

# War and Peace and War and *Peace*

**A fresh and challenging look at the concept of peace**

**by**

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The central point in these notes is that the way we understand the concept of peace, is problematic. The processes and structures which are associated with the concept simply do not bring a cessation to war. Is it possible to outline this problem in a constructive way and set in motion a new consciousness for mankind, of what peace is? Can we possibly move out of the destructive war - peace - war cycle in which we seem to be helplessly enmeshed? Even if we can't, I believe we could do better, a lot better. I suggest in the essay, several basic approaches to doing better. First we must look at what is going on right now from as many angles as possible. Secondly we may need to step aside from all this, from the violence and from the non - violence. Are there steps that we can take, and take right now which will not set up a duality and thus resistance and thus all the rest of it? My final point and the final in the notes is probably the most important. This is my enquiry into these things. Can you start your enquiry?

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War and Peace and War  
and *Peace*.

David Allan.

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

J. Krishnamurti, On Nature and the Environment<sup>1</sup>.

A man of peace is not a pacifist; a man of peace is simply a pool of silence. He pulsates a new kind of energy into the world ...

He is not against war, because to be against anything is to be at war.

Osho, Zen, the Path of Paradox<sup>2</sup>.

“... I like inconveniences.”

“We don’t,” said the controller. “We prefer to do things comfortably.”

“But I don’t want comfort. I want God, I want poetry, I want real danger, I want freedom, I want goodness. I want sin.”

“In fact,” said Mustapha Mond, “you’re claiming the right to be unhappy.”

“All right then,” said the Savage defiantly, “I’m claiming the right to be unhappy.”

A. Huxley, Brave New World<sup>3</sup>.

Introduction.

I started thinking about writing this on the lead up to the Iraqi war when the flurry and scurry of the “United” Nations was under full steam and the demonstrators were demonstrating with great noise and enthusiasm. To be disturbed and frustrated at this time with the Bush-Blair-Howard triumverate was one thing but to be also disturbed by the opposition to this was another – an indication perhaps, that I should attempt to put pen to paper – where to start?

War and peace lie within human consciousness but not within human intelligence. War and peace and war

are on one line;

*peace*

is not on that line.

War occurs because we are on the other line, the other path, the war path. The and of “and *peace*” is not so much a conjunction as a disjunction. As such it serves to place *peace* in another, quite different state or condition from peace. The latter is a phenomenon which suffers from a most unfortunate evolution to its present form. *Peace* is not of that ilk. *Peace* is not subject to evolutionary processes. It is ... as it is.

The peace of war and peace is not related to the *peace* of the second line. The peace of the first line is essentially ephemeral, transient, the space between two wars, or a series of wars, or something viewed by a number of nations, or parts thereof as they stand in the sidelines, impotent, while a myriad of “little” wars spin in horrible destruction around them. This peace may be called, *reaction* peace. It is a reaction to war, which in turn was a reaction to the period of previous pseudo-peace. Sometimes that reaction is very direct as in the Second World War being more or less a direct reaction to the First World War, a continuation of the First World War. Sometimes it seems to just sort of appear in front of us, released like a Jack-in-the-box, a reaction to pressing a trigger, as for example the American Civil War or the First World War. The trigger is the previous peace, the so-called peace. Either way the war is a continuation of politics by other means. On the other hand it might be a continuation of culture by other means, or the means by which culture and what we call civilisation, are continued.

The U.N. and its “Security” Council are structures which act by reaction. The reaction is confined to the first line, to attempts to break the bonds of war-peace-war and take out the piece called peace and sequester, protect, and nurture it. To do this they repeatedly try to use something called, a

peace-keeping *force*. All this uses up enormous amounts of energy, all types of energy – except of course the type of energy referred to above in the quotation from Osho.

Action peace is a quite different species, living, or I should say not living at present, in another domain. Action peace arises from the pool of silence. Action peace arises from an understanding of the “what is”. When this is understood the energy will be available to solve the problem of tyrants and terrorists and those who, having a superb propaganda network at their fingertips, are free to label others in this way, and convince us to engage them in the war-peace-war paradigm which keeps them in power in a most extraordinary stable way. Of course, to the others, *we* are the others.

Let me express these things another way. I suggest that the difference between war and peace and *peace* is this – we are at war when somebody important says we are at war and we are at peace when somebody important says we are at peace but when we are at peace we are not at *peace*. *Peace* is not a position or a point in time, thus we cannot be “at” it in any shape or form. When we are not at war and not at peace and not at *peace*, we may be with *peace*, full of *peace*, or *peaceful*. When we are full of *peace*; *we are peace*. When we are at war or at peace, we are perhaps, full of confusion, conflict, and even fear. Caught and immersed in this blend we are not likely to see, very clearly, what we are doing, or to hear very clearly, what we are saying.

#### Jousting and Other War Games.

When we have a hard look at it, what is this peace, the peace of w-p-w? It is a huge ecstatic crowd dancing and singing; it is a declaration, a cessation of the firing of guns (we hope); it drifts into doves, and angels in the sky and fat little boys floating there with wisps of cloud around their genitals. At this level it is not of this world and only possible at death, something we have to earn by sacrifice. The monument and symbol of peace, (if that is what it is supposed to be) at Stalingrad, scene of what was possibly the most vicious fighting of World War II, is a huge stone angel clutching a sword on a hill close to heaven. Thus we may turn to the dictionary.

In almost all cases a dictionary, thesaurus, or other word guide are useful in helping us to use a word accurately and correctly. As regards the word “peace”, this is not the case. The mind, in an ongoing interaction with chronological time, has produced this concept. Next that same mind has managed to trap itself in the deceptive, perplexing, state it has produced. Dictionary meanings of peace are along the lines of, state of tranquillity, freedom from conflict, period of harmony, freedom from fear. Where is this state? When was this period of freedom from conflict and fear? On such matters the dictionary is silent. Was there perhaps such a period in the dim and distant past, before the written word, before dictionaries, before signs and symbols of defence and fear which are all too obvious in archaeological investigation? I am not sure, but if there was such a period we have long since lost sight of it and *as we do not know what peace is, it is little wonder that we cannot achieve it!*

What we have done in fact is to develop a language of peace which has many distortions – “crusade”, “holy war”, (the perfect sacred killing field) “Salvation Army”, “peace corps”, “The Nobel (explosive) Peace Prize” and so on. Such linguistic acrobatics indicate that we live, apparently with no discomfort, in the “natural” blend of w-p-w. The language of *peace*, such as it is, is much more subtle and fragmentary. Let us give our attention not so much to a new outpouring of words, but simply to *peace*.

