



Issue 115 –March 2006

81 Greville Street, Chatswood

Next Meetings – 21 May 2006

(02) 9419 7394 or <awmann@optusnet.com.au>

www.capacitie.org

CANCELLED – dialogue meetings in APRIL and JUNE

The April meeting falls in the middle of Easter and we are going to the Traherne Festival in June

		Page
Soul Searching - Googling for God?	<i>Jake Avila</i>	2
In the Moment	<i>Margot Mann</i>	3
Imagining John Lennon	<i>Kriben Pillay</i>	4
Perfect Brilliant Stillness 1	<i>Glad to be an Independent</i>	5
Perfect Brilliant Stillness 2	<i>Alan Mann</i>	5
Perfect Brilliant Stillness 3	<i>david carse</i>	7
A Fascist Australia?	<i>Alison Broinowski</i>	10
Krishnamurti – One-day Seminar	<i>Sydney 22nd April</i>	13
Krishnamurti Gathering	<i>Fri 28 to Sun 30 April</i>	13
Traherne Festival – Hereford UK	<i>June 9 - 11</i>	13
	Dialogue & other Regular Meetings	14

Editor's Note,

Thanks to this month's contributors. The book *Perfect Brilliant Stillness* which Susan Hansen reviewed last month has resulted in an interesting exchange of views. I am fascinated by the fact that there are people who are convinced that nothing really exists; that it is all a dream and so forth. Anyone who can shed light on this or help me to see *the* light is invited to contribute to the dialogue. The *Fascist Australia* article might seem to be a departure from our usual menu but the Newsletter is essentially about the question of 'what is really going on' and I thought it very relevant to our aims.

April is a big month for Krishnamurti activities and the basic information is on page 13. Readers in or near Sydney who sometimes wonder what Krishnamurti was on about should consider finding out at Andrew Hilton's one-day seminar on 22 April.

Another departure – Have a look at <http://marketplace.espeakers.com/movie.php?sid=5290&aid=10558> It is a video clip of a standup comedian, Chris Bliss, juggling to a Beatles song. This description is not very persuasive I know, rather like trying to describe the ineffable, but it is one of the most joyful expressions of life I have experienced.

Dialogue Meetings – Third Sunday of every month (No meetings in April or June 2006)

Harding Meetings – first Saturday of every second month (Feb, April, June, etc.)

NEXT HARDING MEETING – Saturday 1 April

Soul Searching - Googling for God? From Jake Avila

I'm an unabashed agnostic, a spiritual fence sitter. Unlike true believers and atheists, I cannot say whether God exists or not because the fact is I just don't know. Most of the time I'm comfortable with this position. However I was recently in one of those dark moods where the world and my place in it looked grim and tenuous, when the celestial certainty of the God Squad looked mighty appealing in comparison with the worm food-to-stardust mob on the other side.

It's no secret people turn to religion when their life feels threatened or without meaning. Idly browsing the net I wondered about all those other "lost" souls in cyberspace: the sad, jaded and downright suicidal; with the world at their fingertips, where did they seek soul nourishment, to whom did they turn? An online guide - a one-stop shop for the damned if you like - would be a damned useful resource I thought. Maybe I could put one together?

Having recently been bombarded with buckets of papal pageantry, the Catholic Church seemed like a good place to start my research. With visions of Benedict XVI waiting for me with open arms, I entered the Vatican's beautiful website. Eagerly I scanned the links, looking for a sign; a beacon for a non-believer in need of succour, but there was *nothing*; no convenient "Need help? Brother and sister you've come to the right place," or "Repent here or be damned." No, the site was clearly designed for the paid up Catholic, and when I clicked on "Peter's Pence" thinking it might be the place you could get your two bobs worth off your chest, I discovered the Vatican wanted *my* two bob - literally.

Disappointed I Googled off to the Australian Anglican Church. With its dark blue conservative colour and red shield logo it could have belonged to a Chartered Accountant or university. Its parent Church of England site was kindergarten cheerful with bright primary colours. Neither, however, offered immediate salvation on their home page, although to be fair the COE site had a link to *Faith*, which looked promising, except the link to finding out more about Jesus online was broken. Was it a sign?

Time to hit the evangelicals. Surely they'd be ready to dunk my head in a metaphorical bucket of holy water. Logging on to the Baptist Union of Australia I was directed to various state chapters. Only NSW/ACT came close, informing me that I could have, "a personal relationship with the creator of the universe" and to click for more information. People, *c'mon!* Do you ask the guy standing on the balcony railing of the 31st floor to fill in a form before talking him out of jumping? When someone is in need - cut to the friggin chase! The international scene was just as disappointing: the Baptist World Alliance was corporate bland, and though the Southern Baptist Convention talked about saving far-flung Sudanese Arabs, this sinner had no option but to look for salvation elsewhere.

