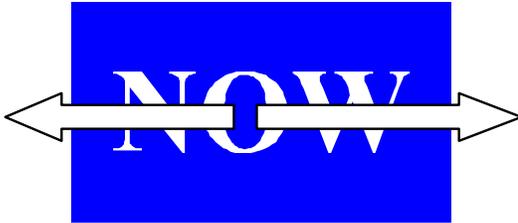


Issue 144—January 2010

REQUEST FOR FEEDBACK—SEE THIS PAGE



Harding Meetings—81 Greville St.
 Next Meeting—14 February 2010
 (02) 9419 7394 or
 awmann@optusnet.com.au
 www.capacitie.org

LIST UPDATE

Editor's Note: The NOWletter started in 1992 as an extension of the regular Bohmian Dialogue meetings we held in Sydney every month. It was also inspired by the work of John Wren-Lewis and Douglas Harding.

Following Douglas Harding's visit to Australia in 1991, and particularly the workshop he ran in Sydney, John suggested I take the follow-up list he'd made of people interested in an ongoing connection and organise meetings. Later he agreed it would be a good idea to back it up with a newsletter based on the notion that sharing one's own views, as opposed to merely soaking up the words of the wise, might be attractive to more independent-minded enquirers. So, the NOWletter was born. The first issue was dated January 1993.

I think the NOWletter has been superseded by the wide range of excellent material now available on the internet. About 8 years ago I had similar a feeling, that it was time to close down, and talked to John about it. He said, "well, don't feel obliged to publish every month, consider it as 'an occasional paper'". So, perhaps we'll continue but as 'a *very* occasional paper' and, instead of continuing to prepare in a layout format for hard copy, and circulating as an email attachment I will simply post it to the website and advise those of you who want to be advised, that another edition is available.

The NOWletter goes out to a list of approximately 150 addresses. I would like to update the list on the basis of active interest and eliminate the addresses of people who no longer want to be involved. **If you wish to remain on the list for the occasional NOWletter and any major additions to the website, please let me know. An email with 'MAINTAIN SUBSCRIPTION' is all that is required .**

I close this issue with a summary of one of my rare meetings with John Wren-Lewis, an acknowledgement of his contribution to helping me start up and encouraging me to keep going with the NOWletter. For those of you awaiting the 9.15 to Nirvana, Ann advises that we can look forward to its arrival mid 2010.

Thank you to this month's contributors and Colin Drake advises his book *Beyond the Separate Self* has been published by Nonduality.com Publications, details p12.

'This and That'	<i>Jim Clatfelter & Friend</i>	2
Koenigsberg's Law of Sacrifice	<i>Greg Campbell</i>	6
Holiday	<i>Margot Mann</i>	8
A 2004 Meeting with John Wren-Lewis	<i>Alan Mann</i>	9
	Regular Meetings	12

This issue opens with a collection of correspondence. First an exchange between myself and Jim Clatfelter extracted from the Look For Yourself email conference and the second a reply from Greg Campbell to an open letter by Dr. Richard Koenigsberg

Look For Yourself extracts on 'This and That'

I looked at this and then at that,
 And though no mighty feat,
 No further look was needed
 To make the world complete.

Jim Clatfelter

From: Jim Clatfelter,

I posted this (the following message) on the other forum. I'm posting it here too because I thought some of you might be interested.

"Emptiness is a favourite synonym for the Tao, which is like the space enclosed by a pot and without which it is useless, and like the still hub without which a wheel cannot turn. Taoists also describe it as the Void, the Valley, the inexhaustible and bottomless and formless Origin of all forms, the Always-so, the Primal Simplicity, the Quietness, Darker than any Mystery. Most significant of all, it is This and not That. In other words, it is right here. It is What one really is, one's own True Nature as well as the Nature of Things."