As there are a large number of bits and pieces of war in peace and some bits and pieces of peace in war it is appropriate and necessary to view war-peace-war as one continuous entity, a continuous dynamic chain reaction. To go on living with the misunderstanding or popular illusion of peace greatly stifles any progress towards real peace. In addition it is highly dangerous as recent events have shown. Gap peace has been impregnated with war in many, many ways. Generally we don’t notice this; we take this state of war-peace-war to be the natural and inevitable state of mankind. Generally we believe the dictionary even though the evidence to the contrary is falling out of the trees, or more accurately, out of the skies.

The matter of peace in war is taken up later in more detail, however, it is appropriate at this point to mention one example of peace in war, or perhaps just utter confusion surrounding the whole thing. With regard to France in particular Weber states with reference to the first eight months of the Second World War, “A nation is often more at peace when it’s at war. But the phoney war was accompanied by an internal peace that was just as phoney.”<sup>4</sup> The phoney peace to which he refers is of course no more or less than an extension at a more obvious level of the phoney peace which existed before the start of the phoney war.

In medieval times there were very frequent wars. They were nearly as frequent as they are today! Between times certain tournament centres had been established in a range of sites in Europe. Off the knights went on a chivalrous pilgrimage of jousting, that is to say mock war ... but mock war is, I suggest, de facto mock peace and behind it, is all the psychology of war, especially inner conflict

and confusion. The inner conflict of each knight and the inner conflict of all around him acting in support of the tournament, the tilting ... towards war.

In another part of the world at about the same time other knights, the knights of bushido (and apparently, other knights and masters, in Asian countries other than Japan) were developing their own codes and strategies, as well as their own weapons, including parts of the body. In our present state such martial arts and its secondary industry of martial arts supplies, there is a perfect fit of these practises and the never-never of war-peace-war. There are about 400 martial arts “academies” listed in the Yellow Pages for Melbourne. Some of their names, and most of their logos and images do not suggest that they are offering apprenticeships for ushers in the local church. War-peace-war is not something passive that exists somewhere away in the back burner of the writer’s mind and of society in general. It is a living daily compelling force which can for example, be accessed and played out in kick boxing and in any other of the myriad of disciplines of martial arts in which one may learn self mastery and harmony – that is to say it seems, *martial* harmony.

Of course the latter day samurai, knight, or gladiator, can engage in a mock of mock war on a bright screen without being in danger of getting anything worse than being mesmerised. When he is finished with that game he can switch off and move back to the mock peace world he actually lives in. As far as gladiators are concerned it can safely be said that the ancient Romans, the forbearers of our civilisation, “elevated” the spectacle of war and peace to its ultimate level (the Christians and the lions were only a bit of warm up introduction to the main event). The Romans were quite up front in admitting that their empire could only be maintained by a combination of war war and peace war. Nowadays we prefer to put a bit of a spin on all this. Pantomime wrestling, a sort of modern hideous re-interpretation or fantastic fantasy, is an excellent example of the “creativity” of the spin industry. It is far more absurd, or absurd-nasty, than the good old Christmas pantomimes. At one level we can clearly see the status and condition of both the 21<sup>st</sup> century Roman gladiator in the arena, and the 21<sup>st</sup> century Roman crowd. On another level it provides a clear view of 21<sup>st</sup> century w-p-w.

The borderline between rampant lawlessness, a not uncommon state in some parts of the world, and outright war is quite foggy in many instances and blends in completely in terms of those parties who operate with the blessing of some recognised authority. Guerrilla warfare may go on for decades. The massive expenditure on armaments in our modern period of war-peace-war and the sabre rattling which goes on throughout it all, is of tremendous significance in giving a clear understanding of war-peace-war and *peace*. The aircraft carrier, with all that can be packed into it, is far and away the most effective sabre and the most dangerous one that was ever rattled, but modern technology has produced a huge range of poor man’s sabres. As we are all aware, it is a small step between rattling and drawing out of the scabbard.

More recently the uniform mania of w-p-w has calmed down somewhat as fashions have changed and as camouflage was recognised as being functional rather than cowardly. Prior to the First World War persons of rank, power, and royalty, had all sorts of incredible gaudy outfits and were made, (made themselves) honorary seniors in the “best” regiments, including at times the best regiments of other powers which in turn could become their opponent in war. This did occur on at least one occasion, an honorary on each side being opposed by their own regiment. These days uniforms are of two types, battle uniform and dress uniform (outer and inner camouflage). It is not uncommon for national leaders and their oligarchy to wear one or other on all public occasions. In countries like Australia the Prime Minister, to emphasise again his and our, total commitment to w-p-w, is regularly seen in the company of military personnel in uniform, especially senior ranks in dress uniform, albeit toned down somewhat from the Household Cavalry, or the pipe band of the Scots Guards. (There is one such senior Australian officer who does not seem to possess any civilian gear whatsoever.)

In addition to all this, civil ceremonies such as the swearing in of a new Governor General becomes a quasi-military ceremony with troops, band, and in the case of at least one incumbent, a full chest of medals ... on parade ... and what about the twenty-one gun salute, a salute in honour of w-p-w! What is the purpose of all this? Of the ubiquitous uniform? What are the motives behind all this? What are the consequences of parading prestige and power in this manner?

