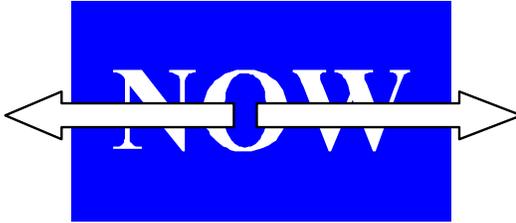


Issue 147—May 2010

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Harding Meetings—81 Greville St.

Next Meeting—To be Advised

(02) 9419 7394

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#### Editor's Note,

I stumbled on an article by Mervyn Haines which eloquently presents an explanation of and the case for progressive religion which I thought particularly good and which reflected the aims of this periodical very accurately. In addition, a personal response of someone falling awake as a result of the Harding experiments. I have included Barry Hora's introductory circular on his Free Energy dialogue. Thanks to all contributors.

I am reading a review copy of *The Audible Life Stream* by Alistair Conwell which I plan to review or comment on in the next issue. I have a number of outstanding contributions which require some editing and/or negotiation before publication so my thanks to both present and pending contributors.

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, either their own writing or examples of what moves or interests them. Subscription is free.

Index of articles and back numbers from 1993 at:  
<http://www.capacitie.org/now/archive.htm>

**Towards a new synthesis of science, philosophy and the arts – the emerging paradigm in religious thought. by Mervyn Haines**

*Originally published in 'Theosophy in Australia' March 2010, volume 74, number 1*

Religion, I believe, is the cultural component of the innate spirituality of human beings - divinity glimpsed within the individual expressed in communal relationship. It is also an expression of the curiosity about our origins and condition which are the hallmarks of humanity, so philosophy, science and religion have long been fellow travelers, and in so many cases, the artistic expression of humanity is inspired and nurtured by the religious tradition.

Indeed, religion can be said to be humanity's greatest artistic expression. Engagement in the response to the numinous is participation in the great artwork that is the unfolding of the cosmos.

It is not that long ago that the theologians of the Western world were also its scientists. Science has never been a threat to good religion and ongoing discoveries in science do not threaten the concept of a Divine Source, but they do require that we constantly update our understanding of the Source, inasmuch as we can understand it, in the same way that we update our understanding of the physical universe.

Present-day living depends on science more than ever, but the increasing complexity of science means that the average person probably understands it less than ever, a situation often exploited by advertisers and politicians alike. Also the popular sources of information, especially the internet, require the user to be adept at critical thinking in order to separate the bad information from the good. Paradoxically, it is science that best imparts a way of critical thinking that might equip people for this. This may tell us something about the present-day transmission of knowledge, where over-simplification and misinformation may produce a popular culture of pseudo-science.

In a similar way, many of the concepts which are identified collectively as 'Ancient Wisdom', may at a populist level produce an ill-informed folk lore which misleads as much as guides.

**The survival of religions**

Why is it important that viable religious traditions should survive? Is religion even necessary in the educated secular environment of the 21<sup>st</sup> Century? Many people might say that it is not; arguing that reason and knowledge alone can enlighten and benefit society. However it is important to remember that our public knowledge, even our language, is the receptacle of ideas and concepts which are deeply rooted in the religious traditions of the world.

Religion has often been confused with the political and economic movements that have masqueraded under its name and for many people today religion has become synonymous with fundamentalism. I am using this term in its common present-day understanding, also noting that fundamentalism as a phenomenon is relatively recent, being mainly a twentieth century reaction against liberal thought<sup>1</sup>.

Unfortunately, much of the attention given by the mass media to religion in recent times has focussed on fundamentalist groups and this public face has so dominated the popular conception of modern religion that it has effectively masked the quiet rise of its antagonist.

In the case of Christianity, this is a system of thought emerging from the theological liberalism of the twentieth century that some have termed 'Progressive' Christianity.

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<sup>1</sup> From *The Fundamentals*, a series of publications by the Bible Institute of Los Angeles, Chicago 1909-1915 <http://www.xmission.com/~fidelis/>

### **What's in a name?**

This label, like all labels, has its limitations and problems. It was first registered for use in 1994 in the United States by The Centre for Progressive Christianity<sup>2</sup> but has quickly become a universally adopted term. The word 'progressive' can be understood as being opposed to 'non-thinking, apathetic or irrationally conservative'. Others prefer the term 'emerging' to emphasise the evolutionary nature of the change, acknowledging that the term 'progressive' may be seen as judgemental and also acknowledging the value of tradition in preserving wisdom.. Still others refer to the movement as 're-emerging', noting that its philosophical basis has been a persistent part of Christian thought since before the 17<sup>th</sup> century.

