

Issue 109 – July 2005

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Next Meeting – 21 August 2005

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Editor's Note,

We were sorry to hear from Art Ticknor that Richard Rose died early this month. I have put the announcement from the TAT website on page 2.

My thanks to this month's contributors and to the organisers of the Philosophy, Science, and Theology Festival at Grafton which Margot and I attended together with three friends. It was another excellent event and I don't know why you all don't go. Make sure you don't miss it next time which will be June 2007. I have said something about the festival in this issue and will include additional notes in future Nowletters.

The good news is that I am hoping to provide details of the arrival of *The 9.15 to Nirvana* in the August issue. It has been a rushed month and I have an uneasy feeling that I have mislaid contributions. If you sent me something during the month or recently, which has not appeared would you please remind me.

Dialogue Meetings – Third Sunday of every month

Harding Meetings – First Saturday of every second month.

NEXT MEETING – What's life about? – Paul Tulip, Saturday 6th August.

The Nowletter appears between 10 and 12 times every year and is a vehicle for news and views about awakening to what is really going on. Contributions from readers are considered the most valuable content so please think about letting me have your thoughts, experiences, discoveries and any responses to what you read here.

Subscriptions: Postal \$15 per annum, Email – Free

Richard Rose

We received this message from the TAT Foundation on 8 July

It is with great sadness that we announce the passing of Richard Rose, the spiritual teacher and author who first inspired SKS founder Augie Turak in his spiritual journey. Mr. Rose died peacefully in his sleep at 5:50 am yesterday morning after a long illness with Alzheimer's.

Over the past fifteen years, thousands of people have heard Augie Turak's "Five Years with a Zen Master" lecture and been inspired by his stories of "Mr. Rose," the dynamic and implacable spiritual teacher from West Virginia. Richard Rose's teachings have been faithfully continued by the TAT Society, and Rose's books, including *The Albigen Papers* and *The Direct Mind Experience*, outline a path of spiritual seeking that has strongly influenced the philosophy of The Self Knowledge Symposium. Mr. Rose's lifelong commitment to Truth and service to others has inspired us all. His door was always open to any serious seeker, and our debt to him is incalculable. Among Rose's many published poems is one that foreshadowed his own passing:

I will take leave of you
Not by distinct farewell
But vaguely
As one entering vagueness
For words, symbols of confusion
Would only increase confusion
But silence, seeming to be vagueness,
Shall be my cadence
Which someday
You will understand.

The following information is copied from the TAT Website at <http://www.tatfoundation.org/rr.htm>

Rose, Richard S., 88, formerly of Moundsville, WV, died Wednesday July 6, 2005 in Weirton's Geriatrics Center. The family would like to express their deepest appreciation to the dedicated caregivers at Weirton Geriatrics Center, Alzheimer and third floor care unit.

Richard Rose was born in his house in Benwood on March 14, 1917. He is the son of Richard V. Rose and Marguerite Orum Rose. He attended St. Alphonsus and St. James schools until the age of twelve when he entered the Capuchin Monastery in Butler, PA. At age 17, he left the monastery to finish his last year of high school at Wheeling Central Catholic. He enrolled at West Liberty State College to study English, then traveled the country taking various jobs in the field of chemistry and engineering.

At age thirty he married Phyllis West and raised three children, Ruth, Kathleen and James. He worked as a painting contractor in the Ohio Valley. He wrote his first book, *The Albigen Papers*, around the age of forty, but it was not published until 1973. Around the same year he began giving lectures on philosophy at colleges and universities across the country. Included among those universities were Harvard, Brown, Case Western, Kent State, UCLA, North Carolina State, Duke, and University of Pittsburgh. Study groups were formed at the various college campuses and students visited Mr. Rose on a regular basis. At age sixty he married Betty Cecil Rose and they have a daughter, Tatia. Since the early seventies he published several more books, including *The Direct Mind Experience* based on his research on direct mind communication which he termed the direct-mind science. He also founded the TAT Foundation, a non-profit educational foundation based on his philosophic teachings.

Creation and Renewed Life from Donald Ingram Smith

Life is ever new. Being awake, every successive awareness brings clarity and quickens an augmentative power. What I see and all that I know has evolved from that unknown – unknowable void; and is traceable perceivable through to its consummate emptiness. The physical formation is the outer, the unreal, transient manifestation, a sort of GHOSTLY apparition of reality.

Are not all ideas, all feelings ghosts, shadows – and being intrinsically formless can assume, take on any form? And like love, being formless can create and flow through and vitalise any substance.