Another very popular war-peace-war game is called, “We Will Remember Them.” This is played out on the 11<sup>th</sup> November in commemoration, of the end of the First World War. Old soldiers and new boy and girl soldiers dress up, put on their medals, and form ranks, bands play marching tunes, bugles sound, people assemble at the sacred dawn at the sacred temple and a great effort is made to pass the torch on to the child soldiers and make sure they don’t waver in their commitment to war-peace-war. These rituals and ceremonies are great entertainment and very popular with leading politicians who instinctively know their value in keeping all eyes focused on war-peace-war, in which they obviously have a great vested interest. In Australia, being as we are upside down in the world we

commemorate in prime position, not the end of the First World War, but the start of it for Australians at Gallipoli in 1915.

When we remember we don't generally remember the All Quiet on the Western Front, we remember something we call, "their sacrifice" and thus we may detach a piece of something really tragic and give it qualities we value, especially the quality of being sacred. Being sacred it is safe, it is beyond question. So, we remember them then we forget them, then we remember them again next year. However, even if we remember the slaughter, the misery, the destruction, and young lives cut short, whether we remember them for 364 days a year and forget them for one day or the other way round, the whole thing will not stop, or even slow down. No amount of this sort of reaction will prise the links of w-p-w even slightly apart. In fact this reaction is really a bit of added tungsten to such links. *Peace* is not in the same ballpark as these theatricals.

In 1945 I was in Glasgow, Scotland, when the Second World War came to an end. I was just a boy and we collected scrap wood to make a huge bonfire in the street. There was a great outpouring of relief and jubilation but apart from this I didn't *feel* any different and I didn't detect anybody else feeling, in any deep way, any different. Perhaps I was too young. Little did we know as we collected the firewood that the cold war was more or less under way. This state, which is just another way of expressing w-p-w, lasted right up to about 1990 and placed the whole world under the most incredible direct threat of destruction. Of course the cold war had its boiling over spots in Korea, Vietnam, and Cambodia, and other places and other armed "incidents". Technology has changed the techniques and threat, the methodology of w-p-w, but it has not changed its basic nature from the days of jousting.

Is our security really better than it was in the days of clubs, shields, and castle walls and those who hastened to get behind these walls on point of alarm? I suggest that in spite of the massive expenditure and the sophistication of our technology, it is not. The reverse may well be the case. We are not looking in the right place for security.

In 1953 I was close to the front line in Korea when the war ended, that is both sides stopped pulling triggers. Once again I did not feel anything other than relief. We set to, as did the other side, to construct new sets of defensive positions, a little bit further back from the old front line and there to this day the two sides, two massive armies face each other in an armistice, a temporary cessation of direct hostility, a veritable legal legitimate w-p-w, no different really from the where the rest of us actually are. The technical "peace" threatens to become null and void at any time.

Now this matter of how I felt and how I am sure others felt in moving from one link to another in w-p-w is very important because when we move to *peace*, we are going to feel quite different. In addition we are going to think, to know, to appear and to act, in quite a different way. This *peace*, the subject of these notes is not an illusion, rather it is the case that w-p-w is a tragically acted out distortion of our real nature.

From the cold war and its hot spots we moved into the modern period, again with technical innovation. This is the terror period. On the one side there are new terror weapons of smart bombs, cluster bombs, instant massive firepower technically directed, and on the other side there are less sophisticated weapons plus the potential of turning certain techniques and materials into weapons.

In this deadly dangerous w-p-w game, it is extremely important that legitimacy is established through the use of uniforms, the legal structure of the military and of its command and so on, on the one side, our side, the side which is right. All sorts of labels are used to show that the other side is not legitimate - rogue states, fanatics, terrorists, a terrorist being a sort of up-graded super ruthless bandit. The terrorist is irrational, even crazy. The terrorist threatens civilisation.

I suggest that there was something quite discordant, peculiar, almost bizarre, about the war in Iraq. Prior to it a huge schism opened up between the coalition of the willing and other countries who sought United Nations sanction for aggression against Iraq. It is obviously important in the new brave new world that missiles falling on people we don't like, are *legal*.

It is the 20<sup>th</sup> of May, 2003, as I write this and last week the Prime Minister, John Howard, announced that the conflict in Iraq was over. Thanks for that John, had you not let me know I would not otherwise have noticed. Thanks too, to the media who kept me in the picture throughout the whole thing. The main part of the Australian military returned to a great fanfare and the relevant authorities and dignitaries were there to mark the event. Was it just my imagination or was it the case that just a little bit too much emphasis was put on all this, just a shade overdone? Could it be that such emphasis results from the political necessity of showing that *we won the war* and that it was over ... but ... was Australia really, really at war in the first place, or was it just a sort of shooting match, fish in a barrel? Troops went off with weapons and great fanfare. In order to destroy the weapons of mass destruction (which we say they have) we need 80 billion dollars of weapons (of mass destruction?).

Iraq seemed to be at war or at the receiving end of war and chaos on a grand scale. The TV showed the big blitzkrieg to Baghdad; Australia playing the West Indies at cricket; with another great

fanfare the evil Hussein's statue is pulled down and pummelled with rocks, his pictures are defaced. Why not make and market a straw man Hussein and put him on trial and burn him? What about marketing little cushion Husseins into which children could stick pins? The troops return to Australia, dismay and chaos continue in Iraq; Australia starts a series of one-day cricket matches with the West Indies. We win most of these as well as the war; terrorist bombs explode in Riyadh and Casablanca, more chaos.

Another aspect of the terror phase (the terror peace? a terrorist is somebody who has the determination, ruthlessness, and access to real weapons or to make-do weapons which can be used as needed, to eliminate terrorists?)<sup>5</sup> which has more than a trace of "brave new" about it, is the treatment of terrorist suspects at Guantanamo Bay. In this however, one might find more Kafka than Huxley, as the prisoners there seem to be experiencing a process with respect to charges and a trial, similar to Joseph K. in "The Trial." The actual setting of Guantanamo Bay, which doesn't seem to be part of anything, anywhere, is also quite discordant in terms of its whole concept and in terms of the handling of prisoners as depicted on TV. The prisoners have not been charged, or held and dealt with as prisoners of war, following the end of a war because they are not prisoners of peace or prisoners of war – *they are prisoners of war-peace-war*. They are a tragic part of this beyond the laws of peace or the laws of war, beyond the veneer of legitimacy. They are part of a great never-never, of an attempt by any means to impose order on confusion and conflict ... by "logical" means by "rational" men in the world's greatest democracy. They are part of the highway and byway of a huge "should be" – a "should be" put in place by careful arrangement and fabrication.