In desperation I turned to the Jehovah's Witnesses. How many Saturday mornings had I lost being polite to them? Hell, these people *owed* me something. The site was called the Watchtower and its official welcome was a phallic looking tree snake with the byline: *Is there really a Devil?* So maybe it wasn't an *official* welcome, but they had pre-eminently made *fear* their central message and I didn't like it. The rest of the page was saccharinely innocuous by comparison, and I had the impression a stealthy *reel em in* strategy was being employed. It revived an ancient memory of being accosted by a young Jehovah's Witness on Sydney's Town Hall steps. On hearing that I preferred to find my own spiritual path, he informed me the devil had a saying for people like me: *Do as thou wilt*. Pass - smug self-righteousness has to be the least appealing conversion technique.

Next stop Scientology, a religion born of tax evasion. No wonder so many Hollywood stars subscribe. A mate of mind recalled the result of a chance encounter with a Scientologist was lots of letters from people claiming to be young women wanting to go out with him. Nothing grabbed me on their glossy looking site - despite the fact they're reputed to be masters of the hard sell - it was still more of a catalogue than a celestial experience.

Time to branch out. The western religions had let me down. Buddhism looked appealing, but I found it confusing. For a start there were three branches and no clear "head office" to contact, and even through Vajrayana or Tantric Buddhism offered accelerated enlightenment, it still looked like hard work and I was after a quick fix. I checked out the Dalai Lama, but his site was more of a biographic than beatific encounter.

Ok, what about Islam? I'd heard it was easy to become a Muslim - that you just had to say the Shahada - but when I looked for spiritual help all I got was various sites with the principal message that there was no deity worth of worship but Allah. Where was the helping hand, the compassion? My online guide to immediate salvation was going nowhere fast. When I checked out Judaism and Hinduism, same story. I even tried typing "save me" and "help me" into Google, but all I got were a few "how to get out of debt" sites and agony aunts.

So where does the lost soul turn in cyberspace? The Salvation Army has a Salvo Care Line telephone service listed on their site. Lifeline too offers a help line to those in crisis, but if you're looking for a direct spiritual portal through a religious organisation, to the best of my knowledge there are none. Seems odd for organisations hell bent on accruing souls, but with my dark mood lifting I figured it was appropriate. Sartre's view of God was that to cope with the chaos and apparent meaningless of existence, humankind invented the almighty to account for the unexplainable. And that the true meaning of good faith was to accept we are responsible for our own actions and therefore our destiny.

Time to hop back up on the fence.

Jake Avila

Jake Avila is a freelance photographer and family friend living in country NSW. His article ? Soul Searching - Googling for God? first appeared in The Big Issue No.238

In the Moment from Margot Mann

Sabrina's solace is Tedda,
 ancient flatout bear.
 He's down to the leather in places
 on his grey curly sheepskin coat.
 Both his eyes and nose have been
 replaced more than once over the years:
 an honourable bear.
 On her bunk at school camp
 she fiddles with a bit of fluff for comfort -
 not a patch on Tedda.
 The orthodontist says to wait until she stops
 sucking her thumb
 before getting her teeth straightened.

Ella performs in her end-of-year
 ballet presentation. (Imagine a baby
 giraffe with two bruised shins in a tutu.)
 She is focused and careful,
 with kohl around her innocent eyes
 and a rose in her hair.
 She loves the holiday house at Nelson Bay
 but doesn't always want to swim:
 her skinny body gets cold too quickly.
 Instead, she hunts for tiny crabs and jelly blubbers.
 Once, she found an exquisite
 brown-striped creature with delicately
 translucent tendrils. We took a photo of it
 in a yellow bucket before tipping it back into the sea.

Lewis's keen eye is often the first to spot
 a treasure hunt clue, or the chocolate
 behind the tomato sauce bottle in the fridge.
 He likes jigsaw puzzles and chess, and draws
 mazes with a fine black pen.
 At Nelson Bay he takes control of the rubber
 dinghy, his rowing style unorthodox but effective.
 "He's just the right age," says his mother anxiously,
 as Lewie propels the dinghy into deep water.

Lauren is dimpled and feisty.
 "ELLA" she shouts, expecting
 (and getting) a swift sisterly response. A real
 waterbaby, she withstands the cold more easily than
 her less sturdy sister. When she's not in the water,
 she's in one of her extensive range of long
 dress-ups, sometimes with diamond-studded shoes,
 and possibly a tiara.