Douglas Harding, *Religions of the World*, 1966, pages 57-58

"Lao Zi repeatedly gives the departure point for his insights, or more adequately put, his views. For example, in section 21 he speaks of DAO and in section 54 of DE, of Life. In both instances he concludes with the question: 'Whence do I know that this is so?' --- that is, what has just been claimed about DAO and DE. The question is followed by an answer that seems rather strange: 'Just through this.' In each case, the prominent position given to these words compels us to attribute a meaning to them which goes beyond the merely tautological. It is clear from the context in both sections that the insight is founded upon a general principle — which is also, however, present in the reflecting individual. It is precisely through this participation of the individual in the general principle of truth that 'these insights are assured of the source of all certainty: evidence'.

"If we now turn to a more practical consideration of Lao Zi's metaphysics, we notice that the following sentences occur three times: "'The Man of Calling" puts away the

other and adheres to this' (sections 12, 38, 72). In time, every principle that has been derived from external experience will be disproved and become obsolete. For as mankind progresses man's knowledge of the world changes; and, in the end, the known world is the only existing 'world'. On the other hand, whatever is known from a 'central experience' ('out of the inner light', as the mystics put it) will remain irrefutable, provided that it has been seen purely and truly*."

Richard Wilhelm, *Dao De Jing*, 1910, pages 14-15

These are the only two places in my readings about the Dao that I have come across the distinction between this and that. 'This' is obviously important to Laozi. He repeats it five times.

The this/that pair are comparable to two other pairs used in the *Dao De Jing*. The pair of wu/you is found in the first verse and several others. It has been translated as non-presence/presence and, even more to the point, as unseen/seen. The most familiar pair is yin/yang. These umbrella terms from Chinese have become English words as well. They contrast the receptive yin with the active yang, in other words: awareness and appearance. This pair occurs only in verse 42. In this verse Lao Zi goes to the heart of the matter. He tells us where to look for yin and yang, this and that, the unseen and the seen. Yin is on my shoulders. Yang is in my arms. Capacity on my shoulders (instead of a head). Manifestation in my embrace. You all know the experiment that proves Lao Zi's assertion.

Jim

(There had been a mention of David Bohm in one of the intervening messages)

Reply from Alan Mann

Yes Jim, I'm lost when it comes to the high science of Bohm's contribution. But, even that, he made somewhat accessible to lay folk like me. There is a good article on Bohm's contribution by Hugh Murdoch, who lives here in Sydney, at:

<http://www.austheos.org.au/tsia-article-science-newsletter-bohms-quantum-physics-recognised-at-last.html>

This is the introduction to the article: *Bohm's Quantum Physics Recognised at Last* by Dr. Hugh Murdoch, an article in *Theosophy in Australia*, September 2009

... there has been a revival of what is now being referred to as Bohmian Mechanics, including emphasis on REALITY as distinct from the unreality of the traditional approach of Niels Bohr, emphasizing the "Unreality" of whatever happens in a quantum experiment prior to the resulting observation. There is a feature article on "Bohmian Mechanics" in *New Scientist* for 22 March, 2008. Clearly what is being discussed is Bohm's interpretation of quantum mechanics. On the cover of the issue, there is the word UNREALITY with UN shaded almost out. A search on the internet discloses a lengthy article on Bohmian mechanics from the *Stanford Encyclopedia of Philosophy*, it is a 2006 revision of an original article in 2001.

I am very interested in Bohm's social work and the idea that, through what he called 'Dialogue', we can enter into an intersubjective understanding in which our differences might dissolve or resolve themselves. He asked the question of whether it is possible to enter relationship 'upstream of the pollution'? The pollution of what we already know. Which, of course is exactly what stops me from seeing what the finger is really pointing to. Alan Rowlands introduced Bohm to the experiments. I think Bohm pondered a while and then said something on the lines of 'that's the place from which to watch thought'. Krishnamurti

and Bohm were keen for us to become aware of the negative parasitical aspects of thought. I don't think Krishnamurti was able to consider the experiments. It would have involved him removing the blind spot he built for himself by denying 'method'.