Love is not a cessation of self but a release. We know nothing whatsoever of the ultimate causality, the nature of substance and motion. There is sensible evidence that the known has evolved from the unknown, that like everything else, we have evolved along with our bodily organs from an invisible unknown; that the atoms of our elements are combinations, incorporations what we know as matter and energy (which are) just different appearances of a single, infinite unknown REALITY. We human creatures each have our separate, complex form which gives us our fleeting individuality. Our existence is always and everywhere assembled in a vast mosaic of polarities; each single form

being an undecipherable unification of Infinite Wholeness. To date our intellectual discernment of wholeness which has been accepted as “progress” (adding always to the already known) has now been turned on its head, upside down. We have been taking substance for REALITY, assuming mental imagery to be true. Surely our essence is before form and beyond thought.

Here now, for me, comes a fundamental question ‘can thinking change thinking?’

Let us not, once again, replace humanity’s traditional, ideational certainty with another deception, another belief, another mental shadow. Why not begin from zero, from nothing, in emptiness.

Donald Ingram Smith

Harding Meetings – June Meeting from Alan Mann

I summarised the April meeting in an article for the Nowletter. A few issues came up for me after the meeting and I had a brief email discussion with Chris about them on the side. Here is what I said and what he said by way of a note on what he covered at the subsequent meeting in June.

Alan:

Both you and Dave (Knowles) draw attention to the importance of embodiment and that is also underlined in Bohm's 'soma-significance'. So what you and phenomenology and dialogue are warning against are the dangers of the mind/matter split.

Chris:

Yes, dissociation from the bodily life - which (as I was just writing to Dave) - is interactional: affectionate, sexual, social, political, and so on.

Alan:

2) You also pointed to a danger in headlessness of conceptualizing the emptiness, reifying it. At least that is how I read you. Perhaps you were suggesting it might even lead to the denial of embodiment?

Chris:

That sounds right, Alan. In Tibetan Buddhist literature they put it this way: we become subtly attached to the clarity. (Of course, the other thing that's possible is that we get attached to the bliss, but I think with headlessness we need to watch the clarity thing.) There is a step beyond this where non-local awareness is recognised. What we suffer from in the headless approach is a lack of differentiation of the manifest levels of the pure awareness. In this respect, the greatest difficulty that I've seen arise is a subtle one of attributing a 'knower' - albeit a transcendent one - as a kind of 'inner' point of reference. For the essence to function freely it needs to be recognised, but not attributed in any way - like to a 'here' or a 'transcendent' or whatever. Am I with you?

Alan:

3) At another point you mentioned that the phenomena we were talking of were also 'empty'. Taking this point in the light of the first two there is an apparent conflict between what most would understand by emptiness and 'embodiment'.

Chris:

I don't know - what I want emptiness to mean here is: no matter what appearances present themselves, their substance - in the sense of a fixed substance which defines them - will not be found. It's weird: there are appearances, but there cannot be defined a something that they are the appearance of. Which is not to go to the other extreme of nihilism - we can leave the possibility in place that something is going on here. "You know something is happening, but you don't know what it is, do you, Mr Jones." (Remember the Lanka? "Things are not as they appear to be, but neither are they otherwise." So, this "Neither are they otherwise" is where being embodied comes in. We learn to live interactionally, without any ultimate defining something that makes us the individual being we are. We learn to live as process without substance. Weird. I believe this is what is meant by "the patience of the uncreate" in Vimilakirti.

Alan:

4) I suppose that this all turns on what is intended by the word 'emptiness'. That is, does it mean empty as in an empty glass, the VOID, not separated from, capacity, sunyata or what?

Chris:

So, what it means for me is: everything is empty of anything that would define it ultimately, or anything fixed that would give it its identity. This means empty of self-nature - because all things exist interdependently, made up of all

other similarly empty things. In a sense there is only one substance 'going on' here: the ungraspable substance of Reality. And even that is empty of fixed or static or separate self-hood, or it could present as appearances.

[Later amendment: I meant to say that if the ultimate level had any self-nature (in the sense of a static identity of some kind), then "it couldn't present as appearances." ...could not...

This is for a few reasons, but principally because being a static something else, it wouldn't have any possibility of contact to enable it to be an appropriate cause. (A cause has to be able to change in order to bring about an effect. I know that's getting pretty logical... but there you go. :-)]

Regards, Chris.

So that was the background to the meeting which enabled us to look at this question together. I contributed the following quotation of Nishitani which is one of the most eloquent expressions of all this that I have come across.