Margot Mann

Imagining John Lennon - A Short Story from Kriben Pillay

‘So, you’re not John Lennon?’ she asks.

‘No,’ I reply, ‘I only appear to be. I admit it’s a good likeness, but it’s just a show, and...’ And I pause, trying to see if I can be as accurate as I possibly can.

‘Yes?’

‘And I have no clue about how it happened. How I came to be John Lennon, I mean. But I’m not. I never was.’

My thoughts characterise her as earnest and well-meaning, with clothes to show herself off as voluptuous. Beyond that, there is just silence. I am not even waiting for her next remark, or curious about the possible direction and consequences of this interview. I just sit.

It is an interview, I’m aware, to figure me out. Ever since I announced to family and friends that I’m not John Lennon, it’s been something like this. Questions. Many, many questions. And I understand their difficulty, even their fear, so I try to answer as best I can.

Yes, I know I have the John Lennon face and haircut, and the John Lennon glasses, but surely they must have suspected when I have only a picture of Yoko in my wallet? No actual Yoko anywhere. I have always asked them about that. But they evaded or seemed nonplussed by that question, and similar insistent questions when my sense of not being John Lennon started to surface. It’s like they needed me to be John Lennon, rather than being unequivocally convinced that I was. So, somehow, they would convince me of my John Lennon ness, and I, not quite certain myself, would run the whole thing again. After all, I was *John Lennon*, so why not?

But she knows all this. When they brought me here they described my periodic confusions, but this time I thought I had them cornered. I had proof. But that only made matters worse. Their response was almost instant, and angry. Very angry. I had to be set right; I had to be disabused of this notion that I wasn’t who I have always been. It was important for me, they said. But their eyes told another truth, like her eyes before me now.

‘I’m told that you have some kind of evidence that you’re not, and never were, John Lennon. Conclusive proof.’

‘Yes,’ I reply. And from my shirt pocket I take out the carefully folded printout of an article. I pass it to her, and she reads aloud.

‘In the late afternoon of 8 December 1980, in New York City, Mark David Chapman met Lennon as he left his home in the Dakota building for a recording session and got his copy of Double Fantasy autographed. This goodwill gesture of Lennon signing an album for a presumed fan was caught by a photographer present, and would be published on the front page of the New York Daily News later that week. Chapman remained in the vicinity of the Dakota building for most of the day as a fireworks demonstration in nearby Central Park distracted the doorman and passers-by.

Later that evening, Lennon and Ono returned to their apartment from recording Ono's single "Walking on Thin Ice" for their next album. At 10.50pm, their limousine pulled up to the entrance of the Dakota. Ono got out of the car first, followed by Lennon. As Ono went in, Lennon glanced at Chapman, then proceeded on through the entrance to the building.

As Lennon walked past him, Chapman calmly called out "Mr. Lennon?" As Lennon turned, Chapman crouched into what witnesses called a "combat" stance and fired five hollow point bullets. One bullet missed, but four bullets entered Lennon's back and shoulder. One of the four bullets fatally pierced his aorta.’

If there was ever an example of controlled terror, it’s what I see now. It’s not so much in what she says as in how the whole body contracts, and how little nervous mannerisms appear, like the slight tapping of the right forefinger on the desk. Like a school teacher about to chew your head off for a very bad piece of work. With her it also expresses as her certainty of knowledge, knowledge which she no doubt is going to use to disprove my case.

‘And this came from where?’ she asks. I detect a slight disdain in her voice.

‘Wikipedia,’ I reply.

‘Ah, Wikipedia,’ she says, almost triumphant. ‘Wikipedia, that fount of unconfirmed information on the internet. This makes matters so much clearer.’

‘Unconfirmed?’ I ask.

‘Yes, information from dubious sources made plausible at times by the indiscriminate mixture of fact and fiction.’ She speaks these words with effortless authority and academic certainty.

‘So, John Lennon is not dead?’

‘No.’

‘But how can you be certain?’ I ask.

And she looks at me with what must surely be eyes of relief posing as something else. Perhaps eyes that want to make me feel safe and secure.

‘Because *you’re* John Lennon. You’ve never been anyone but John Lennon. Everyone knows that. *You* know that.’

‘And Yoko?’ I ask. ‘Where is she? And where is my...’ But she interrupts me before I can continue, as if to control this delusion once and for all.

'We all know who you are. *You* know who you are. This avoidance of what's so obvious is what we have to address. But, out of curiosity, if you're not John Lennon, who *are* you?'