Alan

Message from Jim,

Hi Alan, Now that you remind me, I do remember David Bohm's name coming up in the Nowletters. I guess it didn't sink in. I don't get into quantum matters very much. I don't think I'd understand it. All I remember is reading about the implicate/explicate orders in a Daoist philosophy book by Hans-Georg Moeller. It fits perfectly with the old Daoist complements of yin and yang, this and that, absence (wu) and presence (you), nameless and named. I certainly didn't know that David Bohm got the point of the finger pointing. I suppose Alan R. was the one who showed him the experiment. I'm glad to know that. It's encouraging when someone you know by reputation sees the point.

Janet used the word complements in the other forum to refer to this primary "division" of this and that. That was almost two years ago. Since then I have made the word my own. Division is another word I've made my own -- based on a quote from Aleister Crowley, who said "division dies in delight." In the faceless embrace, division dies in delight. For me, that's enough said. I think that's what Chris was referring to when he mentioned dropping the Tube after the experiment. That has always been the most powerful moment for me in all of the experiments. When I drop the Tube, division dies in delight. The complements "blend in harmony," as Laozi says in verse 42 of the Daodejing. What comes to mind with all this is the title of a song by George Gershwin: "How Long Has This Been Going On?" A long, long time it seems.

Jim

A follow up letter from me:

Dear Jim and All, The 'This/That' theme came along as I was unearthing yet another example of 'hidden headlessness'. This has become an almost full-time addiction for which I thank George Schloss. My present dig is into the work of Michel Henry, a contemporary of Douglas who makes so many comments that square with headlessness that I wonder if they ever met.

Anyway, the book I'm reading is Henry's 'Seeing the Invisible' which is a commentary and interpretation of Kandinsky's painting and philosophy. Kandinsky, I learn, was concerned that we miss what he referred to as the 'interiority' of our being and that was what he was aiming to bring out in his painting. His version of This/That is 'Interiority/Exteriority'. I'm planning a brief summary of the connections I find between Henry's views, Kandinsky's approach and our headless perspective. In the meantime, a couple of quotes from Henry's book which seem to reflect the This/That business.

Kandinsky speaking: ..".When exteriority extends its power over the whole of being and defines it, when nothing but objects truly exist any longer so that the sole true knowledge is the objective knowledge of science, then the liberation of the 'spiritual' — this invisible reality that we are at the core of our being and that is true Being — once again becomes the metaphysical knowledge that art provided in the past. Art accomplishes a discovery, an extraordinary rediscovery: it places before our wondering eyes an unexplored domain of new phenomena that have been forgotten, if not hidden or denied. These are the phenomena in fact that open our access to what alone matters in the end: ourselves".

Isn't this what the experiments also offer? revealing the unexplored or forgotten domain. And how about this as a follow up?

Henry speaking:

"It thus develops in the interiority of life and as a modality of life. The knowledge that founds this science is thus the knowledge of life; this faceless embrace in which life holds itself. it is only with these two precautions that one can characterize Kandinsky's grandiose enterprise as scientific and experimental. ...this faceless embrace in which life holds itself".

...this faceless embrace in which life holds itself".

A later message from me to the group:

I am a religious person but haven't found a church or tradition which would sign me up once they found out what I thought to be true. So, I am religious in the sense of reconnecting with wholeness but not locked into any particular path, denomination or creed. But, speaking of creeds, the following might be an acceptable pointer. I've just read a book by Masao Abe from which I clipped what strikes me as a very headless take on what's necessary:

"What is of paramount importance today is to internalize and grasp 'mankind' as a qualitative concept. We must grasp it as a single, living, self-aware entity. For without doing so, we can never overcome the conflicts between nations which we are facing, and we cannot bring true peace to the world. Nor can we build a profound and rich human society which is permeated by individual freedom and the special characteristics of races and cultures wherein all live in harmony with each other. From what position is it possible to grasp mankind as a single, living, self-aware entity? I believe that the foundation of this position is for each of us to awaken to his or her true Self, that is, each individual must break through his or her ego structure, thereby realizing original Self. At the same time that this is a thoroughly individual 'Subjective' matter, it is also a thoroughly universal, objective one. Why is this so? It is so because to overcome the ego is to overcome the very standpoint wherein one distinguishes between self and other. In such a case, the distinction between self and other does not refer only to the distinction between the self and other people but also includes the distinction between the self and all things which are in opposition to the self; that is, the distinctions between the self and things, the self and world, and the self and history".

