totally agree with Shane's condemnation of the amoral and nihilistic views inherent in the absolute, neo-advaitin view. The effective stance has to be that, for the unenlightened, the world IS real, other people ARE real, and the truly enlightened have compassion for them despite knowing the truth. Best wishes, Dennis

Dennis Waite

PS A note from Shane in response to the above says: "I'm happy about Dennis raising these points as they clarify and expand points in my little essay which could create misinformation or confusion". Ed.

Comment from Simon O'Rourke

Thanks Alan, I was reading quite a bit of it while having some lunch and have printed a copy for the library. Interesting to read that while either the world or the duality of the world represents an appearance to the senses, it does not negate individual responsibility; as it is that responsibility itself which seems to point towards a hidden unity.

[Dennis says on page 28: *The ultimate truth of advaita (that the duality of the world is only apparent, depending for its reality upon the non-dual brahman) does not alter the appearance and cannot be used to excuse behavior.*] Simon

In the Moment VII

The Bird Show was cancelled
because their feathers were wet.
Meerkats stood on their hind legs,
leaning back slightly with their thumbs
in their pockets.
The seal pirouetted gracefully and waited
for applause.
Four bored lions surveyed the tourists
from their dry cave.
Giraffes walked agitatedly in circles,
occasionally poking a head out of their house
as they chewed.
Indian elephants have one finger
at the end of their trunks: African elephants
have two, I discovered.
Crocodiles watched us through small slits.
Koalas sat, dozed and scratched in
gum tree forks. A tiger prowled.
Three zebras stood head to head,
swishing their tails.
A baby hippo with tiny ears
splashed around in its pool.
Three red pandas with fluffy striped tails
dashed around their enclosure.
And we all got soaked to the skin when it rained
non-stop
The day we went to the zoo.

Margot Mann

Investigation of experience reveals Reality from Colin Drake

There are three different modes of the Divine (God, The Absolute, call it what you will) that may be approached; firstly as the personal with form, Jesus or Krishna for example; secondly as the formless with attributes, for example The Holy Spirit which is full of love and compassion; and lastly as the formless without attributes, the eternal subject (or perceiver) the source, existence and dissolution of all 'things' (the perceived). What follows is a simple method, requiring no beliefs or dogma, to approach the last of these.

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

1/ Consider the following statement: 'life, for each of us, is just a series of moment-to-moment experiences'. These experiences start when we are born and continue until we die, rushing headlong after each other, so that they seem to merge into a whole that we call 'my life'. However, if we stop to look we can readily see that, for each of us, every moment is just an experience...

2/ Any moment of experience has only three elements: Thoughts (including all mind activity), sensations (everything sensed by the body and its sense organs), and awareness of these thoughts and sensations. Emotions and 'feelings' are a combination of thought and sensation.

3/ Thoughts and sensations are ephemeral objects, that is they come and go, and are objects, i.e. 'things' that are perceived.

4/ Awareness is the constant subject, in that it is the 'perceiver' (of thoughts and sensations) and is always present. Even during sleep there is awareness of dreams and of the quality of that sleep; and there is also awareness of sensations in that if a sensation becomes strong enough (such as a sound or uncomfortable sensation) one will wake up.

5/ All thoughts and sensations appear in awareness, exist in (and are known by) awareness, and subsist back into awareness. Before any particular thought or sensation there is effortless awareness of 'what is' (the sum of all thoughts and sensations occurring at any given instant), during the thought or sensation in question there is effortless awareness of it within 'what is', and then when it has gone there is still effortless awareness of 'what is'.

6/ So the body/mind is experienced as a 'flow' of ephemeral objects appearing in this awareness, the ever present subject. For each of us any external object (or thing) is experienced as a combination of thought and sensation, i.e. you 'see' it, touch (feel) 'it', 'know' what it is called etc...

7/ Therefore this awareness is the constant sub-stratum in which all things appear to arise, exist, and subside. Thus deeper than this body/mind *one is this awareness*.

8/ This does not mean that at a surface level we are not the mind and body for they arise in, are perceived by, and subside back into awareness, which is the deepest and most fundamental level of our being. However if we choose to identify with this deepest level, awareness (the perceiver) rather than the surface level, mind/body (the perceived), then thoughts and sensations are seen for what they truly are, just ephemeral objects which come and go, leaving awareness itself totally unaffected.

9/ Next investigate this awareness itself to see whether its properties can be determined...The first thing that is apparent is that this awareness is effortlessly present and effortlessly aware... It requires no effort by the mind/body and they cannot make it vanish however much effort they apply.