'I don't know, and the truth is, it doesn't matter. Not in the least. Not in the least.' As I say this, a flash of something dark crosses her face. But quickly the habit of control is there, erasing all traces of any disturbance.

'But that's the point, it does matter! You can't really live not knowing who you are, or denying what you've always been. After all, *you're* John Lennon. We'll find ways to bring you back to yourself. There's nothing to worry about.'

'You're right, there's nothing to worry about,' I say quietly.

She smiles benignly at me when I say these words, but she doesn't question whether we mean the same thing.

She arranges her posture in a way that tells me that our time is over. As she does, I catch her name badge set against the breast pocket of her white coat.

'You're Dr...,' I am about to say.

'Spears,' she replies. 'Britney Spears.'

© Kriben Pillay 2 February 2006

Dr Kriben Pillay, former senior lecturer in the Faculty of Humanities, University of Durban-Westville (now University of KwaZulu-Natal) where he holds the position of Honorary Research Associate. He is the editor of the Noumenon magazine and website at <http://www.noumenon.co.za/>

re: **Perfect Brilliant Stillness** by david carse

I'm fed up with the constant attacks against unnamed offenders by members of the so-called "Non-Dual Fraternity." For example, even in his brief cover blurb of this book, Tony Parsons can't resist drawing attention to "all of the fog and nonsense that is broadcast under the name of 'advaita' or 'non-duality.'" Not exactly the best way to sell the book to those who don't know and don't care what he's talking about. Potential readers are interested in the *contents* of a book, and can get really grumpy at being invited to take sides in a petty squabble they don't understand.

Unfortunately the author, too, turns out to be another member of this Band of Merry Men on a crusade to save us from the Evil Sheriff of Ignorance and Confusion. Apparently the shelves of our shoddy spiritual supermarkets are packed with fake products falsely labelled "non-dualism" – though again he fails to provide details. Hmm...I think I'll have to notify the Department of Fair Trading about that. In the meantime, I'll be alert the next time I go shopping, and will raise the alarm if anyone tries to kneecap me with a trolley.

Seriously though, it somehow doesn't make any sense to insist one minute that "There is nothing but Consciousness," "No one has ever existed," and "Everything is perfect just the way it is," while the next minute railing against those in the game who don't accept your dogma. Neither dualists nor non-dualists can lay claim to Ultimate Truth. So please get your act together, stop persecuting heretics, and start living the Oneness you profess - otherwise I shall have to "out" you as the closet "duellists" you really are.

*Glad to be an Independent,
Tunbridge Wells, UK*

P.S. Have just come across a lovely quote for the NOWletter:

"What if nothing exists and we're all in somebody's dream? Or, what's worse, what if only that fat guy in the third row exists?" *Woody Allen*

Notes on Perfect Brilliant Stillness from Alan Mann

(The following is a letter I sent to the book's publisher which he passed to the author, David Carse, who then replied to my comments. David's reply follows my notes. Ed.)

Dear Julian, I have been away in the hills for a few days and took the opportunity to read Perfect Brilliant Stillness in the peace and quiet. One of my current projects is to plough through about forty years of my journal and salvage anything of interest to the family before tossing them out. Many of the experts or authorities David Carse quotes in his book have appeared in my own records at one time or another so I found myself on familiar ground as far as relating to his explanation of what he has been through. In fact, his book is a very close cousin to my journal as far as references, sources, guru quotes and so on is concerned.

Obviously, I cannot comment on what he calls his 'jungle thing'. Most of us have openings of a similar nature if not so comprehensive as the event he describes. It is that sort of happening, which often sets us off on the search. That

was so in my case. I have no problem with what he says I just wish he hadn't said it so often. I thought his story unnecessarily repetitive. And, of course, as mentioned in an earlier message, I do not subscribe to the belief that it is all a dream. Nothing in the book helped me to see it otherwise. I prefer the alternative belief that there is, what is referred to, as objective reality and that is how the All in All manifests. So, all that stuff about I don't exist, you don't exist does not fit with understanding as far as it unfolds here.

In making a comment like that I have to remind myself that is my perspective on life. I find myself fully attuned to all the quotations he includes and the 'inperiences' he records but totally opposed to the conclusions he draws from them. He says, on page 105, *Nothing has happened. Experiences are not important: in fact nothing is more important than anything else, because nothing is happening here*. Nothing happening here? I think David would be well advised to go back and remind himself that he is describing *his* perspective and stop trying to universalize it – notwithstanding the bad example, in this regard, of Indian and other sages through the ages.