End of quote which is from Masao Abe's *Zen and Western Thought*.

From what position is it possible to grasp mankind as a single, living, self-aware entity? Exactly!

From Jim:

Hi Alan, Janet, and All, Faceless Embrace, Seeing the Invisible, Interiority / Exteriority. What a great discovery, Alan. Thanks for sharing it with us. I love Kandinsky's paintings. So much color! David Bohm talked about the implicate and explicate orders. He talked about enfoldment and unfoldment too. I haven't read him. I doubt I'd understand much. But the terminology is fascinating. It's exciting to discover this vision expressed so often.

Jim

Koenigsberg's Law of Sacrifice

An Open Letter from Richard Koenigsberg author of the book NATIONS HAVE THE RIGHT TO KILL.

Dear Colleague,

According to my hypothesis, the Law of Sacrifice operates regardless of the nature of the ideology. We may like or may not like the ideology (judge it to be "good" or "bad").

According to this law, it doesn't matter. Societies seek to validate (prove the truth of) their sacred ideologies by dying and killing for them.

One may sacrifice one's own people—or kill "others." Either way, the underlying dynamic is the same. A society generates episodes of killing, maiming and the destruction of property (wars, genocidal movements and/or acts of terror) in order to prove that its sacred ideology is powerful, real and true.

Please write to me at rakoenigsberg@earthlink.net providing evidence/documentation that either proves or falsifies the Law of Sacrifice. Best regards,

Richard Koenigsberg

<http://nationshavetherighttokill.com/>

Part of the website introduction to the book reads: Well over 200 million people died in the Twentieth Century as a result of actions undertaken by nations. What drives societies toward violent political conflicts that result in massive destruction and self-destruction? Focusing on the case of Hitler and Nazism, Nations Have the Right to Kill examines the ideas and ideologies that generate warfare and genocide. Is war driven by motives such as the wish for conquest, territorial expansion, national defense or economic gain—as many people assume? This exciting, groundbreaking book shows that Hitler waged war based on the wish for the annihilation—not only of the Jews—but of himself, his nation and the German people. This book explores a question whose answer may determine the future of the human race: Why do we believe that nations have the right to kill?

This prompted a reply from NOWletter contributor Greg Campbell to the author:

Dear Mr. Koenigsberg,

I just read your interesting comments concerning the 1st World War. With all due respect from what I read you did not answer the question of "why". May I suggest an answer which is not originally mine at all. Some spiritual traditions have stated that humanity by and large lives in a profound and very dangerous trance. Therefore, the true spiritual task we are all called to is awakening. Unfortunately, history shows us how few human beings indeed have been able to awaken. The most obvious examples of those few who have awakened are what are commonly called the "mystics". If you are not familiar with the work of Ernest Becker I strongly suggest you read "The Denial Of Death" and "Escape From Evil". In the latter book Becker says (entirely correctly in my understanding) we human beings are the source of the evil we constantly and savagely attempt to rid the world of. As long as the majority of humanity remain unawakened we will continue to see the slaughter of millions. Tragically, our prognosis is grave indeed... With Best Wishes, *Gregory Campbell*

Dr. Richard Koenigsberg replied to Greg:

Greg, You are correct. But what is the nature of this trance? Regards, RAK

Greg replied, (his emphasis).

Thank you for your reply. And your interest in "cutting to the chase". It is necessary to give you some context along with my answer to your question concerning the nature of

humanity's ever more dangerous mass trance. I am now 71 years old - lived for some 15 years in Japan where I began my involvement with Buddhism - including my first ordination and then later lived some 15 years in Europe where, with no little dismay, I explored my European roots.