By whatever name, the movement is designed to reach out to those for whom organized religion has proved ineffectual, irrelevant or repressive, as well as to those who have given up on it. During this article I will for the sake of convenience, continue to use the term 'progressive' but with the understanding that the movement is not limited to the one religious expression known as Christianity.

### **Freedom of enquiry**

In this progressive climate ordinary people are openly questioning doctrinal statements on faith. The received teachings are subjected to informed criticism and the rational criticisms of others are welcomed as the basic concepts of the religion are re-evaluated. At the same time many are happy to acknowledge the endurance of mystery and the necessity of paradox. Doubt has been elevated from a sin almost to a virtue as it becomes for many the driving force that impels their open minds towards new discoveries. Tradition, reason and experience are respected but certainty is rejected. 'Belief' is optional. Progressives have no dogma and therefore no heretics, but of course, heresy has always had more to do with authority than interpretation.

One of the characteristics of progressive Christianity which sets it apart from most of its predecessors is the negation of the idea that only one religion may have a monopoly on truth. This should not be understood as meaning that all religions are the same, because they patently are not, nor as meaning that all religions are true. Perhaps it means that all religions are inadequate, in the sense that no one religion can fully express ultimate Reality. Christians, Muslims, Buddhists and Hindus can and do share the same building.<sup>3</sup>

Whilst acknowledging this diversity, progressive Christians recognise that they have a spiritual heritage of their own which is their basis for exploration of spirituality in the contemporary world.<sup>4</sup>

### **Characteristics of the new paradigm**

In the attempt to describe what 'progressive' might mean, several declarations of agreed characteristics have been drawn up. None of these declarations are intended to become Creeds, but are simply corporate views of what the main characteristics of a new Christianity may be. The Creeds were formularised in an atmosphere of disagreement in order to impose unity – these statements come out of communities of diversity. As an example, one short list by Prof. Hal Taussig contains five points which I have abbreviated to highlight the salient characteristics:

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<sup>2</sup> founded by James R. Adams, 1994

<sup>3</sup> e.g. Christ Community Church, Spring Lake MI USA

<sup>4</sup> *The Promise and Practice of Progressive Christianity* by David Merritt, PCNV

1. **A spiritual vitality and expressiveness.** ...using meditation, prayer, artistic forms...a wide range of non-Christian rituals and meditative techniques.
2. **An insistence on intellectual integrity.** ...interrogating Christian assumptions and traditions ... (including) God language, the relationship between science and religion, and post-modern consciousness.
3. **A transgression of traditional gender boundaries** ...a commitment to feminism and affirmation of gay, lesbian, bisexual and transgender people.
4. **The belief that Christianity can be vital without claiming to be the best or only true religion** ... a commitment to support the complete validity of other religions.
5. **Strong ecological and social justice commitments.**...including peace advocacy ...and a passion for environmentalism.<sup>5</sup>

This list indicates that an appropriate response to the numinous can take the form of meditation, prayer, music, dance, painting, sculpture, poetry, social action in the struggle for justice and equality, and rigorous intellectual enquiry. This response is consistent with the emerging view of what the term 'GOD' might mean.

### **Naming the Un-nameable**

English-speaking Christians have always named the creative energy that formed the world and continues to be involved in its life 'G-O-D', but as Eckhart Tolle writes "The word God has become empty of meaning through thousands of years of misuse. By misuse, I mean that people who have never glimpsed the realm of the sacred, the infinite vastness behind that word, use it with great conviction, as if they knew what they are talking about. Or they argue against it as if they knew what it is that they are denying."<sup>1</sup>

However, for two thousand years of mainstream Christianity, God as a symbol has always represented existence itself, life itself and when progressives talk about God they acknowledge that they are encountering this mystery. All statements about God are statements about people's subjective *experiences* of a presence beyond them, which they call 'God'. And increasingly these experiences are being expressed within the church in a pantheistic way that would have been impossible in the past.

