

Issue 110 –September 2005

81 Greville Street , Chatswood

Next Meeting –18 September 2005

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OCTOBER GREVILLE STREET DIALOGUE MEETING CANCELLED

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*We are just a midair flight of golden wine
Between His pitcher and His cup.*

Hafiz – see page 7

Editor's Note,

I finally got around to Ernest Becker and the death question and that led to contributions of poems to do with death from Shane Keher who sent me Mary Oliver's poem *When Death Comes*, and Warwick Wakefield who sent in the Hafiz's *Deepening the Wonder*. Thanks for these poems and all contributions to this edition.

In addition to Chris McLean's ongoing series of workshops there is a special *Exploring the Now* weekend at the Chatswood Dougherty Centre, 16 to 18th September with Pete & Pearl Sumner. Details on pages 7 and 9.

Last month I said I was hoping to provide news of the arrival of *The 9.15 to Nirvana* in this issue of the Nowletter. That turned out to be somewhat premature but I can say progress continues towards completion of the final arrangements and that an announcement is not far off.

Dialogue Meetings – Third Sunday of every month (October meeting cancelled)

Harding Meetings – First Saturday of every second month.

NEXT HARDING MEETING – 'Surrender' – Shane Keher, Saturday 1st October.

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

What the Bleep? From Jim Mooney

Regarding your review of “What the Bleep do we Know?” I think the category error of applying quantum changeability to macrostructures, in hopes that we can control our reality by observing it, can be rescued by simple experience: it takes time and work to accomplish anything.

Certainly, if things on the macrolevel were as easily changeable as at the quantum level, the world would be a crazy, almost random cartoon, as the vagrant thoughts of millions constantly changed reality. This obviously doesn't happen, and couldn't happen in any sane universe. As the wag said, if children had every wish granted instantly, all the parents would be dead. People don't have the level of control necessary to have that much power; science has already given us too much power, which we largely use to blow each other up.

Here is the way I think it can work, though. Short-term quantum changes are washed out as we ascend to higher magnitudes, but they can have an effect if we apply Steady and Persistent effort. As noted in another essay, we can't change the mind with the mind, but I have found we can change the mind with steady conviction/emotion/work applied over a long period of time. To a certain extent, I think we can also slowly change probabilities in this way. The effort and delay required preclude the crazy-quilt cartoon universe that would result if our every whim were granted. A universe like that would destroy itself, and since ours has not, a sort of anthropic principle guarantees that mental effects on reality will nearly always be slow and require persistent application. Except perhaps for those rare beings who are advanced enough to not upset the applecart.

I know I've experienced something similar while working a program called the “Fifteen Minute Miracle, which is actually a long-drawn-out course in positive thinking / emoting / visualization that you have to work *every* day for at least a month. After about a month I did notice improvements in my life – improvements that had not occurred with the hundreds of self-help or analysis books I had previously read, since I didn't apply them with a long-term and persistent expenditure of energy. Reading and thinking didn't change my mind, but *doing* did.

In other words, the anthropic principle guarantees that you're going to have to work for what you get, either physically, emotionally, mentally, or spiritually. Considering the way most people think, if they *could* make vast changes in the fabric of reality instantaneously and with little effort, they would have destroyed the world long ago. Of course, given that the magnifying power of technology has now allowed some people that power, they may destroy it yet. But we still had to earn that power with a millennial struggle for knowledge, along with hard and persistent technological work by entire societies.

We are group creatures, social creatures – nearly the entirety of our mind is created by society, others, and our language. Since we must overcome all of this social and semantic inertia, change would have to occur on a much deeper level than could be affected by mere surface observation, thinking and wishing. True mental change takes considerable effort, time, emotion and energy, as anyone who has attempted to “clean up their act” knows. Or, it takes “observership,” but that's no easy thing to acquire either. And until we can make such interior changes it is very unlikely we can affect the outside world, at least for the good. (It is still easy enough to cause harm, after all, since you are going with the flow of entropy.)

So if it were possible to change an aspect of the world, via mind or observation, it would still first be necessary to change yourself. And as we all know, the majority of people would rather die than change themselves. Or they have to nearly die to realize they must change.