Religion & Nothingness - Keiji Nishitani – An extract from chapter 4 – The Standpoint of Sunyata p.164

This is why the "natural light" within us was spoken of earlier as the light of the things themselves coming to us from all things. The light that illumines us from our own home-ground and brings us back to an elemental self-awareness is but the nonobjective being of things as they are in themselves on the field where all things are manifest from their own home-ground. It is also the reason why we could say, with Dōgen: "To practice and confirm all things by conveying one's self to them, is illusion; for all things to advance forward and practice and confirm the self, is enlightenment"; and with Musō Kokushi: "Hills and rivers, the earth, plants and trees, tiles and stones, all of these are the self's own original part. "

The field of sunyata is a field whose center is everywhere. It is the field in which each and every thing – as an absolute center, possessed of an absolutely unique individuality – becomes manifest as it is in itself. To say that each thing is an absolute center means that wherever a thing is, the world worlds. And this, in turn, means that each thing, by being in its own home-ground is in the home-ground of all beings; and, conversely, that in being on the home-ground of all, each is in its own home-ground. (As I have stated repeatedly, this relationship is inconceivable except in the nonobjective mode of being of things where they are what they are in themselves.)

To claim, then, that a thing is such as it is, and is really itself, is no different from saying that all things are essentially one with one another and gathered together as a world. This is the "One and All," not as it is contemplated on the field of reason, but as it is comprehended on the field of sunyata. This is, as noted earlier, not simply "being," but being at one with emptiness; and, consequently, it is not an absolute unity abstracted from all multiplicity and differentiation in the world, but an absolute unity on the field where multiplicity and differentiation are absolutely radicalized. It means that an All that is nothingness-sive- being, being- sive-nothingness is One; it means that on the field of sunyata all centers, each of which is absolutely independent, are essentially one.*

(*sive – I couldn't make head nor tail of this word until I discovered the following explanations: 1) A connecting word, in particular a form of the verb 'be' connecting a subject and complement. 2) A thing that contributes extra or contrasting features to something else in such a way as to emphasize its quality.)

Then as our dialogue progressed Paul Tulip produced another gem:

I reasoned thus: just as the paper is the basis for the marks upon it, might not events be contingent upon a never expressed (because featureless) ground? Is the true marvel of Sunday skaters the patterns of their pirouettes or the fact that they are silently upheld? Blankness is not emptiness; we may skate upon an intense radiance we do not see because we see nothing else. And in fact there is a colour, a quiet but tireless goodness that things at rest, like brick wall or a small stone, seem to affirm.

From John Updike's 'The Dogwood Tree (1962):

And yet another from Alan Watts,

The adept at Zen is one who manages to be human with the same artless grace and absence of inner conflict with which a tree is a tree. Such a man is likened to a ball in a mountain stream which is to say that he cannot be blocked stopped or embarrassed in any situation. He never wobbles or dithers in his mind, for though he may pause in overt action to think a problem out, the stream of his consciousness always moves straight ahead without being caught in the viscous circles of anxiety or indecisive doubt, wherein thoughts whirl wildly around without issue. He is not precipitate or hurried in action, but simply continuous.

The next meeting is on Saturday 6 August and will be led by Paul Tulip who is going to take us on an enquiry he has entitled 'What's life about? An investigation based on some ideas from - the Zen Master, Alan Watts, the first existentialist, Soren Kierkegaard, the psychologist Ernest Becker and Ourselves.

The following quotation turned up on the Lookforyourself conference during the month and provides a neat connection between the above and what follows below.

"A human being is part of a whole, called by us the Universe, a part limited in time and space. He experiences himself, his thoughts and feelings, as something separated from the rest a kind of optical delusion of his consciousness. This delusion is a kind of prison for us, restricting us to our personal desires and to affection for a few persons nearest us. Our task must be to free ourselves from this prison by widening our circles of compassion to embrace all living creatures and the whole of nature in its beauty."

Albert Einstein

What the bleep do we know from Alan Mann

I heard enthusiastic reports about this film when it first appeared in the USA over a year ago. It has been showing in Sydney for the past few months. I looked forward to seeing it when it arrived in Australia. Margot and I saw it a few days after it opened, about two months ago. Then, last week, a number of friends who'd caught up with the film asked me what I thought of it. I was surprised to find I could hardly remember a thing about it. So why had something I'd awaited with keen anticipation made such a small impact. I decided to go and see it again to find out. Was it operating at some unconscious level, had I repressed it's message or wasn't there anything there to repress, forget or remember?

First of all, the film has been hailed both as a magnificent breakthrough in film-making and dismissed as complete rubbish by reviewers world-wide. It involves a series of illustrated commentaries from distinguished scientists and the enquiry is carried through by means of providing an exploratory role for the heroine, a gifted photographer with a speech impediment. The film opens with a pronouncement that establishes a foundation for the theme, which is the quantum reality which beckons, *'In the beginning was the void teeming with infinite possibilities one of which is you'*.