### **Process thought**

Twentieth century progressive Christianity may have been influenced in part by the Process philosophy of *Alfred North Whitehead* (1861-1947). Whitehead's thinking should be familiar to members of the Society. He describes everything in the universe, God, humans and rocks as a single type of reality in motion – in the process of *becoming* – where the physical universe and the unknowable Source are two poles of the One, God being immanent in everything but not limited by things.<sup>6</sup>

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<sup>5</sup> Abridged from *Grassroots Progressive Christianity - A Quiet Revolution* by Hal Taussig  
<http://www.sdc.unitingchurch.org.au/WestarProgressiveArticle.pdf> accessed Feb 2008

<sup>6</sup> *Catching Water in a Net: Imagining The Divine* by Val Webb, presentation for Centre For Progressive Religious Thought, Canberra May 2006

Each emerging event in this Process is influenced by previous events, and has an ‘initial aim’ which he identifies as *Divine Lure* or *Divine Persuasion*, suggesting optimal possibilities for each new moment. Becoming events are not ‘predestined’ to accept this Divine Persuasion but are urged towards this optimal choice for transformation.

When we accept this Divine Persuasion in each new event, we are then ‘in process’, moving on to richer experiences and becoming ‘more like GOD’.<sup>7</sup>

In Whitehead’s model the whole universe contributes to the emergence of each moment of experience, and in each moment we experience the impact of past experiences, both positive and negative, as well as the impact of our moment by moment decisions. Some religious traditions might call this *karma*.

### **Reaction and the way forward**

So why has it taken so long for this quiet but persistent aspect of Christianity to assert itself? Certainly the reaction to recent right-wing governments and the rise of fundamentalist militarism has had much to do with it. The narrowness and negativism of the religious right, whether of Christian or other religions, has inspired others to witness openly to their progressive faith. But it is far more than just a reaction to the rampant right.

The new environmental awareness has engendered a growing appreciation of our interdependence with each other and the Earth we inhabit, and the advance of science has provided a vastly more complex account of reality which highlights our interconnectiveness with the cosmos at all levels.

Ideas that were primarily the province of philosophers and theologians for centuries are now coming into the churches and homes of ordinary people through the courage and integrity of a new breed of leaders who have in the past found no comfort in the Church, but have now found the courage to take up the challenge of change.

Encouragingly, recent indications are that in spite of the ever-visible surge of fundamentalists, especially in Africa and Asia, present growth in the Western world seems to be on the side of liberal thinking churches. Of course, the future success of this progressive movement will be dependent on education and freedom of thought and assembly.

Unfortunately, these are not always the conditions in those countries where conservatism flourishes.

### **Conclusion**

A new and exciting possibility of religious dialogue is now emerging among the world’s people - not just a dialogue of academics and intellectuals but a reaching out by ordinary people of many backgrounds to a new understanding and to each other, in a genuine desire to reconnect on the issues which matter most. It only requires that we are introspective enough to examine our basic assumptions, humble enough to accept our shortcomings and willing to engage in open debate as equals.

We do not know what the future of humanity may be but we know that our past has been largely shaped by our beliefs and it is out of these beliefs that we have acted. This latest development in the history of religion is a challenge both to the established churches and to other quasi-religious or spiritual organisations. This re-emerging or ‘progressive’ movement may well help to shape the way forward, and the challenge is the same for all of us, whether we call ourselves spiritual or religious or non-religious – how each individual takes his or her place in this development in the world psyche may well help to determine the future of humanity.

*Mervyn Haines*

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<sup>7</sup> *Like Catching Water in a Net: Imagining The Divine* by Val Webb, Continuum, New York 2007, p219-220

**The following note was clipped from a letter to the editor in the November/December issue of *Philosophy Now* from Delton Hedges of Tasmania**

...Speaking of philobabble, I'm reminded of -another of Professor Taylor's influences, Michel Foucault. According to Daniel Dennett, John Searle asked Foucault why he was so hard to understand in print when he was so clear in conversation. Foucault responded, "in order to be taken seriously by French philosophers, twenty-five per cent of what you write has to be impenetrable nonsense." Dennett coined a term "in honour of Foucault's candour" to designate this tactic: *eumerdification*. ...

**And from the Look for Yourself Conference, a reminder that it's not just a problem for French philosophers...**

Spiritual authorities  
Are known for spouting twaddle.  
Still one must respect them --  
It's a damn good business model.