As I put the finishing touches to these notes the Iraqi war has been over, has been declared to be over, for about three months. It has just been announced in the news that the American forces in Iraq have lost more soldiers in the thing we call peace than in the thing we call war. For the Americans, the peace is more dangerous than the war. It also seems that the number of troops will have to be increased. Perhaps the duration of the Iraqi war as proclaimed by the coalition of the willing was only really another phoney war and the real war only started on the date on which it was claimed it was all over. This matter of date elasticity as regards another war, the Second World War, is remarked upon by Keegan, a student of the history of histories of this war. He states, "... the history of the Second World War not only has no spatial limits, but escapes neat or easy positioning in time. Did it begin in 1939, or in 1931? Did it end in 1945, or 1947, or 1955? Is it really over at all? Obviously the matter of special limits is worthy of consideration. *Where exactly* was the Second World War? *Where exactly* was, or is, the Iraqi War?

What is going on in all this and what we are told is going on, and above all *not* told, is something you really need to consider for yourself. What world are we in? How can we make sense of it? How can we deal with it? Can we *do* anything other than shrug our shoulders and claim we can't do anything?

#### Reaction Peace and Action Peace.

The peace that we know, the interval when our country may not be at war but globally there are many wars (about twenty, I read somewhere recently) while the rest of us stand by, impotent. The peace that is not peace at all is rightly called reaction peace, as is indicated above. It is a reaction which occurs due to the fact that we live in the war-peace-war state. It is appropriate to give further consideration to the point of continuity in war-peace-war.

The end of the First World War was a very dramatic precise event ... at one level. At the eleventh hour of the eleventh month of 1918 the guns stopped firing. At 10.59, it was war, at 11.00 it was peace! However, at 11.01 you would have to have been pretty stupid to stick your head out of the trench as, right up to the last opportunity some troops on both sides were very busy using up ammunition which otherwise would have been "wasted". This war was called the war to end all wars and many people at all levels of society were very determined to achieve this. Thus a great effort of will power was brought to bear at grass roots levels, in parliaments, at the Treaty of Versailles, and in the building of war memorials. So a change took place. Poets, artists, historians, and commentators of all kinds made their contribution all, like the leaders and the law makers, with good intent, with full steam up. However, this enormous drive did not take the world to *peace*, it merely kept all enfolded within w-p-w. The point is that at 10.59 and at 11.00, inner conflict of each soldier and each civilian was left intact. It is the projection of this which pulls triggers. Reaching the peace of the pool of silence is not at all a matter of will power, political commitment, political determination, a grand struggle, and it is certainly not a matter of military power, of shock and awe.

Following the extreme demand for reparations made of Germany after 1918 and the bitter wrangling over this indicates a problem, a deep problem of the new peace. Inwardly there was still seething conflict, a fact that did not go unnoticed by one soldier, Corporal Hitler. Thus the Second

World War was largely a continuation, fairly directly, of the First World War, a reaction. However, I stress again that the reaction is really a reaction to w-p-w.

Other wars don't end so dramatically, and some, like the Korean War didn't end at all! North Korea and South Korea are still technically at war, i.e. legal recognition of the w-p-w state. As there are a large number of United States forces in South Korea, dating back to the war, is the United States also still technically at war with North Korea? There were forces from China in the war supporting North Korea and forces from many countries supporting South Korea – are all these countries including Australia, still technically at war with South or North Korea, and does it matter anyway as a legal w-p-w recognition and de facto w-p-w, as it is, as we are, are pretty well the same thing. Ersatz peace, looked at from any angle or any level, a stretched out reaction in this case, is still *ersatz*.

In the unfortunate pay back situation in Israel we see an apparently never-ending cycle of reaction – immediate reaction – immediate reaction to reaction – and so on. The way out of this as proposed (and again much in the news as I write this) is the road map to peace plan. Here is a metaphor which merits our attention. If this pilgrimage by the parties concerned is successful, even to a limited degree, then that will be most welcome but it is vital to appreciate the limitations of the process. The road map is a concept of what peace should be and is thus not what *it* actually is. The door is wide open to bickering, accusations, demands, and conflict on a huge scale. If the process is eventually successful it can only be at the level of a remedy for a given situation and not at the level of *healing*, deep healing of war wounds and of peace wounds on an extensive scale. At remedy level the pattern, w-p-w, which precipitates war, will remain completely intact.

The metaphor is held fast within the w-p-w paradigm and thus may well lead to a very fragile peace. A metaphor for the process of reaching peace within w-p-w leads inevitably to the end point of a metaphor for peace. The pool of silence is outside w-p-w and is at any rate really a metaphor for awareness. As far as real peace is concerned it is not at the end of any road or pathway. It is right here, now. It is not a matter of travelling to it like a pilgrim, a figure taken from the quest for the Holy Grail, it is a matter of *seeing* it now. The pilgrims on this pilgrimage will have the same problem of all pilgrims throughout all time – they are setting out to reach a destination from a starting point which is actually that same destination!

These should be's of war and should be's of peace are also quite apparent in the phrase “winning the peace” which has been applied to the post war situation in Iraq and indeed to other recent w-p-w episodes. The language of war slips readily into the language of pseudo-peace. The journey on the road of the real map, with all its hazards, the winning of the peace, are activities which suck in enormous quantities of energy. What energy or opportunity is available for seeing?