For me, to say that life is a dream is overdoing it, an analogy strained to meaninglessness. I can just about cope with dream-like. Life is life – life is what happens as it unfolds – why add to that simple word. We all feel it and are it why add, what is for most of us, the very confusing idea that what we understand by the word 'life' is 'an illusion'. And usually without including a comment explaining at what level that statement might be true. The everyday consensus suffers from excessive objectivity, the nondual position from excessive subjectivity. Neither a subject nor an object might be a useful motto in considering these matters. And that reminds me that Douglas Harding responds to Hamlet's famous question with '*to be and not to be – that is the answer*'. That, I think, addresses the reality of life, the essential dualism of *our* being as counterpoint to Being. The failure to address this question of levels is, I think, the weak link in the book.

My view on this is underlined by the pair of Wei Wu Wei quotes on page 184. First WWW points out the necessity of exposing the mistaken identity and *abandonment of an inexistent self* then he points out that we do not exist. However, he is careful to explain that our non-existence lies in non-existence as individual, separated entities. And I assume he would go on to say that this is the case for all objects. So, I read that as a claim that you and I exist all right but our existence (individual being) is a secondary expression of 'what is'. David may intend that but in nearly 400 pages he failed to make it clear for me. It had to creep out of a few of the quotes he used. And, in particular, he excludes such an interpretation on his "fine print" comments with which he opens the book: *This book will tell you that these ideas are absurd, because it's quite obvious that neither you nor anything else has ever existed*. Well, I for one don't find it obvious and consider the absurdity lies in making such statements without providing some associated commentary such as "by exist I mean ex-ist – that is, ex - out (of) and, *sistere* - to stand – to stand out from what is or, to put it in more familiar terms, "fundamentally I am not separated from the whole".

Everything is consciousness is another frequently offered dictum. I would be happier with 'everything is apprehended in consciousness' or even apprehended as consciousness'. To claim that everything is consciousness strikes me as another version of reductionism, the reverse of the materialist coin that everything is matter and consciousness a late arriving material epiphenomenon. I feel there is an enormous intelligence at work and our attempts to make sense of it must be continually qualified by an awareness of our inadequacy. David's *ex cathedra* pronouncements come across as far too certain; certain to the point that he denies he is telling us what he believes to be true but the very truth itself. Doesn't that have a familiar ring in these times? He seems to overlook his sources in this regard and even quotes the famous *The world is illusory/Brahman alone is real/Brahman is the world* without any suggestion that it is included as ironic comment on his position. (p355).

Love says that I am everything/Wisdom says I am nothing/Between these my life flows/ says Nisargadatta (p83) I can agree with Nisargadatta and Carse here but which part of that is the dreaming part? My hero, Traherne, said *Till we see our nothing we cannot understand the value of our being*. I am not denying the underlying so-called nothingness, which is another big subject and that may be what Advaitists refer to as that which is doing the dreaming or generating their dreams, including the dream about life being a dream. (I think that must be so if I follow his squid example on page 357). I think David Bohm, who I see is quoted on page 379, offers the most convincing contemporary account of how to relate the spiritual notion of emptiness or Sunyata with the underlying no-thingness of contemporary science.

Carse quotes with approval on the 'fine print' page, *only once in a thousand, thousand years does a soul wake up*, and goes on, in the book to give well deserved credit to Ramana Maharshi for his contribution to these matters but who also pointed out that it is *as plain and obvious as a gooseberry in the palm of your hand*.

I think the book would have been better if written as a journal, it seems to be too unstructured, unplanned and too long (like this response, and I see much of myself in David's not knowing when to stop) for a coherent presentation and, in spite of the jungle thing, it is too derivative; the sort of work you could put together by trawling through the

available literature. It would have had more impact if he had distanced himself from what has gone before and come up with his own version in his own words of why it is all an illusion. I really hoped he would throw some light on the claim that it is all a dream or illusion, that consciousness is all there is and that you and I don't exist. I am no wiser about why or how he sees things this way than when I started.

I wish I could have given a more generous response to the book; something on the lines of Susan Hansen's open-hearted review. However, I can't overlook or help resisting what strikes me as dogmatic non-dualism which seems to be appearing on all sides. Someone needs to come up with something like *The Essential Dualism* to balance things out a bit. The book will appeal to a lot of people who are exploring, especially those setting out, as it provides a wide-ranging introduction to most of the key figures in the field and in spite of my disagreements, I enjoyed reading it in the spirit of exploring an opposite view to mine.