In fact, it requires so much effort to make internal change that it's much easier to just earn some money to get what you want, which is the true magic in our capitalist era. And this is what most people do. Even if it were possible to do such a thing, it would be silly to spend ten years meditating in order to levitate a tea cup, when you could just reach out and “levitate” it with your hand.

Jim Mooney

webmaster www.corporatecrimefighters.com

Alan Watts et al

Why do people keep quoting the words of Alan Watts? He was a self-confessed fraud who, before his death, said that he had made up all religious experiences that he wrote about.

It is interesting that people are still quoting him. The latest look at Google has 862,000 sites devoted to him. All quoting his 'insights' and how he was a spiritual person, as if what he says has any worth to the investigation of the human condition. His worth is in the negative in that one should have a questioning attitude to his sayings and what his followers make up for him. Questioning what he said and other so called gurus say can lead one to see what is false and then truth will reveal itself. Watts was part of the New Age movement and they all got carried away with power and trying to feel good.

People will listen and hear what they want to hear and Alan Watts was good at giving them what they wanted to hear. People like to feel good but do not want to do the arduous work that may be required if they are to break the hold that conditioning has upon them and to find the truth.

Alan Watts is part of the problem of gurus and belief. Belief is a huge problem for humans. Intelligent people believe the most improbable stories and then proceed to mold their lives around this belief. With people like Alan Watts and other gurus one should really question what is being said and see if it has any value and how it relates to one's own experience.

Whether Alan Watts was a fraud or not it is always up to the individual to find out for themselves what the human condition is.

Gerry Lee

Seeing

(The following notes on seeing flow out of a recent discussion on the LookforYourself email conference. Ed.)

Seeing 1

The difference between Harding's headless way & advaita vedanta or zen buddhism, & so on, is that instead of trying to conceptualize or understand in theory the "atman" or the "no-mind" or "emptiness", etc., etc., & meditating & cogitating on it for years & years in hopes of somehow grasping it or magically inducing realization, one just simply looks. One by-passes the thought patterns, the cultural conditioning, the religious dogma, & other such verbiage, & one simply sees without preconceived ideas. Drop the rhetoric & simply look for yourself, as the name of this forum implies.

I look back over my notes of other teachings from various traditions of self-realization but none of them advocate simply & clearly just seeing, as the headless way does. I think a lot of the old zen masters & advaita vedantists were self-realized but they lacked an efficient method to share this realization with others & were reduced to merely preaching or trying to describe their experience to seekers, most of the time leaving seekers dazed & confused by it all.

And not only does the headless way advocate simply looking, it shows you how & where to look. Ramana couldn't show them how to see. He could only sit there & do it for them in silence or he'd try to explain it to them or he'd give them some enquiry instructions & so on, but he never showed them how to just look in the mirror & see for themselves. Or, how to simply point to it.

Harding has bestowed upon the world a precious gift. That's what i think, anyway...

danny c.

Seeing 2

About the same time as this message arrived someone asked a very pertinent question, "why does almost no one practice See-ing?" If it is so significant, valuable, essential, etc., why isn't there greater interest? This made me think some of my assumptions about the obviousness and accessibility of headlessness need to be re-examined. It seems obvious to me and others on the conference (LFY email) but we all report our inability or the difficulty of passing on the 'good news'. What do the people who find it to be true and relevant have in common? And how do we differ from those who think we are deluding ourselves or slightly mad?

In my case I'd experienced spontaneous moments of headlessness and the pointing finger experiment re-opened that transparency revealing the obviousness and accessibility which I now see to be the case. My reaction was exactly the same as Danny's which he describes above. A friend, after casually picking up a book by Suzuki, walked outside and discovered he was headless and remained in that condition for several days. So, when he came upon the Harding story he knew immediately what Douglas was talking about.

We have spoken about all this before. The question for me is whether some prior experience of headlessness is necessary for the experiments to work. I think there are examples of experiments working first-time and I have recently been told of one such occurrence after Richard's Sydney workshop, so I know it can happen. However, it appears to be the exception rather than the rule and some preparatory, aching-knee meditation, or similar softening up seems to be necessary for most of us.