10/The next thing is that this awareness is choicelessly present and choicelessly aware. Once again it requires no choice of the body/mind and they cannot block it however they try. i.e. If you have a toothache there is effortless awareness of it and the mind/body cannot choose for this not to be the case. You may think that this is bad news but that is not the case, can you imagine if you had to make a choice whether you would like to be aware for every sensation that the body experiences! In fact be grateful that there is no effort or choice involved for awareness just to be...such ease and simplicity...which is not surprising for you are this awareness!

11/Next it can be seen that, for each of us, this awareness is omnipresent, in that one never experiences a time or place when it was not present. Even during sleep there is awareness of dreams, the quality of the sleep, and bodily sensations, in that if a noise is loud enough or a feeling (of pain or discomfort for instance) is strong enough it will bring the mind back to the conscious state, i.e. One will wake up... Once again be grateful that the mind/body is never required to search for this awareness, it is just always there, which of course is not surprising for one is this awareness.

12/ Next notice that this awareness is absolutely still for it is aware of the slightest movement of body or mind. For example we all know that to be completely 'aware' of what is going on around us in a busy environment we have to be completely still, just witnessing the activity.

13/ In the same vein this awareness is totally silent as it is aware of the slightest sound, the smallest thought..

14/ In fact this awareness is totally without attributes for all attributes occur in, and are noticed by, their lack. i.e. Sounds occur in silence, exist in silence, are noticed by their contrast to silence, and disappear back into silence; forms occur in space, exist in space, are noticed by their contrast to space, and disappear back into space, etc. etc.,

15/ Next it can be easily seen that this awareness is totally pure in that it is absolutely unaffected by whatever occurs in it, in the same way that a cinema screen is totally unaffected by any movie shown on it, however gross or violent. In fact no 'thing' can taint awareness; for by definition awareness cannot be affected by any 'thing', as all 'things' are just ephemeral objects which appear in, exist in and finally disappear back into awareness, the constant subject.

16/ This awareness is omniscient, in that everything appears in it, exists in it, is known by it, and disappears back into it.

17/ Finally it seems that this awareness is forever radiant in that it illuminates whatever occurs in it, thus the mind can see it i.e. become conscious of it.

18/ When one identifies with this awareness there is nothing (in terms of enlightenment, or awakening) to achieve, or struggle towards, for how can one achieve what one already is? All that is required is for the mind to recognize that one is this awareness...

19/ When one identifies with this awareness there is nothing to find, for how can one find what cannot be lost? All that is required is for the mind to stop overlooking what is always present, that which perceives the mind (and body)...

20/ When one identifies with this awareness there is nothing to desire, long for, or get, for how can one get what already is? All that is required is for the mind to realize that which one already is, pure awareness...

So now we have reached the 'Pure, radiant, still, silent, omnipresent, omniscient, ocean of effortless, choiceless, attributeless awareness' (the Absolute without form or attributes) which, at the deepest level, we all are! Give up all striving, seeking and desiring, and just identify with This which you already are... Identification with This, rather than with body/mind (thought/sensations), gives instant peace for awareness is always 'still and silent' totally unaffected by whatever appears in it.

Although we, in essence, are 'The Pure, radiant, still, silent, omnipresent, omniscient, ocean of effortless, choiceless, attributeless awareness' it is impossible to experience this, we can know it, or realize it but it is beyond the realm of experience. This is because all experience appears in This, exists in This and dissolves back into This. In much the same way that you do not see the cinema screen whilst the movie is playing on it, but you cannot see the movie without the screen, this 'pure screen of awareness' cannot be seen by the mind (i.e. experienced) whilst the movie of mind/body is playing on it, but the mind could not see the movie without the screen... The only way it is possible to see the screen is when no movie is playing, but as *experience is the movie* this 'pure screen of awareness' is always outside of the realm of experience. However recognition of oneself as this 'Pure, radiant, still, silent, omnipresent, omniscient, ocean of effortless, choiceless, attributeless, awareness' may evoke many experiences such as bliss, joy, relief (my God what a relief that there's no individual 'me me me'), a lifting of a great burden i.e. enlightenment in the literal sense of the word, universal love etc etc. These experiences vary greatly from person to person and are ultimately irrelevant as the recognition and realization, of one's own essential nature, is the crucial factor for attaining freedom.

Note that although we cannot experience our essence we can absolutely know it* just as we know, without a doubt, that the screen is there (when we watch a movie). Then however terrifying, gripping or moving the movie is we are not shaken because we know it is a movie. We still enjoy it, in fact we enjoy it even more, because it is just pure entertainment and we are not identified with it. In the same way, once we know our essential nature, life can be seen as a movie and enjoyed as such without identifying ourselves as being trapped in it. Thus, although we cannot experience our essence, once we recognise it all of our experiences are transformed by no longer identifying with them but just enjoying them. Our mind/bodies are just instruments with which awareness interacts, senses and experiences its manifestation, the world.