Alan Mann

Reply to Alan Mann's notes on Notes on Perfect Brilliant from the author, david carse

(A note of explanation. The italicized words are taken from my letter to david. The inset blocks of text are sections taken from Perfect Brilliant Stillness. Ed.)

alan, julian has passed along a letter from you concerning perfect brilliant stillness; i hope you will not consider an unsolicited response an intrusion. your letter comes through as intelligent and full of integrity. and there is a sense that you may be right about similarities in some of the ways these minds function. i do not know you or your intentions. responses have been offered to some who have retorted that they have no interest in waking up, they just like collecting ideas. if that is the case, please disregard this letter; you are doing well. i don't sense that is the case here, and this is simply written in response to the crossing of these paths. thank you for your thoughts, and thank you also for your graciousness in publishing susan hansen's review.

your allergy to certainty in these matters is deeply shared. the idea of a 'final' or 'ultimate' understanding is an inherently anathema concept; surely such a claim could only be a sign of ignorance? within the dream, yes, you are very right. and, these sayings do not come from an understanding within the dream.

I cannot explain this, because I am otherwise somewhat rational. Not only is there no doubt. The very concept of doubt does not exist. The word that comes frequently is that it is 'obvious,' but evidently that is an abuse of a good word because when it is used in conversations it usually draws blanks. Nevertheless. What is right in front of you, more than that, what you actually are, what all *this* is, what cannot be escaped from, what cannot be otherwise, is obvious, even if in most cases apparently there is not seeing. (p.17)

of course the objection is, *Well, I for one don't find this obvious and consider the absurdity lies in making such statements without providing some associated commentary...* yet obvious it is, and has ever been in each case where the seeing occurs: as you quote from the maharshi, *it is as plain and obvious as a gooseberry in the palm of your hand.* not to be certain about what is obvious would be absurd, foolish, disingenuous. of course i cannot pretend to be what i am not: equally, i cannot refuse to be, to see, what i am. some seem to find this disturbing.

It is what it is, and if it is not acceptable, that's cool too; after all, there really is no compelling reason for it to be accepted. As soon as there is fiddling around with concepts and modes of expression, the david thing, along with everybody else, is likely to be quite 'wrong.' But what is Understood is very simple. It is What Is. And there can only be pointing toward it from various angles, which pointing in this case, because of the conditioning, will very likely not be in classical form. (257-8)

not a communicator here, not a teacher. blindingly obvious, 'seen' not 'known', yet it seems cannot be expressed. i know nothing. the mind is what it is, impenetrable. insists on some associated commentary when what is, is ineffable, precisely not of mind. from within the dream, you are absolutely right. as long as the dream is understood to be 'real', of course it is absurdly extreme to call life a dream. how to cross that gap? *all that stuff about I don't exist, you don't exist* can't possibly fit with the understanding from the point of view of a dream character. this is what much of the book is about. it is not possible to understand this so that it can be seen. it must be seen to be understood. this 'surrender' is 'understanding', and it has nothing to do with understanding anything. easier for a camel, my friend.

you resonate with your 'hero' traheerne, and comment on other teachers that you agree with. please see that resonating and agreeing are not the useful input we have been trained to think. this is what www is saying on p.235. it is only what the dream character false self finds familiar and comfortable, what '*I would be happier with...*'. not a relevant test for truth. '*I prefer the alternative belief...*' but what beliefs the mind prefers, are unimportant. how

can the mind's preference, itself a product of conditioning and false imagination, be an indicator of truth? silliness. the individual sense of being a 'self' taking it 'self' far too seriously. "We can't insist on a truth that makes sense in light of what we know because we don't know anything."

For me, to say that life is a dream is overdoing it, an analogy strained to meaninglessness. I can just about cope with dream-like. but you see: of course; 'for me'. for the dream character, it is essentially and inherently meaningless, incomprehensible, unacceptable. ...*which part of that is the dreaming part?...what Advaitists refer to as that which is doing the dreaming or generating their dreams, including the dream about life being a dream...* the mind is a product of the dualism it enshrines. there is no one doing the dreaming, no thing generating, and 'Advaitists' know it is not 'their dreams' as there is not, cannot in any sense be any ones here dreaming. yes, i know, half-baked teachers galore spout this advaita drivel, that can't be helped. words. no translation. what is seen is that there is only the dreaming, and there are no parts.

there is only clear seeing. once seen it cannot not be seen. little ability to communicate it, to penetrate the dream mind which values the valueless and does not see the obvious. no need. the book did flow out, but of course it makes no 'sense'. foreign non-language, no translation. this is spelled out many times in the book. those who have glimpsed, recognize. the mind dislikes, objects, finds it absurd. ...What is written about here, if it is really understood, is so genuinely strange that it is on the far edge of what the normal human brain can comprehend or accept. I wouldn't have understood it myself, or found it interesting, before what happened in the jungle.