Another brake on progress might be the expectation of some sort of ecstatic revelation, Danny pointed out:

I am doing a headless experiment. it is called "just looking". Just looking is performed by just looking. What is seen is there is nothing spiritual or mystical going on at all. Seeing is actually a physical action. When I just see what I can actually see, there is only seeing; the seer & the seen appear transparent, ephemeral, illusory. these are my findings, thus far, from said experiment.

That's right but that seems to be "first person looking" as revealed in the experiments. Everyday, or third person "just looking" is better described as "just overlooking". That is, this awake space 'here' in which what is looked at is appearing is not included in the third person perspective. So, the experiments stop the overlooking and re-establish seeing as the fundamental basis for what is going on.

Everybody is doing it whether they choose to overlook or not. However, I think those who prefer overlooking to looking are missing out. So where does this ramble lead. It is not obvious and accessible at all if I continue in 'overlook' mode. It only becomes obvious and accessible if I shift into 'look' mode. If I agree to try the experiments but remain in 'overlook' the result is, 'so what – nothing has changed!' And it hasn't! A good example of missing the mark is to respond to the experiments by rubbing the back of my head and saying something like "there, you see, I can't see my head but I can certainly feel it!" In other words I refuse to suspend what I know even for a moment I rush to fill the undeniable, direct experiencing of absence with what I know. I am thus confined to a world of concept; a life half lived.

Alan Mann

Turning around the Light of Intelligence – From Donald Ingram Smith

When thoughts arise, illusions follow on and from illusions problems and afflictions are born. When errant thoughts cease illusion disappears and with the passing of illusion my problems – afflictions die away. Right here at the inception, the first intimations of afflictions, that is pain, both physical and psychological aberrations need to be permitted to run their natural courses uninterrupted by thought.

Those afflictions, these painful problems are the very seeds of life and death.

When I am happy my activities are peaceful. If peace and quiet are gateways to Happiness all our activities are afflictions and create problems. In our daily lives we fail to perceive the essence of both illusion and happiness – of our delusion (problems) and happiness (vibrant health). Try as we may to stop our thoughts thinking about solutions and decisions, what we are doing is not only perpetuating illusions but multiplying our problems.

Does seeing, that is, directly realizing what being alive really is release the seer from the burden and boredom of daily living? Can you and I uncover the falseness that illusory thinking, speculation promotes and pursues? Can ideas annihilate illusion? Can thinking extinguish thinking? Is awareness the way to extinction – the extinction of thought?

Well, certainly knowledge attained by studying what others have said and this recollection of the past conclusions is no different from my own seeing, hearing, discerning remembrances. This perpetuating of the old (but not forgotten) blocks any clear direct awareness of the source, the validity truth behind, beyond and through what is seen to be happening. It is as though there is a turning of the light of perception around: to shine not forward, not automatically not outward but inward to the source of present phenomena – not only to my reaction to what is happening out there but my intuitive response to the fundamentally inherent nature of Reality in me.

This raises the question: would seeing and knowing one's own fundamental, inherent nature, free from all personal illusion, from the falseness of my own life and the futilities of our (social) behaviour be the only needed action? As sentient human beings we all have within our body-mind-being the Reality that never dies, has no material substance, no form, is eternally present – pure spirit.

So, what, if anything, needs to be asked is the deep question and in it lies the crucial meaning of the 'turning around of the light of intelligence to shine inward'. It is the inner light that shines outward that illuminates. A silent aware mind is boundless, immeasurable. Where it does not shine there is darkness. The clear mind phenomenon illumines all things, all perceptions. Thoughts entering are shadows obscuring clear insight. Inner emptiness allows what is going on to be clearly perceived.

Normally I do not know that original emptiness. I am unaware of the essence of eternal intelligence. Thought about trying to suppress thinking does not work.

According to tradition there are good thoughts and bad thoughts. Neither transform what is happening. Thinking merely expands the sensation I am feeling, adds mental fuel to my transient illusion, my ignorance of my self of my source, the essence of everything.

At night there is darkness: when sunlight arises what is can be seen. The darkness of my ignorance and afflictions don't have to be resolved by thinking about them. They don't have to go away to be gone.