So this possibility got out his pencil and made a few notes. The second signal was how far short of our potential we fall due to our commitment to our world-view. Our acceptance of a life perspective which is usually nothing more than accumulated conditioning as opposed to 'enjoying the world aright', which would require us to create our own reality and stop overlooking the subjective aspects of our being.

Various demonstrations of our ignorance were included in the presentation. For example how materialism and religion both strip us of responsibility. I was asked to reawaken to the wonder of the everyday, and asked whether I have ever seen myself through the eyes of the someone I have become? Have I ever seen myself through the eyes of the ultimate observer? Well, as a matter of fact I think I have, that's the recovery of the everyday wonder.

One of the experts explains that the unreal becomes more real than what he had thought was real, the trick is not to be in the know but in the mystery; it is time to get wise. The revelations of quantum physics point to a reality of infinite possibility where the so-called actual is concretised by the engagement of the observer in relation to the totality. The claim of infinite possibilities is illustrated by a basketball court where innumerable balls suddenly appear, all bouncing away, until they disappear in favour of one ball. That ball is the option selected by the observer into which the flow of infinity stabilises as a local phenomenon for a while. This is somehow extended to the idea that we can create our own reality. It seems too big a step as far as I'm concerned. It might be the case at the quantum level, that is, for the movement of the whole but this organism, me, as a crystallized option of a deeper level, does not seem to have that level of freedom.

Amit Goswami explained that we are conditioned not to see our contribution to what is essentially a fluid state of affairs because we are trained to see the world as relatively fixed, stable and static. Matter exists as a rock solid reality but only comes into existence when it comes into relationship with another aspect of reality, such as me. He told us this was the key – to break that dependence on our view of the world as fixed and immovable and independent of consciousness – as opposed to realising Consciousness as the ground of being.

The brain doesn't know the difference between what it sees and what it imagines, the physical reaction is the same. We live in a world of which we only experience the tip of a quantum iceberg. We become embedded in that part of the brain that reaffirms our personality and are hypnotised by the choice of a psychological environment which reinforces the mediocrity to which we are reduced by habit. Once this is questioned, we may have a sense of falling apart, of nervous break down rather than break out? Hence, we tend to scurry back into our comfort area. Another expert advises: rewire the brain and change from the inside out, no one talks to us about our beautiful self about the me from the inside.

In a brief interlude on a subway platform, our photographer heroine is introduced to the revolutionary work of a Japanese scientist Masaru Emoto, who discovered that molecules of water are affected by our thoughts, words, and feelings. Emoto got a monk to bless water – the effect was to change a random, chaotic pattern of water molecules into crystal-like, snowflake patterns. Similarly, the focusing of gratitude reformed the water into another beautiful form. This was offered as an example of consciousness in action and an indication of what we could do to ourselves by restructuring our ways of thinking. There was no attempt to prove this as fact, it was assumed to be true and thereafter used as a repeated mantra throughout the film to indicate that if we can do that to water what wonders we could achieve in transforming human consciousness.

We don't change because we don't believe we can change, we become stuck because we're so convinced that we live in a solidly material universe on which we, as an insignificant part, can have no effect. Imagining I have no role in this fixed universe, the notion that I create my own reality sounds like New Age nonsense, but quantum physics is telling us otherwise. We are all different but complementary. There are different levels of truth and the deepest level is unity. I feel that is so but what I find difficult to cope with in the film is the result of category error, that is, applying the science of one particular level at other levels.

Our stuckness is entrenched by emotional attachment to what gives pleasure. Addiction was used to demonstrate how we function. We cannot see thoughts but we can observe the storms of brain activity in different thought situations. Adults operate as if today were yesterday, we become disconnected from what is happening and constantly try to repeat what gave pleasure in the past. If we are completely emotionally detached or emotionally overwhelmed we are not operating as integrated wholes. The cell receptors throughout the body respond to different peptides and more forcefully to those which have given pleasure in the past, so as the cells reproduce, they generate an increasing proportion of receptors favourable to desired experience. I don't know what to make of that, it sounds very Lamarckian. Thus, an addiction becomes something you can't stop. It is not just psychological but now primarily physiological. I now focus on creating situations that meet my chemical desires. If I can't control my emotional state I'm addicted to it. What of love? We are in love with the emotions we are addicted to – we are emotions and emotions are us!