An example of a piece of peace, or a piece of *peace*, in war, occurred on the first Christmas, 1914, of the First World War. Much to the chagrin of senior authorities in the command centres, troops in the front line, along a considerable stretch, or several stretches, stopped fighting, got out of the trenches and shared Christmas in modest ways. In a day or two they were back at it and everything was back to normal – that is to say, the contrived conditioned state of abnormality and hostility and death. There are some points in this incident worthy of note as one attempts to learn *peace*. The *action* was spontaneous and it was carried out by ordinary people, albeit under the influence of the traditional Christmas message. When one realises that both sides were highly conditioned by a virulent hate propaganda and were infected and enfolded by all of the signs, symbols, propaganda, and atmosphere, of aggression, it is still not a bad effort and it certainly gives a focus on action peace. It is you and I, ordinary people who will bring about action peace, not leaders and their followers. To be a leader means, almost by definition, that one is stuck in w-p-w. At that 1914 Christmas in the trenches, war, fighting, and aggression, was *placed aside instantly*. Perhaps the men apparently completely enmeshed in the w-p-w environment suddenly found a certain untarnished reality, *saw* it, and became it. Perhaps, unlike the example given above, it was not phoney.

Of course the whole thing was qualified, mitigated by Christmas and the next day it was business as usual and care was taken by orders from the most senior levels that there would be no fraternisation in future Christmas days or at any other time during the war. Such acting on *seeing* was made a military offence carrying a very severe penalty. The day after every Christmas day is Boxing day, and at any rate *peace* is far too important to wait in the wings for any special day, any special inspiration, any special gospel.

A gospel can take many forms and the gospel or path of truth of martial arts has been alluded to above. This is, or once was, the higher element of this practice just as there once was a higher element in universities. (If you are a student you will find this impossible to believe!). This element, a moral-mystical transformation is such that the martial arts incumbent would end up somewhat different from the macho-macho man. However, I suggest that such a process would be both complex and contorted

and that it would be very difficult to separate it out from a code of glory, honour, and war. Why would one engage in all this when peace and *peace* are only separated by one short decisive step?

The mystical and quasi-mystical transformation as a way to change to some more important, significant, or sacred state, has appeared time and time again in human affairs. Its many forms include; tribal initiation, Gnostic rituals, Christian baptism, induction into freemasonry, some forms of hazing and so on. Much of this is generally tied to what inductees and many others recognise as secret wisdom. Can one really sort all this out into peace and *peace*? That is a matter for the reader to decide for herself but I suggest that, inasmuch as any such ritual engenders a systematic mode of being, however virtuous, however praiseworthy, however meaningful, and thus spontaneity is stifled, it is not within the context of *peace*. *Peace* is essentially a liberation from the past. Apart from this, will there not inevitably be a massive divisive result from *my* commitment to *my* order or to *my* circle.

The matter of leaders, mentioned briefly above, is worth further consideration. To many in the U.S.A. the war in Iraq must have seemed to be Bush's war, and in the UK to be Blair's war, and in Australia to be Howard's war. (A book with the title, "Howard's War" has already been published in Australia.) However, the problem is not really the leader and his leadership. The problem, or a significant part thereof, is leadership outside of *his* leadership. This is just as well because if the problem was, "his leadership" there is not much we could do about it because we would simply be caught up in a debilitating and exhausting whirligig. In the whirligig we try to deal with the issues; that is, we try to deal with what we have been told the issues are by other persons caught up in the distortions of the whirligig. We have become issue junkies, fed by the media, the eager suppliers and dealers of our hip habit. They deal it out liberally and with complete abandon on websites and in "the news", newspapers, magazines, T.V. news and comment, and in documentaries in which the issue in a slightly guise, is re-hashed time and time again. The real issue is frequently hovering there somewhere in the background. See if you can spot it the next time you see a super-interviewer confronting (pretending to confront?) a super-politician. W-p-w is a common theme but it is invariably presented as war, or peace, or war and peace, by persons highly trained in keeping the pseudo-issues in front of our face. The issue may not be the issue. Perhaps it is just the fix. When we deal with *the issue of issues*, many things may fall into place. The dealers never discuss the issue of issues.

As one possible step in resolving the issue of issues, it can be pointed out that his-leadership is closely attached to, indeed not really separate from the package of, his-followship, his-followers, his-leadership-opponents, his-followship-opponents, and his-followers'-opponents. You and I may be in there somewhere, stuck in this realm of reaction in which we use our mind in a completely mechanical way like the computer it invented. It is really essential that we do not remain stuck down, in reaction and conflict any longer.

What is advocated here is not a paradigm shift but an abandonment of paradigm altogether. Action peace is the condition of moving aside, on the spot, from reaction peace, from the state of w-p-w. It is direct. It is an avoidance of procrastination and intermediaries of all kinds and as such, it may be similar to the directness found in Buddhism. Action peace is a transmission and transference from what comes close to being, or from what deliberately is, a politically planned state of insecurity which pretends with all of its resources, sometimes with good intention and sometimes with all of the tricks it can muster, to be a state of security.

Action peace is not based on "defence" forces (which we have) or "attack" forces (which they have). This act of transmissions will release, instantly, the enormous energy squandered on reaction peace. To understand action peace is to understand who we *are*, our true nature and identity and not something that we have accepted by conditioning, by the process of enculturation. Action peace is the unbecoming of all this, it is learning by unlearning. In this new state, one is not impotent no matter how much power the President of the United States ... seems to have.

Our massive concentration on security is also a massive inflexibility, a reaction at an individual, national, and global level. It is serving to cloud any glimpse of intelligence and is, paradoxically, pushing us towards insecurity. We have become too anxious, tense, brittle, and thus ineffective. It is not that we will drop the ball, rather we won't be able to see it to pick it up. The spin people handle all this like magic. They speak too well; they know the answer, or at least an answer suitable for insertion between two sets of ads. which tell us what is really important in life. They are convincing at a level beyond conviction. The whole thing has been designed to slot into a question-answer format designed to keep everybody in a closed loop. The closed loop is held securely within a *closed system* in which certain kinds of information are more or less absolutely taboo. The massive growth of information technology and the linking of one set of gadgets to another set of gadgets may be smart but it is not intelligent. I suggest it is buzz within a closed system; a distraction which feeds on its own feedback.

The Violence of Non-violence.