Donald Ingram Smith

When death comes

When death comes
like the hungry bear in autumn;
when death comes and takes all the bright coins from his purse

to buy me, and snaps the purse shut;
when death comes
like the measles-pox

when death comes
like an iceberg between the shoulder blades,

I want to step through the door full of curiosity, wondering:
what is it going to be like, that cottage of darkness?

And therefore I look upon everything
as a brotherhood and a sisterhood,
and I look upon time as no more than an idea,
and I consider eternity as another possibility,

and I think of each life as a flower, as common
as a field daisy, and as singular,

and each name a comfortable music in the mouth,
tending, as all music does, toward silence,

and each body a lion of courage, and something
precious to the earth.

When it's over, I want to say all my life
I was a bride married to amazement.
I was the bridegroom, taking the world into my arms.

When it's over, I don't want to wonder
if I have made of my life something particular, and real.

I don't want to find myself sighing and frightened,
or full of argument.

I don't want to end up simply having visited this world.

Mary Oliver

The Denial of Death debate.

"There is a profound and well-based reason for this fear; and the profound and well-based reason for this fear is surely that we have one basic fear: the fear of death and annihilation. Coming back Here, looking in at the Void, is an arrow, isn't it? We say the experiments are vehicles, but they're also arrows or bullets. They come and they kill you. It really is the end of you. The fear of death, the fear of annihilation - that's the real terror. The resistance to it is well-based. The Diamond Sutra says as much. Seeing into your void nature is naturally quite terrifying. "

Douglas Harding

A number of friends have been telling me about Becker's Pulitzer prize winning book [The Denial of Death](#). That sort of guidance is usually a sign they think it would both help me along my way and cure me of my many misunderstandings if I read it. I admit it is a good read and I found it challenging in the sense that it offers an opposite view to what I hold to be true.

I have been meaning to get hold of this book since Gary Hipworth quoted Becker extensively in his article in Nowletter 94. Becker claims that the mainspring of human activity is the fear of death. Our activity is, consequently, always geared to finding some way of denying that death is our final destiny. That may be so, but to go on and declare, as Gary does, that we are all afraid of death is far too much to swallow. When I say I am not afraid of death I am told by Becker devotees that I have been more successful than they have been in repressing this fear. And I am told by Becker himself, in his book, that the unafraid person is suffering from a neurosis symptomized by repression of the fear and that the fearful are psychologically far more healthy. The odd or obsessive behaviour of the apparently neurotic and openly fearful folk is an attempt to deal with their justified fear whereas I am living out a self-generated fantasy of fearlessness.

Becker explains how we meet the threat of extinction through the development of character, by which I suppose he means a protective personality, and through projects of self-justification that are designed to offer some sort of immortality and reinforce our sense of self importance and give meaning to our lives.

I think the Ramana question of 'who is it that is afraid' is highly relevant in the Becker case. A case that seems to be founded on an assumed entity at centre, that the ego is what I really am and all that I am. This body-mind is going to die and, consequently, terror must prevail – unless I manage to sideline it by transference and repression. Well, if that assumption is true then his argument is valid but I believe it to be a very limited take on reality.

I was surprised to see him drawing on Traherne to illustrate the child's perception of the world, which he interprets as regression ignoring the fact that it also provides an expression of the eternity consciousness he denies:

The corn was orient and immortal wheat, which never should be reaped, nor was ever sown. I thought it had stood from everlasting to everlasting. The dust and stones of the street were as precious as gold: the gates were at first the end of the world. The green trees when I saw them first through one of the gates transported and ravished me, their sweetness and unusual beauty made my heart to leap, and almost mad with ecstasy, they were such strange and wonderful things: The Men! O what venerable and reverend creatures did the aged seem! Immortal Cherubims! And young men glittering and sparkling Angels, and maids strange seraphic pieces of life and beauty! Boys and girls tumbling in the street, and playing, were moving jewels. I knew not that they were born or should die; But all things abided eternally as they were in their proper places. Eternity was manifest in the Light of the Day, and something infinite behind everything appeared which talked with my expectation and moved my desire. The city seemed to stand in Eden, or to be built in Heaven. The streets were mine, the temple was mine, the people were mine, their clothes and gold and silver were mine, as much as their sparkling eyes, fair skins and ruddy faces. The skies were mine, and so were the sun and moon and stars, and all the World was mine; and I the only spectator and enjoyer of it. I knew no churlish proprieties, nor bounds, nor divisions: but all proprieties and divisions were mine: all treasures and the possessors of them. So that with much ado I was corrupted, and made to learn the dirty devices of this world. Which now I unlearn, and become, as it were, a little child again that I may enter into the Kingdom of God.