The only cure is to our addiction to what we've become is observation of the process of thought. (That will ring bells for the Bohmians and Krishnamurtiites amongst us.) This overcomes the control of the established neural networks. Based on previous links, these connections, drive the chemical factory for emotional triggers and rewards thus making the preferred peptides. So, if is thinking models our cellular preferences, does nutrition matter as much as we think it does.

We heard a bit about God. 'God is the placeholder name for those aspects of life for which we have no terms'. 'God is the word a fish would use to describe water'. The error of established religions is that they imagine and promote their Gods as separate from creation. The result is a series of caricatures representing what human thought has dreamt up as God rather than whatever the immensity might actually be. The parable of the mustard seed regains significance in the light of quantum physics. It was suggested that what makes for greatness is what we do with our minds not what we do with our bodies.

It would have been useful to use the spectacular graphics, which helped me to grasp the points they made about the brain in action, to demonstrate some of the points they were trying to make about quantum physics and maybe to go from the micro to the macro with some inter-stellar stuff. I thought the best parts were the demonstration of physics of getting down to the underlying 'nothing' and the way the body becomes the driver in addictive behaviour.

Well worth one viewing but why didn't it really grab me? I think there was far too much crammed into the 95 minutes. It was like reading a page of headlines without access to sufficient detail and lack of clarity about what was true at what level. The claim of the film that 'you can make your own reality' is a lot different from 'your reality is what you are', which is what I think is the case and which much of the film demonstrates. The 'you can make the reality you want' theme seems to be a sop to the personal growth market. The need to popularise also led to some rather hysterical scenes and over-dramatised graphics. This show-biz aspect undermined the serious themes and trivialised the message. This trivialisation was underlined by the role played by one of the key characters, Judy Knight, whose contribution she claimed was channelled from Ramtha a 35,000 year old 'Warrior Spirit'. This is the sort of content that tends to push the film towards placement in the fiction category, a something comparable to *The Da Vinci Code* and the subject is worthy of better than this.

It was a documentary gone wrong as far as I was concerned. Maybe it was pitched at a younger audience. I have to remind myself of my age on these occasions. The subject matter, which Nowletter readers will recognise as familiar ground, was really old hat and inevitably considered at a far more superficial level than we are accustomed to.

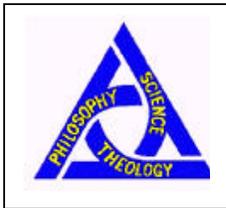
Alan Mann

Coogee Morning

I asked for alms and what have I been given
Says Alan Mann on the balcony under the trees
An expansive gesture as the universe inspired
With the bright fan of Thomas Traherne's capacities
Shining on the light of Wei-Lang lamps'
Shade of comfort from the still warm sun

Heinz Rahn

(Heinz composed this poem after a meeting at his home in Coogee. We had been talking about Douglas amongst other things. His poem combines three other of my major influencers, Emily Dickinson (323), Thomas Traherne and Hui Neng (Wei Lang). He seemed surprised when I mentioned this to him, as though he had unconsciously selected the essence of our meeting and let it crystalize into this six-line poem. Alan)



The Fourth International Philosophy, Science, and Theology Festival – Grafton June 2005 – A report from Alan Mann

The fourth of these bi-annual festivals was held in Grafton Cathedral from 20 – 26th June. The person or committee responsible for the selection did a remarkable job in again providing us with some very distinguished enthusiasts to speak on a fascinating and sometimes challenging range of topics. I found my views on a number of issues undergoing change during the week. This was combined with some strong reinforcement that what we are doing at the local level with our small groups and meetings reflects what seems to be necessary and what is happening much more widely than I imagined. Professor Arthur Zajonc's talks emphasized increasing awareness of the need for an experiential as opposed to a theoretical approach to religious matters and the possibility and necessity of what Dr. Azizan Baharuddin referred to in her talk as 'empiricising mysticism'. I take that to be what Gebser refers to as the concretization of spirituality. Dr Robert Eisenman's commentary on the Dead Sea Scrolls underlined the absurdity of taking the Christian myth as historical fact, thereby reducing it to crass dogma and historical illiteracy, thereby providing tasty meat for its enemies. Peter Vardy's paper on ethics and genetics took me into the looming world of problematic change that is now upon us, a world requiring the most complex decisions arising from research into genetics and one that I had hardly considered.

A paper by Robert Tulip entitled *Complexity and Christian faith: A Fractal Theology* was a challenge to drop all assumptions and start again. And speaking of suspending assumptions, another surprise was the frequency with which David Bohm's work was referred to, not only in connection with his scientific work but more often as a result of his philosophical contribution with its emphasis on the experiential through the process of dialogue.