Very early in my life I spent 4 years on active duty in the Marines! (That is the only reason I now, at this advanced age, have any health care at all!) I am also married and the father of 4 adult children. Although I have great respect for and interest in Western Psychology nevertheless the discovery of the obvious - that mankind is by and large mad - this discovery has sadly eluded most people involved in the field. As I mentioned in my previous email, the late Ernest Becker is one of the very few who had the courage to look deeply into our "civilized" Souls and see the profoundly cruel insanity actively present there. (We could simply ask almost any deeply sensitive woman also.) I have the impression that your unflinching research into the heartless brutality of the 1st World War has served to open your eyes. Thank the Divine for that. Even the brilliant historical Buddha had to see a sick man and then a dead man before opening himself to the inspiration to awaken out of his trance (which was actually very similar to what we today call "The American Dream"). So here we have reached an important point - Americans can speak of part of the trance they are in - "The American Dream" and yet imagine it is good and positive and something worth spending their entire lives to achieve!!! How much unnecessary suffering and needless death are the Americans going to have to experience before they begin to awaken? I would rather not discuss it. Even if our astoundingly blind misadventures in the Middle East do not further explode in our faces nothing whatsoever is going to stop climate change from the most radical rearrangement of humanity ever seen in either mythical or recorded history.

When I was in grade school I had immense curiosity about the fall of the Roman Empire. Now we get to see the collapse of the entire planet!!! So Mr. Koenigsberg, I dare say you will not find many who can discuss this tragedy that is haunting us with the abandon I can and it is not because of my "great" intelligence. Many years ago - in 1971 - I died! Yes, it astounds even me still today but thanks to a near death experience I know what happens when all of this ends. So, in a way I welcome the end of our misadventure here just as I welcome the rapidly coming approach of my own death. I could be of great service in the area of our post-mortem life for many people except for one small problem - almost everyone is far too frightened to hear what I have to say about what is inescapably coming to them. And now we are at the second significant point in my answer to your question as to the nature of our trance.

Our trance is in large measure held firmly in place by our fear of death. *And that is the trance's substance as well*. What is the cure of the fear of death - this deepest, most primal fear? Well, as the mystics of the world's transformational traditions have experienced the only full cure is psychological death. This form of death lies at the very heart of all authentic and profound meditation. So you tell me how to convince a significant segment of the population to enter the daily practice of such a meditation and I will show you how to save the world. I await your reply eagerly,

Greg Campbell

HOLIDAY

The sun shone on the sea
 that holiday. White ruffles
 fell off the waves as they
 shot along the sand, muffled.
 The children surfed the long waves in,
 shivering as the wind bit,
 then ploughing straight back through
 the busy water
 for another adrenalin hit.

First night away we got the call:
 a fire was burning,
 uncontrolled, above our hut.
 No point in turning
 round and heading west –
 life and property escaped, we later heard, but
 our baby trees may not have stood the test.

The sun shone on the sea
 that holiday. It wasn't long before
 a power struggle played its final act
 in City Halls
 as Liberal Party politicians
 were washed up on the shores
 of rank ambition.
 One won, the rest were sacked.
 Two even crossed the floor,
 but still the ETS faced prohibition.

That holiday the sea shone, blue and white
 while fires blackened landscapes
 every night.
 Further south a friend fought for his life
 but sooner than anyone thought he might,
 he traded pain for peace.

The sun shone on the sea
 that holiday. We'd surf and swim
 and walk along the sand.
 At home the painter covered our old house
 with several coats of white with purple trim
 as planned.
 He went home early on the day
 his wife gave birth to twins.

A 2004 Meeting with John Wren-Lewis

These are the notes I prepared following a meeting with John Wren-Lewis in February 2004. They were sent to record our meeting for my journal to make sure I'd understood him correctly.