In the lead up to the Iraqi war protest and demonstration were at an unprecedented level. It seemed to me that many of the demonstrators and pacifists were in a very agitated state, which was in turn, more or less a mirror image of the warmongers of the coalition of the willing. In the latter case aggression is directed at the Iraqi regime and in the former, at the crusaders against the regime. Apart from the machinations of the United Nations, three levels of protest could be distinguished, those who were against just this war, those who were against all wars, that is pacifists, and those who had embraced the Gandhi concept of non-violence. All three were given media coverage. The latter represents the moral high ground of pacifism. It is pacifism taken beyond pacifism to a whole way of being which was developed by Gandhi as he first responded to a particular injustice and then moved through the other two levels suggested above, in his own life.

According to Chadha,<sup>7</sup> Gandhi was probably aware from an early stage of his life of the ancient Jain concept of absolute non-violence, ahimsa. Gandhi, never a man to do things by half measure, coupled this with two further practises, brachmacharya and satyagraha. The former is a vow and state of celibacy, something Gandhi felt it was essential to achieve for a life of complete service. Complete celibacy was coupled to complete poverty. Gandhi is here reaching back into his own traditions. Satyagraha, "...the *force* of truth and love ..."<sup>8</sup> (emphasises mine) completed his philosophy. In the midst of one struggle he stated to his followers, "We are fearless and free, so long as we have the *weapon* of satyagraha in our hearts."<sup>9</sup> (emphasis mine)

To these interlocked elements Gandhi added a formidable dedication, a commitment at the level of a saint of the highest calibre. His life unfolds as a non-violent crusade against the British presence in India; against Hindu-Muslim intolerance; against the state of the untouchable caste; and against other injustices. All of this is to be carried out by the ahimsa doctrine plus "... the force of truth and love ..." plus his symbol, the spinning wheel, a permanent feature in the foreground. Those around Gandhi, including visitors from the highest levels of society were always made aware of this symbol.

The detail of Gandhi's life, his on-going struggles including some rather peculiar personal circumstances are well known. (I suggest that all pacifists and ahimsists should study in detail Gandhi's life and the decades following it in India before their next demonstration or turn of the spinning wheel.) In the end some wrongs were put right. The British left triggering not so much freedom at midnight as murder at midnight as tens of thousands of Muslims sought refuge in the new Pakistan, or one of the new Pakistans, East or West, and tens of thousands of Hindus sought refuge in the new India. West Pakistan, after an armed struggle became Bangladesh and the threat of war over the disputed territory of Kashmir continues to this day. Gandhi's own life ended in violent murder followed by the execution of his murderers.

In these things many forces were obviously at work and the situation could well have been much worse had it not been for Gandhi's influence. However, a long-term solution has not emerged. Gandhi got rid of the British but the Indians did not get rid of the Pakistanis and the Pakistanis did not get rid of the Indians. The situation, including ahimsa and all that, has all the hallmarks, and tragedy of w-p-w at work.

According to one theory the violence and future potential of violence may be arrested by a counter force of violence, the coalition of the willing. According to another theory the violence, and the future potential violence may be arrested by a counter force of non-violence, the ahimsa demonstrators and the pacifist demonstrators. What is the nature of the Satyagraha weapon? How is it to be used – a missile directed at violence or a massive barrier placed in its pathway? Is Gandhi's theory and practice a sort of non-martial martial art?

Is truth no more or less than paper mâché to be taken off the shelf when convenient and shaped and moulded into a puppet which the puppeteer, the truth leader, the should-be leader, can dress up and place on centre stage? Next, having paid the piper, he makes it dance? If violence and non-violence are each a force, driven by will power, massive concentrated will power, then how do they differ from each other? Any force of good can easily lose its direction. Anything can be a war cry – "Onward Christian Soldiers!" Any symbol can be used for any purpose - what was the swastika before it was the swastika? Any symbol can act to set one's mind in concrete.

Non-violence is the absence of violence and non-violence. It is a stepping aside from all that. It does not exist in thought and the products of thought, mechanical plans and theories but in intelligence. To take this step it is not at all necessary to have a code, a policy, a set of principles, a manifesto, a theory, a doctrine, an ancient book of wisdom, a plan, or a road map. All of these things hinder and delay *action*. In that space and time all sorts of hazards quickly appear and push the goal further away. Thus the achievement of *peace* is much more a matter of unlearning than of learning.

In these notes I felt it necessary to deal directly with Gandhi as it is still the treasured fall-back position of many who oppose war. I do this to avoid generalisations and platitudes even at the risk of

being accused of being against Gandhi. In fact I had long since discarded Gandhi's way. I have nothing to place in its path, but I found it being given considerable publicity in the demonstrations before the Iraqi war. Gandhi set for himself and his followers a very exact set of conditions, beliefs, aims, which I suggest stand in the way of the natural flow of life. When one sees this, and its implications clearly then it is simply lost, irrelevant. There is no effort, pain, or sacrifice, no engagement to win either the war or the peace or the *peace*. I have no argument or doctrine that may confront, that is be used in a struggle in opposition to either violence or non-violence. If this is to be against Gandhi then I suggest that it is not the way we generally use the term.

Perhaps Gandhi stood at a crossroads at an early stage of his life. It seemed to be necessary to him to develop and explore the utility of the concept of non-violence. He tried to develop a force of non-violence which would be greater than the force of violence. Perhaps somebody had to do it. Perhaps the problem is that truth and love just cannot be hauled into the political arena. The concentration of will power under any banner whatsoever, to attain any virtue whatsoever, is something to which we really need to direct attention. Schopenhauer has pointed out that, "Man can do what he wills, but he cannot will what he wills."

#### Ideology: An Omnibus Going Where?

Ideologies are a bit like gambling. The more we fail and it all fails there, right in front of our eyes, the more we want to put our money on the table. The more we put our money on the table, the more addicted we become. We always think we have a better system or will have more luck than the systems and luck that have obviously failed so dreadfully in the past and brought misery, degradation, and war. Like gambling, ideologies seem to be a very permanent and prominent in our psycho-social environment. Why is it so?