This awareness is 'consciousness at rest', absolutely still; and is the 'stillness' in which all motion arises, exists, is known (by its comparison to the stillness), and finally subsides. For example if you walk across a room, before you start there is stillness, as you walk the room is still and you know you are moving by comparison with this stillness, and when you stop once again there is stillness. Every 'thing' that is occurring in consciousness is a manifestation of cosmic energy (the 'string theory', and the earlier 'theory of relativity', show that matter is in fact energy), which is consciousness in motion; and therefore arises in this awareness, exists in this awareness and subsides back into this awareness.

*Just as you could not see a movie without the screen, you could not experience anything without awareness, for without that what would there be to experience? For without That we would see nothing (in that there would be no awareness of what was seen), hear nothing, feel nothing, taste nothing, smell nothing and not know our own thoughts! In fact experience, on any level, would not be possible...

Any feedback, questions, or suggestions should be directed to colin108@bigpond.com

Eckhart Tolle and Oprah Winfrey from Alan Mann

Thanks to the generosity of Pete Sumner of ClearSight I had the opportunity to view DVD recordings of the first four of the 90 minute cable TV interviews of Eckhart with Oprah Winfrey as the pair explored Tolle's latest book, *The New Earth*. I didn't expect much from the experience as I'd heard Eckhart before and already agreed with almost all of what he is telling us. (Note the title of this publication). However, I was in for a big surprise. The format they adopted was to present a chapter for each sitting as a 'teaching' exercise; essentially Tolle teaching Winfrey with the classroom open to questions from listeners around the world, coming in live on Skype or presenting 'live' questions on the session by email. The level of interest, i.e., the number and distribution of listeners was amazing and the interaction between Tolle, a most humble teacher, and Winfrey a most famous pupil created a dynamic environment rarely found in spiritual affairs. I suppose you have all seen this yourselves and are wondering where I've been. Well, I've been planting trees at Glen Davis where I viewed the DVDs. I made a few notes as I listened, about why I thought the sessions so good, and will slip into a future issue.

Alan Mann

An Implausibility of Wildebeestes—from Ted Myers

We're currently holed up in a Tuscan hillside house overlooking the Arno valley waiting for a rain storm to pass on this cool, misty and quiet Italian Sunday. Church bells peel from a distant village. We're enjoying a break in the frenetic pace we've set ourselves since leaving Australia just 10 days - seemingly eons ago.

Despite initial reservations about making the stopover in Johannesburg (after numerous warnings about it being the crime capital of the world), our time there was both enjoyable and fascinating. The first-hand perspective on apartheid and the myriad of problems besetting South Africa today revealed more in a few days than a lifetime of 'propaganda' from afar.

Our perambulations around the black heart of J'burg, an emotional visit to the extraordinary apartheid museum (perhaps the most impressive and stirring display I've ever visited), a tour of Soweto, this three-million strong incubator for black justice, including the Hector Pieterse museum, a memorial to white fear and oppression, revealed a willingness for both black and white South Africans to expose and confront the 'sins' of the past and move on. Here was truth and reconciliation in action.

Then we made a mad six-hour dash across the high veldt to Kruger Park to a game lodge for a 24 hour stay. Sunset and sunrise guided 4WD expeditions through the park revealed impalas, giraffes, zebras, rhinos, hippopotamuses, many unbelievably grotesque warthogs, a rare sighting of a cheetah, a pride of lions (stalking a scared and mighty buffalo) and an implausibility of wildebeests! It was definitely worth all the driving – even past road signs saying, "High Risk of Carjacking Area". Needless to say we didn't stop.

We were also impressed by the easy friendliness of the people we dealt with – black and white – and the service in the hotels was second to none. 'Brightness' at reception, lived up to her name, as did another guide whose African name translated as 'bringing joy to others'.

The contrast on arriving in Madrid 10 hours flying north on Iberia was stark, there, it seems, guests are regarded as a nuisance by hotel staff. Dealings were cold and peremptory. Nevertheless, we enjoyed a bus tour of the main landmarks of the city, a visit to the Prado Museum and a Modigliani exhibition, as well as long walks around the historic centre with all its magnificent architecture.

Caro who has been learning Spanish for the last year or more put her new linguistic skills to use, even impressing herself with her ability to communicate with the locals.

Every trip like this has to have a disaster day and the day we left for Rome was ours. On arriving at the airport for the two-hour 9am flight, we were informed by Iberia that the flight was overbooked and we had been 'bumped' until the next flight some three hours later. However, they also mentioned that we were entitled to compensation – which after an almost impossible trek to the relevant office (they don't make it easy) – we were pleasantly surprised to receive 250 Euros each – or about \$800 – for the inconvenience! Not bad recompense for a three hour delay on a frequent flyer zero fare!