If he'd followed through on that he might have discovered that Traherne's life work was not about recapturing poetic expressions of our lost childhood-consciousness but to alert us to the need to recover and integrate that perception or way of being, as mature adults; to re-establish a connection with essence by recovering an awareness of *Capacitie*. That Becker had no inkling of this or, more importantly, any direct experience of it seems evident in his footnote comment on a quote by Tillich:

I think Tillich failed to see through one idol in his search for the courage to be. He seems to have liked the idea of the collective unconscious because it expressed the dimension of the inner depth of being and might be an access to the realm of essence. This seems to me a surprising lapse from his customary soberness. How could the ground of being be as accessible as Jung imagined? It seems to me that this concept would destroy the whole idea of The Fall. How can man have the realm of essence "on tap," so to speak; and if he does, doesn't Tillich's understanding of grace lose all its meaning as a pure gift beyond human effort?

Well, that's the point. Becker assumes Jung imagined it, he couldn't admit or realize that Jung actually experienced essence. And, as to his doubts about having the realm of essence on tap, the friends of Douglas Harding will ask 'Why not?' I think that the fact that the fear of death seems universal is hardly sufficient grounds to describe those who don't subscribe to it as neurotic. So, to conclude with the opening quote from Douglas Harding, the death or ending Douglas refers to strikes terror into the heart of egocentric man but it also reveals his transparency to the wholeness of being*, and in so doing dissolves the fear.

Alan Mann

* Kierkegaard had a wonderful phrase for that. "He said true religion is "to be grounded transparently in the power that constitutes one." *Renée Weber in conversation with David Bohm, quoted in The Essential David Bohm edited by Lee Nichol.*

Deepening the Wonder

Death is a favour to us, but our scales have lost their balance.

The impermanence of the body should give us great clarity,
 Deepening the wonder in our senses and eyes
 Of this mysterious existence that we share,
 And are just travelling through.

If I were in the Tavern tonight, Hafiz would call for drinks
 And as the master poured I would be reminded
 That all I know of life and myself is that

We are just a midair flight of golden wine
 Between His pitcher and His cup.

If I were in the Tavern tonight, I would buy freely for everyone in this world
 Because our marriage with the cruel beauty
 Of time and space cannot endure very long.

Death is a favour to us, but our minds have lost their balance.

The miraculous existence and impermanence of Form
 Always make the illumined ones laugh and sing.

Hafiz of Shiraz

Exploring the Now

Eckhart Tolle's first book, *The Power of Now* became a world best-seller because he showed readers, in clear simple language how to end their psychological suffering and see who they really are -- radiant Life, here and now, aware of their life-experience.

In this Intensive, *Exploring the Now*, offered for the first time in Sydney by Pete & Pearl Sumner of ClearSight Counselling, the core teachings that have liberated so many lives will be presented in a variety of interactive ways so that participants can actually rediscover and experience for themselves the unconditioned love, joy and peace of their own essence.

The **FREE** introductory session to the *Exploring the Now* Intensive will be held on Friday Sept. 16th, commencing at 7.30pm, in the **Dougherty Community Centre Anex**, 7 Victor St, Chatswood (close to the train station). One of Eckhart's latest DVD talks will be shown. The Intensive follows on Saturday and Sunday at the same venue.

To book in for this rare opportunity to rediscover your true Self, simply print off a registration form from our Web page at: <http://www.peterspearls.com.au/eckhart-courses.htm> You can also call Pete or Pearl on 08 9336 4737 in Fremantle or Marion Northcott on 9967-8067 in Sydney.

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The Gloss

This poem, written by Romania's national poet, Mihai Eminescu, translated into English by by Andrei Bantas, was sent to me by Daniela Bota after recent meetings, with a note that "it carries meaning of particular relevance to the aspirations of headlessness".