In Huxley's ultimate dystopia, *Brave New World*, the matter of acceptance of discomfort is not the only point at which we find the Savage in disagreement with the given power and authority structure. At another point it is noted that he declines to take "soma" the wonder drug of sublime holidays. Thus it is clear that the perfect dystopia has resistance carefully built into it. The Savage's belief pattern is quite at odds with the carefully structured ideology of the *Brave New World*. He is a heretic and his reaction is to oppose. He is ultimately destroyed. In a situation in which control is paramount and complete, why does Huxley build in this element of resistance? Surely the answer is obvious. The *Brave New World* may be a fiction but it is not a fantasy. Opposition is allowed because the system needs stability. The opposite of the system is an integral part of the sustainability of the system. Having promulgated one belief pattern, it has to have another.

It is difficult if not impossible to conceive of an ideology being born, growing and prospering if it is not basically *against* something – preferably another ideology. Thus ideologies exist in pairs or sets. Christianity is a case in point. In its dominant external ugly and artificial structure it is one of the greatest "against" systems that humankind has ever devised. First it opposed traditional Judaism; then the Roman Gods; then, riding the crest of the wave, all forms of paganism, a position it has not relinquished to this day. Through the centuries it stood in stark opposition to anything that moved and to at least one thing that didn't move. Some of western Christianity's more "useful" opponents, were given a category label infidel, others sinner, and others just inferior lesser being. They included eastern Christianity (at times) Islam, Judaism, blasphemers, homosexuals, heretics, women, reformers such as Cathars and Hussites; the conveniently manufactured opponent of witchcraft (you have to be fairly desperate to create the fantasy of an opponent and go ahead to utilise considerable resources to attempt to destroy the object of your delusion) science, especially Charles Darwin (Galileo deserves full marks for being a brilliant scientist and a brilliant scarlet pimpernel) and in modern times anarchists in Spain and communists everywhere. Of course the splitting of the ideology into two legitimate factions is the ultimate solution to the problem so that even though the Reformation precipitated an incredibly fierce round of w-p-w, Christianity remained stable in the face of great social instability. Everyone was either a Catholic or a Protestant.

At an early stage an external God became established in Christianity, plus a rule of morality, plus an incredible welter of paraphernalia and additives making it a political system in which the party you are in, Catholic or Protestant or one of the ten thousand derivatives of Protestantism, is the right one. Truth is right there at its fingertips. Next the political system of religion was pushed to the side of the stage by the political system of politics with its copycat mechanism of a built in opposition. At first the parties in this contest were king and parliament and wrangling went on for many decades. When European kings were finally put in their place the opposition vacuum was filled by the creation of political parties. Thus we now have Her Majesty's Opposition in Australia in opposition to the Government. The latter are the rulers of the current "should be" and the former are in charge of the current "shouldn't be" of this "should be" plus their own secondary "should be." Rotation of power

sooner or later changes “should be” to “shouldn't be” and vice versa. Left is absolutely dependant on right and right on left. Can we say that this is an exhausting pathological arrangement in which peace is understood but *peace* is not understood? Like left and right w-p-w is really, w vs p; p vs w, that is w and p are opposites. Being opposites they are part of the same phenomenon at polar points<sup>10</sup>.

The problem or danger which ideology poses always operates like compound interest and the factor causing this compounding is nationalism. Each nation is an amalgam of belief patterns, large and small and sometimes in virulent opposition to each other and with sections therein having much more in common with a brother section in another nation which is a potential enemy. However, when the bugles sound and the flags are raised and saluted and the anthems are sung, nationalism can be relied on to unite us, and to unite them, and cast the lot into the patriotic inferno.

It is also important to realise that an ideology or belief pattern need not be some huge event bursting onto the screen, like the communist explosion. The little “should be's” of which social capital is a good example also take up energy, divert attention, and as those behind such distortions are generally very vocal, prevent us from having any chance of hearing the silence. It may be noted here that anarchy with its agenda, aims, and invitation to commitment, is just another ideology.

So we can see that ideologies rise and fall, ebb and flow, make alliances, perhaps with their opposite, break alliances, practice witch-hunting, and reject or welcome the new born. This period when a new ideology is trying to make space and gain recognition is particularly dangerous and destructive. We are in such a phase right now. The new tends to be like a hammer against the older and perhaps more durable anvil. Thus the new liberty of the French Revolution was opposed by the old liberty of England and other European countries. (As there were decades of death, destruction and misery at this time, one uses the word “liberty” with some reservation. Really the word “tyranny” would be more appropriate.) Fascism and communism are further examples of the destructive birth of new ideologies hammering away at each other, plus the anvils of democracy and Christianity. Joseph McCarthy's action against communists and suspected communists is commonly called a witch-hunt but care is necessary here as in the original witch-hunt there weren't any witches or any ideology but as ideologies have always got strong associations with fear, the effect and power plays will be the same anyway. The children overboard incident recently in Australia is actually a more precise, though somewhat minor example of the good old witch-hunt at work. There were no children overboard and their parents who didn't push them overboard did not have any threatening ideology. The latest new event ideology is of course the Taliban/al-Quaida pitched against its anvil. On September 11<sup>th</sup> this happened on both the literal and psychological spheres at the one time and one ideology borrowed a piece of another and hurled it at the centre or temple of the other. The anvil has never been the same since.

Principles, the offspring of ideology, are at stake. Of course the reaction is to unsheathe the sword (“He hath loosed the mighty power of His terrible swift sword”) - the weapon, the badge of office, the symbol of liberty, whose name is *Excalibur* and whose wielder, in a mindless disintegration into an extreme form of tense rampant dualism, and into myths and archetypes, is our hero and saviour Bush-Blair-Howard. Where would we be without such heros, such saviours? Where would we be without the U.S.S. *Excalibur* sailing bravely into the heart of darkness, the very centre of the axis of evil?