However, fate was going to make us pay. I soon discovered I'd lost my credit card and using the Italian telephone system to stop it was infuriating. Fiumicino Airport at Rome was bedlam. It took almost as long for the bags to arrive as the flight from Madrid. The train trip to Termini in Rome was jam-packed and claustrophobic. The cab driver ripped us off in a big way and we soon discovered that the internet booking that Caro made for accommodation in a convent was quite inconvenient and very basic. Walking into this Catholic setting with all the usual iconography – crosses, pictures of the

Pope, statues of Mary, rosary beads etc, with short, rotund and quite bossy German nuns in traditional habits presenting us to our clean but soulless monastic cell – it took me back to some of my less favourable memories from my past working for the Pope.

Rome appears run down. Everyone warns of rampant crime and the need to be careful of pickpockets. The streets are dirty and graffiti covers almost everything in its universal ugly style. Prices are expensive and the locals are finding it more difficult to survive financially. Tourists are everywhere and the queues are interminable. Rome is in decline yet again.

We spent our one full day there on a hop on-and-off tour bus about the major tourist sites as a reminder for us both of less crowded and hassled visit the Imperial city some 40 years ago. Mixed with hours of walking, we both realised from experience that this travelling pastime requires huge amounts of energy.

I'm also wondering whether I'm becoming a little blasé and weary of parts of the modern world – with its overdevelopment and overcrowding.

It's a relief to be in the bucolic Tuscan hills now ... for a week of walks and visits to Siena and Firenze.

Ted Myers

The Essential Duality and Jill Bolte Taylor from Alan Mann

I have been thinking about the Jill Bolte Taylor experience, *My stroke of insight*. I responded very positively to what she was saying when I first listened to her presentation at: <http://www.ted.com/talks/view/id/229> but the relevance of her message to our recent exchanges in the NOWletter only became clear to me some days after the event.

What Taylor is describing is a fundamental duality in the way our brains operate. She uses the computer analogy of left-brain seriality and right-brain parallelity. I am not qualified to comment on her neuro-science but I'm prepared to accept her word for it in helping me advance my explanation of what I find right here. Recent NOWletters have included contributions on nonduality which, in its extreme forms generates claims such as you don't exist, the world doesn't exist, not a thing is, etc. I have always felt a strong reaction against this type of stuff and I am consequently patronised by its advocates on the lines "well of course you cannot see it from where you are standing but when you find the spot where it is undeniable you will agree that what I am saying is true". In other words, I am enlightened and you are not. A more moderate nondual position explains that our normal view of the world is an illusion, that is not to say that it doesn't exist but that it is not as it seems; our normal appreciation is inaccurate, incomplete in some way. I found Dennis Waite's analysis and resolution of this question very helpful.

The nondualists proffer non-duality as the ground from which all things, as well as time and space arise. I can go along with that as the primary condition providing it does not carry with it the denial of the 'things' to which this 'ground' gives rise. Even the word 'primary' sticks in my craw as I feel they both arise together in some way.

Jill Bolte Taylor is talking about a fundamental human duality; the left-brain of motor control, and bodily functioning of separation of me from other, of memory, will and action, and of my history and history in general without which I cannot function. The right brain she experiences as an opening to the wholeness of life the universe and everything; we could say the human and the being of human being.

This has also been the claim of those of us whose experience of this duality has led us to the work of Douglas Harding. To become locked into either view involves the denial of the other and I believe any so-called non-duality which does not provide for both to be seriously limited and limiting.

Alan Mann

P.S. Since writing this I learned about Direct Path advaita, see the opening article above, which seems to be roughly about the middle ground that seems to fit the facts.

Regular Dialogue Meetings				
LOCATION	DAY	MEETING PLACE	TIME & CONTACT	Phone Nos.
Sydney City	First Sunday	Blavatsky Lodge of the Theosophical Society - Level 2, 484 Kent St., City	10.30am Terry O'Brien	0431605374
Chatswood	Third Sunday	This meeting is suspended until further notice.	Alan 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 it's your first meeting, I suggest you ring and confirm time, etc.



Nowletter 131—June 2008

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
- LookforYourself (Harding) Meetings - Approximately bi-monthly, by email notification of date and programme. See upcoming dates on page 1.
- Krishnamurti DVD Screenings followed by Dialogue – Every 1st & 3rd Thursdays 7pm and 1st Saturdays at 10.30 am and 2pm. Blavatsky Lodge of the Theosophical Society - Level 2, 484, Kent St., City
- Melbourne. 1st Sunday, 2 to 5pm, Room 311 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