Note 1

Dear John, When we met on Tuesday morning a week or two ago I asked you how you felt about describing Capacitie, Universal Consciousness or however we choose to describe this Awakeness as 'Source' or 'Origin'.

The question arose from the use of both words in this way and my doubts about their suitability. Possibly because I was missing some aspect of the Awakeness which justifies the claim that it is Origin. I am happy about a description which points to it as that in which and as which everything arises and falls away but the use of the word origin implies not merely appearance but also creation. It may well be justified but it is a step further than I have travelled.

You said, in reply, that you would respond from your professional position as a mathematical-physicist. You suggested the best way to address the issue was to regard totality as a field in which matter, energy and the field all play a part. Your view about the nature of this mysterious field, about which your profession is beginning to acknowledge in various ways, might be just as well described as consciousness as anything else. You base this on your own awakening to an understanding of your place in the Totality as a particular expression of that field in relationship to all other manifestations. Consequently, you experience all such manifestations as a vibrating energy, be they coffee tables, books, visitors or whatever. Furthermore this energized 'glow' of so-called objective reality is reciprocal, there is a two-way apprehension, a mutuality of seer and seen.

You went on to explain that the orthodox scientific approach excludes an essential element, that of feeling. And that this is certainly the case with supporters of the epiphenomenon viewpoint. You find that awareness of this universal movement of being is accompanied by a feeling best described as love.

In spite of the transcendence of what we normally regard as the personal, this wider apprehension of 'what is' somehow retains what can only be described as a personal flavour. This reminded me of a comment by Andrew Cohen to the effect that when we come upon the impersonal we find it to be the most personal of all, and you reminded me he is an old friend of yours!

So, to my original question. I gather that you are perfectly happy to describe this awakeness as Origin and this is confirmed by references in your articles, e.g., this from Dan Sutera's interview:

"The Dark," he says, "is constantly there, producing everything at every moment, from the big bang to the final whimper. When you die, the Dark in you lives on." John likens the whole space-time universe to a theatre in which eternity is playing out the "time game."

I found our meeting to be an unexpectedly exhilarating and freeing occasion. I mentioned this to you in a subsequent telephone conversation and I was amused at your surprise that this should be so. 'All in a day's work' you seemed to imply.

I think the reason for the impact was that although I have heard you talk about this before and I have had endless readings of the articles, as I scanned and we re-checked drafts for the archive subsequently posted to the Capacitie website, I had failed to see how closely your description dovetailed with my own flashes of the reality you inhabit. I came away from our meeting with what seemed a much deeper understanding.

This resulted, I think, from your straightforward answer to my question. There was no attempt at persuasion just a clear presentation of how you see things. I might have doubted what you had to say if I hadn't fallen into the actuality, which you describe as your reality, myself on a couple of occasions.

I can hardly claim it to be the exactly same but the description of the reciprocal flow, a sense of the aliveness of things, combined with the feeling of love was unmistakable. And, I would add the strong sense that accompanies the realization that this is how things really are and there is no need or point in attempting to retain, sustain what already is the case.

So what freed me, as a representative everyman for whom these experiences are infrequent and certainly not permanent, was the affirmation that the experiencing of this integration as true nature unfolding could indeed be reasonably described as source or origin – the ever-unfolding. I suppose my problem lies in failing to trust my insights and thereby falling back into the arms of my second nature rather than trusting the revelation of first nature. I drift out of the direct experiencing of transparency back to the level where explanation is everything.

At the risk of flogging this to death I think it is important to get to the bottom of the ambiguity demonstrated by my uncertainty. Having seen what is going on and that this awake presence (First Person in Douglas's terms) is that in which everything arises; the context if you like – why the reversion to a third person view which can ascribe origin only to an event in time which set off evolutionary chains of cause and effect leading to me tapping out this letter, etc.