Perhaps this matter of confrontation is an inevitable result of should-be doctrines milling about in some agitation, this way and that way. However Harding<sup>11</sup> claims that it arises because we do not understand our true nature. Looking out, we see the other having a certain consistency and form and we are conditioned to believe, and act, as if we are just such an entity. Thus we have created an “as if” world (the world of reaction?) and we live our lives this way and never find out who's doing the living. Using terms similar to Otho's “pool” including a reference to the term, “his [mankind's] glassy essence” as used by Shakespeare (in, *Measure for Measure*) he introduces us to another view of mankind.

Harding has devised a series of experiments or procedures through which we may discover *for ourselves* the real world, the “as is” world (the world of action?) He claims that these experiments will readily reveal that in our essential nature we are not this body, not this solid looking material. In realising instantly from the experiments who we “really really are” we will with love, accommodate or have abundant space for the other, the one we formerly viewed as the other, rather than confront or oppose, “ ... I am empty for you. You are empty for me. We are really disappearing in each other's favour”<sup>12</sup>.

If we are serious about *peace* we are going to have to get serious, very serious about ideologies, and their juvenile cousins belief patterns, the vehicles conveying us from war to peace to war, and so on. Instead of this we concentrate almost exclusively, almost with devotion, and like one-eyed Jacks we focus on *evil* men, on good and evil, on saints and sinners, on heroes and demons, ignoring the

forces and pressures around them that are created by the rest of us who may be part saint and part sinner, or not at all appropriately described by either term. Hitler was not really an innovator, he did not create fascism, anti-Semitism, or militarism. The Nazi party was not the first such splinter party in Germany at that time to take the swastika as its symbol<sup>12</sup>.

Parents and teachers and many others continue to feed ideologies to their children (to *our* children as all children in the world are *our* children) as if it were the elixir of life and paying no heed to what it actually is – the dyslixir of life. Whatever liberty and freedom actually are they certainly don't lie within the boundaries of any ideology.

The alternative to dealing with this is to continue our ill controlled ride on the omnibus, some of us perhaps trying to get the driver to steer around obstacles, including a bus coming in the opposite direction, whilst others, convinced we have the bigger bus, favour the head on collision. At any rate the valiant hero driver may well be quite intoxicated and it is surely obvious who is holding out the tray of drinks to him.

*There is no security for anyone on this bus.* The destination is not as has been advertised by those who produced the fanciful brochure. It is in fact running to a programmed schedule on a circular closed route. Are you on this bus? If so please consider carefully how and why you have become such a passenger. It is your choice to stay on the bus or get off. When you get off don't be surprised if the remaining passengers think you should contribute to the cost of their tickets.

Is this bus the kamikaze omnibus?

Awareness.

Thus we can see that war-peace-war equals war. Sometimes we are making the bullets, sometimes we are firing them, sometimes we are getting somebody else to fire them on our behalf, sometimes we are burying the dead, sometimes we are picking up the wounded, who, if they recover can help us to make more bullets. The first step to stop this is to realise what we are doing and to realise it fully and deeply, otherwise we will go on, "... sowing the seeds of violence." This article is largely about this realisation but I trust it goes further.

There is obviously a strong common strand running through these notes. It is that our perception of the environment is that it is *hostile* and that we are a separate entity, born into it but not of it. This perception of western civilization can be picked up clearly at its foundations in ancient Greece and Rome. Following this it has marched along more or less unchallenged through the centuries, by-passed and left intact by large and lesser changes in thought and behaviour. In all this, decade by decade, century by century, it has accumulated till it has come to dominate human affairs completely in our time, the terror time, the time or era of global terror. Perhaps, as more than one sage has pointed out, this is the point at which there may be a revolution which does not revolve back round to where it started because it arises from an inner/outer realisation.

About seven hundred years ago Eckhart stated, "The outward man is the swinging door. The inner man is the still hinge." It is only by a focus on the hinge that we may break the interlocked war-peace-war cycle which has cursed mankind for centuries upon centuries. The myriad pillars of war, and of war and peace and war, the habits, conventions, rituals, beliefs, traditions, myths, incentives, inducements, power-plays and so on, and our dedication to them can also serve to focus our attention on the pointless reaction to the door swinging this way and that way, on and on. We seem to be mesmerised by this outward looking and thus completely unable to look out and in, at the same time, at the same instant.

Let us finish where we started, with Krishnamurti:

A problem is never solved on its own level; being complex, it must be understood in its total process. To try to solve a problem on only one level, physical or psychological leads to further conflict and confusion. For the resolution of a problem, there must be this awareness, this passive alertness which reveals its total process.<sup>14</sup>

This matter of awareness is something you can start to engage in right now, isn't it?

Writer's Note.

In spite of anything that has been said above, these notes are not intended to be a statement to the effect that *I know, that I possess something better than you.* The notes are a signpost. There is a very grave problem. Certainly the signpost is meant to get your attention and consideration but such an aim has to be balanced with over forceful argument, conviction, and the destructive wave of wars that seem to have no end. I am not sure whether or not this balance has been achieved. (Karl tried to write a manifesto; David tried not to write a manifesto.)

The signpost points to, ENQUIRY. I do not mean a lengthy laborious enquiry or deep research<sup>15</sup>. I have already suggested above that we cannot rely on leaders. Thus I mean an individual enquiry carried out largely in a private way and without clamour. In this sort of enquiry it is still useful to exchange with others from time to time, particularly at the start when one is trying to make a dent in one's conditioning. Such an exchange has to be a sharing or it will not escape the "I know" and degeneration into dualism.

The above notes are a result of my enquiry. Are they of any value? Is *peace* really just a pipe dream? ... the result of someone, being in a disturbed state about the Iraqi war and thus allowing the mind to wander hither and thither to no avail.

If you care to tell your friends about these notes or otherwise disseminate them any way you feel is appropriate, please mention the signpost. Please do not get into a huddle and try to start a *peace* movement.

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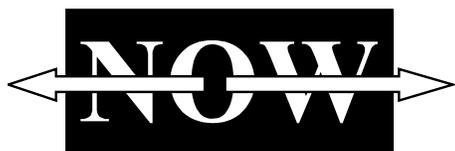
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