what is absurd of course is believing you are the illusion, the dream character. the illusory self says it would be absurd to stop believing in itself. no evidence? you are surrounded by evidence. you see what you believe and believe what you see... (yes, david bohm on page 379). you will not see the evidence until you are convinced. ha! "Earthly things must be known to be loved. Divine things must be loved to be known" thus, bhakti; which the mind hates, avoids, thinks it is already beyond, superior to.

the mind, of course, will always insist that it exists, that it is not a dream. of course.

the mind is confused, that's its nature. the mind can't be used to find no-mind. it will always be confused. don't take it so seriously. look around it while it's busy, around mind, ah.. no mind. what i is, god presence perfect beauty here, what is, what else is there? no thing. look around the mind. yes, i know, the mind will say, 'now he's being anti-intellectual'. nudging toward trans-rational, not pre- or anti-rational. but it doesn't matter. all only pointers.

no words or thinking or any of this can help. none of this is true. all of this, spiritual writings and teachings, are only one thing: an attempt to trip you up. that's all. don't take any of it literally. all there is is presence... there's no such thing as presence. silly idea. calling it perfect or brilliant is just a way it is experienced here. stillness is stillness, how can it be brilliant?

the mind interprets in terms of what it already knows. (p.233-4) you know '*openings of a similar nature... which sets us off on the search. It was so in my case..*', and so the mind assumes, interprets accordingly. not of a similar nature. not setting off, but ending. not transforming a life but obliterating it. the crushing flash that annihilates. nothing, nothing. this is in the book, but cannot be seen if the mind already thinks it knows. this is why the repetition irritates. there is resistance each time, wishes it would go away.

the mind has a loop, 'reality is what we take to be true...' etc. we only experience what we think we know, and vice versa. what we call reality, what we think of as possible, is just the mind's construct, consensus reality. a closed circle. you intuit that what you want is outside the circle, but how to get there? the mind cannot. all of spirituality is only an attempt to break the vicious circle, trip you up, make the mind stumble, jump the track. that's all. and all you can 'do' is be willing. in the unfolding of all this, there can be such a thing as setting yourself up to be tripped. of not always resisting, protesting, arguing, '*totally opposed.*' of learning, perhaps gradually, surrender; into a place where tripping up happens. unspeakable. does exist. cannot be expressed. none of these things said or written are literal. just attempts to let the mind jump the track, trip. the mind resists tripping. it's an old story. it's good, although it can feel unpleasant. tripping happens. grace. don't worry.

the only function of mind, the only 'act of will', that is appropriate is complete surrender. not that any act of will is possible, not that there is any person to make such an act, not that there is any such thing as human will; just that at least surrender is not inconsistent with the non-existence of the entity. the mind, of course, resists. self preservation. needs to be tripped.

the crux is, you were never created. eternal unborn. that's the heart of it. made a stab at describing it in the book, failed, of course, can't really express it, no one can. eternal unborn. never created, that's the heart, that's all there is.

www (*Wei Wu Wei an Irishman whose real name was Terence Gray. Ed.*) at the very beginning of the book: "the essential understanding is that in reality nothing is. this is so obvious that it is not perceived."

this, my friend, you must come to terms with. the mind does not like this, finds it strained to meaninglessness, absurdity. necessarily so. can you see that the only point of spiritual teaching, and the only aim of any teacher, is to press this strain to breaking? 'Everything is consciousness' is your misreading. consciousness is all-there-is. universe of difference. conceptually, there is everything, and there is this awareness. and everything is not. and this awareness is. i understand fully that from the 'human' or dream standpoint, this is unacceptable. you have read the book selectively. the thread that runs through the book is that this can only be pointed to obliquely, and that one such pointer, not literal, not to be understood with the mind, is that of the dream. how it is that it is a 'dream' is indicated many times. but it cannot be seen with the mind.

If 'this,' the world of things and ideas, is seen as what is real, as true, as 'reality,'
 then That which is completely and radically 'not-this,'
 for which there are no words or ideas within 'this,'
 will necessarily be seen as no thing, as unreal...
 It is only when 'this,' this so-called 'reality'
 is completely understood to be dreamlike illusion
 that what is 'not-this' will, at the same time, be seen to be What Is.
 ...the heart turns from the illusion of 'this' and opens to What Is. (p. 353-4)

yes, i understand well that from within the dream this is not easy to see this way. as douglas has said (p.346), everyone sees it, cannot not see it; but has been conditioned to turn away immediately and the mind will not recognize that it sees it. when experiencing began in 'alan', manifestation was not seen as it is now seen and called 'real' by alan. this was learned. pure impersonal witnessing without belief was displaced with the mind's insistence on the absurdity of its own existence.