Since our meeting I read the review of a book called The Space Between our Ears: How the Brain Represents Visual Space by Michael Morgan. This interests me because one of the popular Harding experiments is to take hold of your ears, give them a squeeze, and describe what you actually experience between those two feelings; what is actually experienced as the gap. Morgan writes an interesting book about how the brain generates maps to represent different aspects of the 'outside world' which are then integrated in a composite ever-changing representation. This I imagine to be the same as what you describe as 'models'.

It is helpful to be able to engage with someone who lives from this actualized wholeness and that led me to another reversal of form. I have always been very dubious about claims that spending time with the 'teacher' will eventually result in absorption of the 'fluence' with, of course, if the teacher is the right stuff, consequent benefit to the student. However, if we are serious about the reciprocity described above perhaps it can happen. As a mark of synchronicity at work I picked up an old notebook after the meeting as I was comparing what you had explained with my journal entries for some of these events and found I'd written this on 24 September 76 when I was trying to get to the bottom of the Atman/Brahman business: *Atman is not an aspect or characteristic of the mind. Not an ingredient or component of personality, merely the ability to communicate with or contact a different level of reality. A doorway, not a thing a no-thing.*

I often wonder what I meant by some of these notes I made long since but it seems to reflect an insight relevant to our talk.

Here is one of the examples of what, drawing on my limited experiences, I understood you to be talking about. It is a journal entry for 16 October 76. I had been reading Altered States of Consciousness by Charles Tart and Experimental Meditation by Deikman so I was well primed:

On 16th I tried meditating on a green pottery vase. After 10 minutes - very aware of effect of light reflected from glaze and depth of glaze. (I had first started to meditate on the vase when I noticed the carpet colour seemed unusually golden) A sense of depth to the pot I hadn't felt before, an unusual vividness of experiencing and a cause of gladness. I had a strong feeling of affection for the pot and a sudden sense that this feeling was being reciprocated or, rather, common to us both. I was thinking "what sentimental rubbish" when a thought came into my head, as in a dream and as of a person talking – it said "no it is not it is love".

I said I would write to you about all this mainly to check with you about how accurate a record this is of what you said and in the hope that you might correct or enlarge on my interpretation of your comments where necessary. As you see, I really appreciated our meeting not to mention the coffee and the views up and down the harbour.

PS I made a note to recover the Gebser quotes from his book *Ever Present Origin* which we mentioned at some point on the day. Gebser's thesis is encapsulated in the opening paragraph of the preface. *Origin is ever-present. It is not a beginning, since all beginning is linked with time. And the present is not just the "now," today, the moment or a unit of time. It is ever-originating, an achievement of full integration and continuous renewal. Anyone able to "concretize," i.e., to realize and effect the reality of origin and the present in their entirety, supersedes "beginning" and "end" and the mere here and now.*

What he describes in his final paragraph of the opening chapter as follows:

"Our concern is with a new reality – a reality functioning and effectual integrally, in which intensity and action, the effective and the effect co exist; one where origin, by virtue of "presentation," blossoms forth anew; and one in which the present is all encompassing and entire. Integral reality is the world's transparency, a perceiving of the world as truth: a mutual perceiving and imparting of truth of the world and of man and of all that transluces both.

Note 2

Dear John, I made some adjustments to our record of meeting following your phone call. Your question of how I would describe my own experience put me on the spot and led me to write this second letter.

My record of our meeting when you answered my question about origin read as follows:

The best way to address the issue was to regard totality as a field in which matter, energy and the field all play a part. Your view (J W-L's) about the nature of this mysterious field, which your

profession is beginning to acknowledge in various ways, is best described as consciousness. You base this on your own awakening to an understanding of your place in the Totality as an expression of that field in relationship to all other manifestations. Consequently, you experience all such manifestations as a vibrating energy be they coffee tables, books, visitors or whatever. Furthermore this energized ‘glow’ of so-called objective reality is reciprocal, there is a two-way apprehension, a mutuality of seer and seen.