*Jim Clatfelter*

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## First "headless" experience - getting beyond the "either/or" by Carol Dent

*I lifted the following contribution from the No-Facebook site and reprint here with Carol Dent's permission. I was particularly interested in her report for a couple of reasons: first, because it matches so closely my own first experience and secondly, because it contrasts so strongly with the more common 'so what' response, which led to my survey of why some do and others don't find the experiments illuminating. See NOWletters 132 and 133. Carol's self description from her Facebook as follows: Mad yacht gypsy, mountaineer, ex senior manager. Favourite archetype: "student" or "adventurer". currently enjoying an extended sailing trip (now in the Med.)*

Hi all, I sent this to Richard but wanted to share it here..

I've only just encountered the headless way..it's an amazing thing to have discovered, especially given my past experiences of encountering the boundless space, and the changes in view I'm just going through.... I've had a very slow internet connection over the last few days; so slow that web pages sometimes take a couple of minutes to load. The www.headless.org site has been no exception. Interestingly, as the page loads, instead of the top tabs reading "Home", "Douglas Harding", "Experiments" etc., in the brief moments before loading properly, they all read "home". And that's how I feel just right now. I have found "home". All my remembered life, I have had glimpses of the eternal boundless space, but, paraphrasing Eliot, "I had the experience but missed the meaning"

... ..Climbing in the Welsh mountains, poised on a rock face, my boundaries dissolve and I am one with the universe. Every small plant, the sky, the rocks, are glorious and detailed, glowing with light and I am not separate from the sky, from the mountain goat who springs through the mist, from the misty valley below

... ..Walking up a valley in the Wiltshire downs one spring morning, suddenly it's as if someone has switched on a glorious light I have never seen before. I am nowhere but everywhere. The spring flowers glow, the sky is a heavenly azure blue, bird song is the most delightful sound I have ever heard. I am not separate. I am the world, the universe.

...In church on Easter morning at dawn, under flickering candles. Instead of reading a sermon, Robert decides to fling open the doors and we sit in silence listening to the sound of a solitary blackbird. I am no longer "me", the identified me which is within this parcel of flesh and bone and skin. I am everywhere. I am unbounded space. The sounds of the bird arise from within the space and fade and rise again in a glorious ripple of notes and silences. ...In a retreat centre in Bleddfa, doing the washing of the feet meditation. I am transported. I am not me, I am Mary washing the feet of Jesus and knowing I am going to lose him. I am in that eternal boundless space but full of the grief of the world. In literature, certain things have moved me and stayed with me for reasons I have never been sure of. At school, I particularly loved Edward Thomas' poem : "Adlestrop", with its simple and elegant description of those timeless moments. Similarly, Eliot's Four Quartets (for reasons which seem obvious now) and that glorious line in Kahlil Gibran's "the Prophet" which reduced me to tears when first encountered: "For that which is boundless in you abides in the mansion of the sky, whose door is the morning mist, and whose windows are the songs and the silences of night."

At one stage in my life I even longed for death. When confronted with cancer, I spent quite some time contemplating what death would be like, and far from finding it terrifying, eventually came to the point where death to me would be a reunion with the glorious boundless space. In my meditation as I "died" I felt myself distributed in particles of golden light back to join with the infinite, deep and tranquil unbounded space. Like a cosmic orgasm. On "return", back to my body, I felt immensely sad and full of longing. Why did I have to spend more time away from this space? Why spend more years in my earthly body, when I could be part of the unbounded eternal space? All these experiences which came unbidden have been transitory. I have revelled in the feeling of boundlessness, but know it will fade and I will be left lumpen in my solid and all too fleshy body, sad and full of longing for these glorious experiences. And as I think about them now, they have also all been experiences of

losing myself completely in the boundless space... I no longer am "me", but the boundless space (but if so, who is recognizing the experiences?).

I have, for the most part, conceptualized it as an either/or. Either I am "me" in my body, or I am the boundless space. The only real experience of anything other than this has been in Tantra practice, when I have had the experience of being both the boundless and infinite glorious universe surrounding me, and also at the same time, me. Shakti and Shiva, the giver and receiver, both at the same time... being in my body, and being the infinite space surrounding my body. Quite a glorious, but again relatively transitory experience. Last week, by complete accident (or is anything ever a complete accident?) I found a link to the Headless Way website. It sounded quite whacky... but being a fairly experiential person, when I read the word "experiments", and knowing I had some idle moments I decided to give them a go. Exercise 1 - the pointing exercise. I point at the walls of my boat, at the table, at my knee, at my hand. I take in the shape and form, the edges and boundaries and the space between. I really look. And then I turn my pointing finger towards myself, towards my eyes. I feel my eyes going cross-eyed, trying to turn my eyeballs backwards to look at myself. Then.. WHAM.. I'm looking into unbounded space. I am unbounded space.