The tea-room scuttlebutt included an amusing claim that the local fundamentalists were convinced the devil was at work in Grafton Cathedral and some of the local churches were praying for us! I took that as a good sign because it shows great confidence and maturity for a church to open its doors to such a spread of viewpoints.

The delegates represented a wide range of interests from fairly orthodox (but non fundamentalist) Christians, to devoted atheists. The blend of concerns by way of ethics, ecology, community, and acceptance of difference offered a model of what might be a picture of spiritual health, a truly broad church. I am amazed that such an action packed festival doesn't attract greater attendances.

Shortly after the Festival I read Francis Wheen's book *How Mumbo Jumbo Conquered the World* in answer to the question 'Could the Church do with a sense of humour?' He replies:

Yes, in a word. Some bits of it do have a sense of humour, though a lot of the humour is unintended in my view. I am very fond of the Church of England as an institution, in spite of everything, because it seems to me to represent religion restrained by long experience which has come to a kind of accommodation with society and does not wish to boss us about and dominate all our lives. I'm passionately in favour of freedom of religion just so long as we have

freedom from religion as well and I don't have the Pope telling me that the sun revolves round the earth and that I've got to say the same or else it's the rack for me, matey.

I am planning to summarize some of the presentations for inclusion in the Newsletter starting in this issue and continuing over coming months. They are a collection of notes made as I listened to the talks and are far from comprehensive, more like personal responses. I understand that most of the papers will eventually be posted on the Festival website at www.psft.com. I have drawn on the Festival programme notes for background information about the speakers which appear here as footnotes. This is the fourth of these bi-annual festivals. It was opened by the founder and patron Howie Firth. We arrived on day two so we missed the introductory sessions.

Grafton Note I – "Towards an Epistemology of Love" Arthur Zajonc

The introduction to Arthur read as follows: Arthur Zajonc says both science and spirituality are grounded in experience. Theology must shift from dogma to the contemplative realm, and science move from theory to re-establish its relationship to phenomena accessible to direct experience. "An epistemology of love" can overcome the divide between science and spirituality, and become the basis for ethical action. He was part of the team involved in the "Mind and Life" series in which the Dalai Lama met with scientists.

I was impressed by some of the quotes he put up on the screen, they were not unlike the material which appears in these pages from time to time. For example:

There is a delicate empiricism that makes itself utterly identical with the object, thereby becoming true theory (visible). But this enhancement of our mental powers belongs to a highly evolved age.

Goethe

This was an interesting quote as I remember driving back from Wyong to Sydney after a LookforYourself workshop with Celia Novy where I'd quoted Shakespeare's 'Glassy Essence' from *Measure for Measure* to support my case and Celia mentioned that Goethe had also been very clear about what was intended by that quotation. I never followed up as I wasn't sure where to start looking and Grafton provided the answer by way of Arthur's slide. He explained that the Greek root of the word 'theory' means *to behold*. So, becoming true theory is to truly behold, in other words what we've often referred to as 'right apprehension'.

Let empiricism once become associated with religion, as hitherto, through some strange misunderstanding, it has been associated with irreligion, and I believe that a new era of religion as well as of philosophy will be ready to begin.

William James

Science is now going beyond the physical as we know it. Traditionally science and religion have contended for the limelight but as Whitehead says:

"When we consider what religion is... and what science is. it is no exaggeration to say that the future course of history depends upon the relations between them"

S J Gould spoke of science and theology as non overlapping magisteria. We cannot afford to subscribe to this view any longer. We must discover the right relationship between knowledge and love. Modern science emphasises: entanglement, quantum holism and observer dependence. This indicates the need for what might be described as an epistemology of connection and what Arthur calls an epistemology of love.

He talked of our need to Seek an epistemology of connection and listed what he considered to be its elements on a projected slide entitled *An Epistemology of Love*:

- *Respect*
- *Delicate*
- *Intimate*
- *Participatory*
- *Vulnerability*
- *Transformation*
- *Insight*

We open our eyes and discover a world, how can that be? He spoke of : the hard problem, which we have covered in past issues particularly Newsletter 87, the fact that studying our own experience has been ignored until recently. He referred particularly to Varela and the "Mind and Life Dialogues", aimed at linking neuroscience and scientific thought generally with the Buddhists tradition of enquiry.

Arthur emphasised the importance of silence and, in a later session, introduced us to contemplative enquiry with the aim of demonstrating the truth of Goethe's claim that, given the opportunity, a new organ forms inside you. This is something I have long felt to be true as a result of my own experience so I found it very exciting to find someone actually teaching it and at a very high level. It reminded me of Traherne's complaint about Oxford; that they taught everything except the most important subject: *Felicite*.