You told me later that you would not have used the words *vibrating energy* to describe your experiencing of the world. You said it was a much more gentle business, rather as though the world around is saying ‘Hello’ in an atmosphere of love. You then asked me how I would describe my own experiencing of what I thought to be similar events in my life. I found it to be quite beyond me at the time you asked the question. I was amazed at your choice of the words ‘the world around is saying Hello’, yet I understood what you were saying and how appropriate a description that is.

So I have since spent quite a lot of time looking at how it feels and how I could describe it and now I’ve probably overwhelmed it with words.

First, this level of experiencing is not my everyday operating mode. I have to make space for it, step aside from my everyday self-focused mindset. There are moments when, struck by the beauty of some scene or aspect of the world, I am thrust into awakesness willy-nilly. I call such events angels. They are messengers of the totality. I find Australian tree trunks particularly angelic.

Apart from such ‘visitations’ this awakesness is readily accessed. I find the Harding experiments the most effective means of arriving at a more inclusive apprehension of what is happening. Gurdjieff called it self-remembering, Douglas calls it two-way looking. That is the first step and no further steps seem to be necessary or possible, from then on it is more a question of being what happens rather than observing or controlling the happenings.

How do I describe such occasions and how do I feel?

Thinking about finding adequate words and examples the parable of the prodigal came to mind. I have forsaken both my home, my natural place, and my birthright, for a superficial way of living. But, here they are after all, peaceful and welcoming!

Whilst the beauty of what is going on remains clear I find that beauty is not the key element, it is more to do with being, being is intensified, interest is recovered. I remember one of the spontaneous occasions, observing an angel in the form of a Paperbark tree in Macquarie Street, when the following phrase popped up “everything however mean is meaningful”. I rushed into the nearby State Library and looked up the etymology of this crazy word which seemed to run to both extremes. I found it traced back to early German *Gemaene* = common, common in the sense of vulgar or insignificant but also, that to which is common to all – the whole. I even found in one of the dictionaries ‘that which is of God’, which fitted the experiencing perfectly but when I went back to the library to confirm what I thought I’d read I could never find that particular definition although I remembered the red binding of a rather old and well-thumbed volume quite clearly. Perhaps the experience was determined not to be side-tracked by book learning and put that definition in mind with the rest!

I am at Glen Davis as I write this. Last night as I prepared for bed I realized the expectation of *my* life becoming better or at least different as a result of all this enquiry was still hanging around in the background. The joke is that life does become ‘better’ the moment I disappear. The moment I’m back in (not separate from) and as the picture, there is transformation.

Looking back here I find nothing. What I imagine to be here, what is identified with and called Alan just isn’t present, there is no sense of self at all and in that absence – calm, empty, loving, clear and usually delightful arises everything.

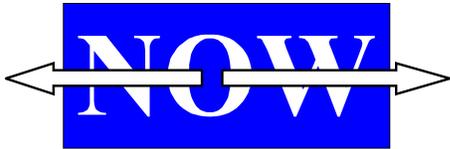
I recently finished reading Robert May’s *Cosmic Consciousness Revisited*. The bit that came closest to expressing what I’m trying to get at here is a quote from Bernadette Roberts where she says “I was all the more surprised and bewildered when I came upon a permanent state in which there was no self, not even a higher self, a true self or anything that could be called a self”.

I suppose it is always the case in general but the assumption of self is a recurring theme in my particular case, an assumption that has to be seen through again and again.

Alan

Beyond the Separate Self 'The End of Anxiety and Mental Suffering—A Simple Guide to Awakening'—Based on the Meditations, Contemplations, and Experiences of Forty Years of Spiritual Search and Practice by Colin Drake. \$8 in .pdf format. Download from <http://www.nonduality.com/btss.htm>

An e-book from Nonduality.com Publications... *"Colin has a passionate love affair with Truth. This has culminated in him writing, simply and clearly, what has been revealed to him. His writings are an invitation to those with a similar interest, to explore and discover for themselves. Enjoy."* Isaac Shapiro



NOWletter 144 January 2010

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 at top of page 1.

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

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

Eckhart Tolle Group – Enquiries: Marion Northcott 9967 8067