I jot down these notes as I look: I see.... like.....amazing..... inside me is unbounded space, the universe. Infinity ( just like the tantra experience of expansion when we did the erogenous zones massage). I am both the person looking and the unbounded space, the looker and the being looked at at the same time. Shakti and shiva. Clear mountain stream clarity, infinite, but not cold, the universe... I find I can access this unbounded space at will (although it takes some conscious choice to do so, and as yet difficult to combine with everyday life). It is no longer an either/or- its an "AND". Fantastic! I am me as my body and physical being, AND I am the unbounded space. I do not have to chose, or long for the unbounded space, or regret I am in my body. I can look inwards and see myself as unbounded space, and outwards and there I am in the physical universe. I can move at will between these perspectives. I am full of joy and calm and peace.... Last night I drew out a Goddess card. The goddess I chose at random was "Maya"; lifting the veils of illusion. Quite..... Yours, in quiet amazement.

*Carol Dent*

**Freedom from Nishitani's *Religion and Nothingness*—SUNYATA AND HISTORY P285**

By freedom, we meant the true freedom that is not simply a matter of freedom of the will. When freedom is viewed as residing in the operations of will power that man is conscious of within himself, then it is already a freedom reflected on the field of self-consciousness and hence transferred out of the home-ground of freedom itself. Freedom as it is in itself is not simply subjective freedom. Subjective freedom, which is the cornerstone of so-called liberalism, is not yet rid of the self-centered mode of being of man himself. True freedom is, as noted earlier on, an absolute autonomy on the field of emptiness, where "there is nothing to rely on." And this is no different from making oneself into a nothingness in the service of all things. It is this that sets it apart from the freedom of atheistic existentialism expounded by Sartre and others.'

The same applies to equality. True equality is not simply a matter of an equality of human rights and the ownership of property. Such equality concerns man as the subject of desires and rights and comes down, in the final analysis, to the self-centered mode of being of man himself. It has yet to depart fundamentally from the principle of self-love. And therein the roots of discord and strife lie ever concealed. True equality, on the contrary, comes about in what we might call the reciprocal interchange of absolute inequality, such that the self and the other stand simultaneously in the position of absolute master and absolute servant with regard to one another. It is an equality in love.

Only on the field of emptiness does all of this become possible. Unless the thoughts and deeds of man one and all be located on such a field, the sorts of problems that beset humanity have no chance of ever really being solved.

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## **My Major Usefulness to You is Probably The Failures I have Made in My Life from Greg Campbell**

*A page from Greg's latest book, now in the pre publication phase.*

Whenever I am invited to speak publicly I always mention early in the talk that I consider myself to be a failure in my life. If there is sufficient bonding between those assembled and myself I continue on to describe the major mistakes I have made. It occurred to me that this could be useful to do here on this page which has to do with my biography.

In an attempt to summarize I would say this: the single most disastrous mistake I made was the failure to see that if I ignored the Staggering Shadows of my Parents and Step-Parents (*which caused my Sister and I such life-long Suffering*) then in my ignoring I would be helplessly doomed to repeat their failures. In other words, I did as countless other young people do -- I assumed that my very deeply held good intentions to **not** live my life as they all had lived theirs was enough to ensure my life would be healthy. There is a Natural Law which says: *if we refuse to heal early wounding we will unavoidably pass that on to others...*

My second disastrous mistake was a *Deficit in my Self Understanding* which prevented me from seeing that we men never become authentic as Human Beings until we have submitted our selves to some form of *Profound Initiation* or *Rite of Passage Process*. The fact that this critical *Deficit in Self Understanding* is present in the majority of men only supported me in my own delusion of super human personal power -- a delusion widely present in immature men. Where ever most men have not completed a *Paradigm Altering Initiation into Adulthood* the political situation will tend to become ever more hopeless -- exactly as we see today. In other words, there seems to be yet another Natural Law: *in all societies where truly mature men are a minority there will be ever increasing chaos...*

Yet in spite of my tragic failures I was able to finally discover what to me seem to be easily among

the most important discoveries possible:

**Psychologically speaking, We all survive our Deaths;**

**Spiritually Speaking, One Source gives "Birth" to All Forms and to which All Forms return; Womanhood is Holy; There is *only* God and**

**Our Eternal Context is most simply put -- Love...**

*Greg Campbell*

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## Changing Consciousness or Mind Set to bring about Free Energy Solutions from Barry Hora.