Time will come and time will fly,
All is old, but new in kind;
What is right and what is wry
You should ponder in your mind;
Don't be hope's or terror's thrall;
Wave-like things like waves shall pass;
Should they urge or should they call,
Keep as cool as ice in glass.

Many sounds our ears will touch,
Much – before our eyes – will glisten;
Who can bear in mind so much
And to all is fain to listen?
Finding your own self anew
You should loftily stand by,
Even though with vain ado
Time will come and time will fly.

Nor should reason's icy scales
Bend their needles, out of measure,
Towards the moment with swift sails
Fleetingly disguised as pleasure,
Which is born out of its knell.
Just for moments, you may find;
To whoever knows it well,
All is old, but new in kind.

In the world's dramatic show,
Deem yourself a looker-on:
Should some men feign joy or woe,
Their true face you'll read anon;
Should they weep or insults dart
Inwardly rejoicing, lie,
Sifting out from all their art
What is right and what is wry.

Both the future and the past
Are but sides of the same page:
In beginnings, ends are cast
For whoever can be sage;
All what was or ever will be
In the present we can find;
But as to its vanity,
You should ponder in your mind.

For no matter what appears
By the same means will be swirled,
And for many thousand years,
Mirth and grief have ruled the world;
Other masks – the play's the same;
Other lips – the same tune all;
Duped too often, you keep game;
Don't be hope's or terror's thrall.

Have no hope in rogues you see
Self-tongued when victorious;
Fools may top your apogee,
Though you be most glorious;
Never fear, they'll try again
One another to outclass;
Hurry not to join them then;
Wave-like things like waves shall pass.

Siren songs – meant to encage,
Are the nets the world unfurls;
Just to change the cast on stage
It will lure you into whirls;
From temptations stay away;
You should never heed at all
Those who'd lead your ship astray
Should they urge or should they call.

Give their touch a wide, wide berth;
Hold your tongue if they blaspheme;
Since you know what they are worth,
What could your advice redeem?
Let all say whatever they like:
Never mind whom they surpass;
Lest you should endear some tyke,
Keep as cool as ice in glass.

Keep as cool as ice in glass,
Should they urge or should they call;
Wave-like things like waves shall pass.
Don't be hope's or terror's thrall;
You should ponder in your mind
What is right and what is wry;
All is old, but new in kind;
Time will come and time will fly.

Mihai Eminescu

Dying and Ending – Conclusion to 3rd Public Talk Bombay 14th February 1971

Die to one thing so completely, to your vanity to your aspirations, to your images about yourself or about your guru, about your life, end it then you will see what it means to die, then you will know what a mind is that is dead to the past. It is only such a mind that ends every day, it is only such a mind that goes beyond time. Now, Sirs, you have listened (*to the talk from which I have lifted this quotation. Ed.*). You have listened and therefore learnt what fear is, what pleasure is, and if you have learnt about these two, then you will know what love is, and love is the quality of mind – mind means the brain, the heart, the whole thing – in which there is no division, which means there is no fragmentation in oneself. So when you have done this, you will have a marvellous mind, a clear heart, and when you leave here this evening, learn all that you have learnt today and die to it. You understand? Die to everything that you have learnt this evening, so that tomorrow morning you are fresh again. Otherwise if you carry all the burden of today to tomorrow, then you give continuity to fear. So end each day and you will know the beauty of life, the beauty of truth, then you will have nothing to learn from anybody, because you are learning.

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...

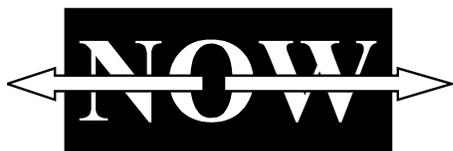
September 11: "Words From the Unspeakable: Saying and Thinking in Spiritual Practice". We'll explore experientially what 'mindful in speech' means. What is it, to speak from the unformed? This will be a dialogue workshop, with experiments in dyads, small groups, in the large group and in dialogue with the facilitator. I'll 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.

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



Nowletter 109 –July 2005

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

Academy of the Word Seminar Programme Dr Alex Reichel (02) 9310 4504 – 2nd & 4th Tuesdays– Polding Centre, Level UB, 133 Liverpool St., SYDNEY. 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>

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

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.