I was very impressed with this talk. Much of the content reflects many of the processes and issues we find ourselves engaging with at our Dialogue and other meetings.

Arthur Zajonc is a lecturer in physics at Amherst College, University of Massachusetts, where he has taught since 1978.

His research has included studies in parity violation in atoms, the experimental foundations of quantum physics, and the relationship between sciences, the humanities and contemplation. He is author of the book *Catching the Light*, co-author of *The Quantum Challenge*, and co-editor of *Goethe's Way of Science*. In 1997 he served as scientific co-ordinator for the Mind and Life dialogue with His Holiness the Dalai Lama, published as *The New Physics and Cosmology: Dialogues with the Dalai Lama* (Oxford, 2004). He again organized the 2002 dialogue with the Dalai Lama, *The Nature of Matter, the Nature of Life*. He has also been General Secretary of the Anthroposophical Society in America (1994-2002), President of the Lindisfarne Association, and a senior program director at the Fetzer Institute.

In the Moment III

Sabrina (nearly nine) practises the recorder
for her Opera House appearance.
(The Grand Old Duke of York.)
As she plays, she starts to smile at us
and has to turn her back.
After rehearsal at the Opera House the other day
she reported: "I've got my nerve back."
She needs nerve in reserve for the year 3
school camp, soon.

Ella (six) has discovered reading and writing.
"Dear Miss McGinty", she writes,
"I love you and I like wot you teche us."
She is the long-legged ballerina
standing still awaiting instruction
while the others in the class
flit about like pink butterflies.

Lewis (six) throws his legs up the brick wall
and balances on his hands.
"It's cos I'm half Chinese," he tells
admiring onlookers, legging it up the wall
for another round of applause.

Lauren (three and a half), in her copy-cat tutu
from Vinnie's, says "Watch me balance
on one leg," wobbling as she reaches
for the wall with one hand.

Margot Mann

Grafton Note II – “The Dead Sea Scrolls: Jesus and James” Robert Eisenman’—A report by Alan Mann

Robert Eisenman described the Scrolls as an incredible time capsule. They delineate what really happened in Palestine, not what the enemies of those making war against Rome wanted people to think happened. Once you have found the historical James you have in effect found the historical Jesus.

He told us that Dan Brown, author of *The Da Vinci Code*, is being sued by the authors of a recent book or books about the Dead Sea Scrolls for plagiarism or distortion. I can't imagine how a work of fiction could be dragged through the courts on such grounds but there you go!

The final committee responsible for translating the Scrolls has been delaying the release of the information for as long as possible. Go-slow policies were sustained for 20 years because it became clear that they were about the roots of Christianity and it also became clear that the roots didn't have much to do with the trunk, branch and leaves as we have come to know them. John Allegro was kicked off the committee, presumably because he was anxious to let the world know the truth, as indeed is Dr Eisenman. The scholars are running a Dead Sea Scrolls Curia and cannot be trusted.

He gave us some interesting examples to show that James was the righteous one or the Just One - the Teacher of Righteousness and is more likely to have been the real model for Jesus. And, as a fairly rigid and puritanical Jew, James doesn't offer anything like St. Paul's version of Jesus, which has little if anything to do with the facts.

I'm not sure how accurately this brief note captures Robert Eisenman's drift. He has written a very scholarly and lengthy book to back his claims. His talk provided me with an unexpected revelation. For the first time I felt something of what it must be like for a Jew to listen to all the dogmatic twaddle that Christendom has created, by distorting a slice of Jewish history, and the terrible impact this fable has had on the Jewish people for the past 2000 years.

Robert Eisenman is Professor of Middle East Religions and Archaeology, and Director for the Study of Judeo-Christian Origins at California State University. He is a leading figure in the campaign to access and make the Dead Sea Scrolls available to all and first to question the authenticity of 'the James Ossuary', the suggested burial box of St James.

He is the author of *James the brother of Jesus* (Penguin, 1998), *The Dead Sea Scrolls and the first Christians* (Barnes and Noble, 1996) and co-author/co-editor of *The Dead Sea Scrolls Uncovered* (Penguin, 1992) and *A Facsimile Edition of the Dead Sea Scrolls* (B.A.S., 1991), and led the and led the campaign to free up access to and break the academic monopoly over the Dead Sea Scrolls.