*(This is Barry's introductory message to an email forum on Free Energy which he is coordinating. If you would like to join the email dialogue on this list contact Barry at [bhora@bigpond.net.au](mailto:bhora@bigpond.net.au))*

I am not into theories but I am into conspiracy and it is teaching me not to hold onto belief for there is a lie even in the spelling of that word.

My present interest is "free energy" which I have been asked to talk about at a couple of group meetings so I have started a continuous drafting of notes on the subject which I am going to keep sending out to all interested, with the aim of sharing information. Especially with regard to consciousness change, not so much as to be adding to but keeping it as simple as possible. You will notice I have not yet started to list references on free energy technology.

### RENEWABLE or FREE ENERGY.

Will help and improve the environment, help stop starvation and poverty.

While we have a mind set that assumes we require; outside groups, organisations, corporations & governments (food / water, transport / power) and that we support these establishments, free energy will not happen.

Government of the people, by the people, for the people needs your participation and not your need.

I approach free energy in 3 ways: technology, consciousness (mind set) and change.

1. Technology\_ is here now whether it be 'Cold Fusion', 'Thermal Energy', 'Hydrogen chemistry', or 'Zero-point (vacuum) energy'.
2. Consciousness. We have enormous power, but it's only available WHEN it is SHARED with your neighbours

The way we live at present, our culture, common consciousness, our *beliefs* are coming from a lie.

The Conspiracy of the Five Senses and The Monkey Mind.

The conspiracy of duality, manifest in the concept of the "objective observer." The dualistic principle that the observer is separate from the observed. As Krishnamurti would say "*the observer is the observed*".

Again Krishnamurti asked!

*Why this consciousness, which we are, why has it become what it is.*

*Each one of us thinking that our consciousness is ours.*

*Is it your consciousness?*

*Or the consciousness of all humanity— common consciousness.*

When the consciousness of our present mind set changes, free energy technology is waiting.

3. Change will come from our sharing, our togetherness, our “ONENESS”.  
We are, you are, I am— the world.

Krishnamurti \_ *You are the World. The Reality is that we, as human beings, are the rest of mankind. We are all one. Can we move from there?*

With a total understanding of our oneness we can move/talk together on “Free Energy” or any other subject.

Krishnamurti pointers when we ask: what are we to do?

- *Analysis is a dead process. Observation is not.*
- *Discover whether the observer, the analyser, is entirely different from the analysed.*
- *Or whether the analyser is the analysed and therein the ending of conflict.*
- *Your relationship, just to observe the quality of that relationship.*
- *Is it attachment? Has it a motive?*
- *If there is a cause, cause means pressure, a motive which is a movement of intention, consciousness or not, that which has a cause must inevitably end.*
- *CAN HUMAN BEINGS LIVE WITHOUT A CAUSE (motive)?*

Attending could be the helpful start of the sharing. When we come together in a dialogue, in paying attention to the motives, ruling love can be observed and allow us to move on in a creative way.

To be continued

*Barry Hora.*

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**Colin Drake reports the publication of his latest book:**

**HUMANITY, OUR PLACE IN THE UNIVERSE - THE CENTRAL BELIEFS OF THE WORLD’S RELIGIONS**

**Examines how the five mainstream religions conceive of ‘our place in the universe’ by considering their beliefs concerning: God, the creation, the nature of man, the purpose of life and the afterlife.**

[www.nonduality.com](http://www.nonduality.com)

## **Meetings**

Academy of the Word Seminar Programme Dr Alex Reichel (02) 9310 4504 – 2<sup>nd</sup> & 4<sup>th</sup> 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](http://www.TSsydney.org.au) Email: [contact@TSsydney.org.au](mailto: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. 1<sup>st</sup> Sunday, 2 to 5pm, Room MR B311 Level 3, CAE Bldg. 253 Flinders Lane, Joan Deerson (03) 93862237

Andrew Cohen Discussion groups – Sydney 1<sup>st</sup> Tuesday in the month-3<sup>rd</sup> 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

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