Meditation

“Meditation is one of the most extraordinary things, and if you do not know what it is you are like the blind man in a world of bright colour, shadows and moving light. It is not an intellectual affair, but when the heart enters into the mind, the mind has quite a different quality: it is really then, limitless - not only in its capacity to think, to act efficiently, but also in its sense of living in a vast space where you are part of everything. Meditation is the movement of love. It isn't the love of the one or of the many. It is like water that anyone can drink out of any jar, whether golden or earthenware, it is inexhaustible. And a peculiar thing takes place which no drug or self-hypnosis can bring about. It is as though the mind enters into itself, beginning at the surface and penetrating ever more deeply, until depth and height have lost their meaning and every form of measurement ceases. In this state there is complete peace – not contentment, which has come about through gratification – but a peace that has order, beauty and intensity. It can all be destroyed, as you can destroy a flower, and yet because of its very vulnerability it is indestructible. This meditation cannot be learned from another. You must begin without knowing anything about it, and move from innocence to innocence.

J Krishnamurti

A series of workshops on SPIRITUAL MIND

Chris McLean (www.cloud-gate.net) presents a series of four one-day workshops on Spiritual work. They can be taken individually, or as a complete series. The workshops will be experiential, combining ancient and modern methods - so bring your body and a sense of adventure. They will be held on the Lower North Shore. Cost: \$10 (admin costs.) Dana (donation toward continuance of the teachings) is welcome, as per Buddhist custom.

The workshops:

June 19: "Openness Mind"

July 10: "Buddha Loves Boundaries"

August 14: "On Having No Head: the Work of Douglas Harding

September 11: "Words From the Unspeakable: Saying and Thinking in Spiritual Practice"

November 13: "The Dance of Interbeing: Spiritual Work in Personal Love"

NOTES ON THE WORKSHOPS...

July 10: "Buddha Loves Boundaries" What are boundaries? Are there natural boundaries, such as patterns of nature? What is the difference between these and socially constructed patterns? What does the spiritual phrase 'No Boundaries' mean? What does it mean to 'transcend boundaries'?

August 14: "On Having No Head: the Work of Douglas Harding If there is one book that I'd name as having profoundly changed my life, it would have to be Douglas Harding's On Having No Head. I read it thirty years ago and I'm still working on what came of it. I refer you to: www.headless.org for more information. We'll conduct a series of personal experiments to realize directly what Douglas is pointing to.

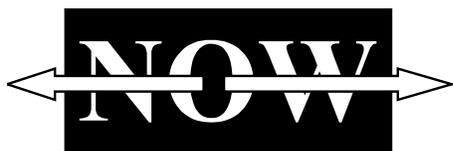
September 11: "Words From the Unspeakable: Saying and Thinking in Spiritual Practice". We'll explore experientially what 'mindful in speech' means. What is it, to speak from the unformed? This will be a dialogue workshop, with experiments in dyads, small groups, in the large group and in dialogue with the facilitator. Ill particularly invoke the philosophy of Eugene Gendlin (www.focusing.org) during the day.

November 13: "The Dance of Interbeing: Spiritual Work in Personal Love" This workshop will be particularly exploring the practice of mindfulness in couple and in parent-child relationships.

Call Christopher McLean 9959 3034 or 0421 346 919 to register for any of the workshops or all of them. Note: Chris is raising money for teacher training in Insight Dialogue (www.metta.org) in the U.S. later this year, and the Dana from these workshops will go toward his travel expenses.

Call Christopher McLean 9959 3034 or 0421 346 919 to register for the workshops.

Regular Dialogue Meetings				
LOCATION	DAY	MEETING PLACE	TIME & CONTACT	Phone Nos.
Sydney City	Third Saturday	Blavatsky Lodge of the Theosophical Society - Level 2, 484 Kent St., City	2.30pm Terry O'Brien	92676955
Chatswood	Third Sunday	81 Greville St. (off Fullers Rd) Chatswood	10.30 am Alan & Margot Mann	02 9419 7394
Nowra	First Saturday	Bridge Tavern	4-6pm –Riche du Plessis	4423 4774



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**If unable to deliver please return to:
81 Greville Street, Chatswood 2067**

Mountain Heart Retreat – Meditation retreats of two or four days offered in a peaceful bush valley in the southern tablelands close to Braidwood, NSW. Phone Maria Bakas on 02 4842 8122 or 0421 5476 65

Academy of the Word Seminar Programme Dr Alex Reichel (02) 9310 4504 – 2nd & 4th Tuesdays– Polding Centre, Level UB, 133 Liverpool St., SYDNEY. 2000 - 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 – <http://www.matra.com.au/~hpb/index.html>

Look for Yourself Meetings - Approximately bi-monthly, by email notification of date and programme.

Krishnamurti Fellowship – Every Monday 6.30pm at Blavatsky Lodge see address above.