to awaken is precisely to quiet the mind's insistence, objection, absurd commentary. for the heart to turn from the illusion of 'this' and open to what is. ramana maharshi: "you will come in due course to realize that your true glory lies where you cease to exist." this too my friend you must come to terms with.

when ramana said the heart is the only reality, mind only a transient phase, what was he talking about? when mystics and teachers talk about god as presence, what are they referring to? jesus said the living place of god is within; if this were 'known' or seen or experienced, how would it be known or seen or experienced? he who discovers the true meaning will never die. you will be astonished.

from within the dream, you are absolutely right: to call all this a dream is absurd, and to speak with certainty is laughable. the understanding from which this is being said is not from within the dream. the language is, yes, and also the understanding with which this is being heard. which is the difficulty. and yes, there is a sense in which 'you' and 'all this' exist in a manner of speaking (p.313, 327, and a couple of chapters on how it is a matter of mistaken *perception* which creates the illusion). but to insist 'the world does really exist' is to cling to the mind's familiar, the mind's comfortable. you've got that part down cold, are in no danger of losing whatever balance is provided by that. for you the call is to see the deeper truth, to come to terms with ramana's "what is not present in deep sleep does not exist," with www's "in reality nothing is," with maharaj's "realize that you are dreaming a dream you call the world," with david's "there is no one home, there is nothing happening here." yes, i understand that from within the dream these sayings are absurd, ...*bad example of Indian and other sages through the ages...* they are simply pointers my friend, to a direction in which there may be movement if the mind eases its grip; pointers in a direction where it will indeed be obvious that you do not exist. yes, there is no object, there is no subject. this is not 'true' on one level and 'not-true' on another. the insistence on levels is the mind's dream of separation, of dualism. there are no 'levels'.

so-called awakening means popping out of the context in which 'levels' make any sense.

words and books are unhelpful: the book is full of words used obliquely to point away from themselves, and even though there are 3 chapters of disclaimer in the beginning and further mentions throughout that none of what follows is true, asking that you don't latch on to the words, etc., it's inevitable: the mind reads selectively, sees ex cathedra statements and tedious repetition and has its buttons pushed. the way of all the earth. please stop reading books. please stop believing your own thoughts, what your mind tells you. none of this is true. follow the pointers in the

direction where the mind objects. "...The mind will rebel in the beginning, but with patience and perseverance it will yield and keep quiet." (maharaj). easier for a camel, yes. grace. tripping happens.

all is well my friend. svaha! thank you.

David

Perfect Brilliant Stillness by david carse, Non-Duality Press, September 2005

A Fascist Australia? A Talk given at the Seditio Conference, Huskisson, NSW, 18 March 2006

by Dr Alison Broinowski and sent in by two readers who attended the conference.

I recently heard Nobel prize-winner J.M. Coetzee, who now lives in Adelaide, say that Australia now reminds him of South Africa under the *apartheid* regime, which was not only racist but fascist. We used to think the old Internal Security Acts left on the books by the British in former colonies like Burma, Singapore, Malaya, and Hong Kong were intimidatory and authoritarian. But now, the most conservative Australian Prime Minister ever is taking us back 50 years. We have rediscovered and revived our own seditio laws after five decades of disuse. Australia is the only country in the OECD that has no bill or rights or human rights act to defend us against their misuse. Trust us, says Mr Howard, we won't misuse them. He has lied to us on plenty of other matters: why not on this too?

All governments lie, and fascist governments lie through their teeth.

When we think of fascists, it's more often Hitler, Mussolini, Franco, Sukarno, and Pinochet who come to mind, or regimes like those of the former Greek, Portuguese, or Argentine military. Not the governments of George W. Bush or John W. Howard. But in early 2003, Lawrence Britt, an American scholar who had studied fascist regimes, published the 14 characteristics that they had in common.^{1[1]} That made many people think again about our leaders, and even compare them with those fascists.

Whose government does Dr Britt's list of characteristics of fascist regimes make us think of? Here they are:

1. *Powerful and Continuing Nationalism*

Fascist regimes tend to make constant use of patriotic mottos, slogans, symbols, songs, and other paraphernalia. Flags are seen everywhere, as are flag symbols on clothing and in public displays.

- nationalism and its symbols: emphasis on the observance of flags, songs, and anthems

2. *Disdain for the Recognition of Human Rights*

- disdain for human rights: approval or condoning of torture, capital punishment, and incarceration in the name of 'security'

Because of fear of enemies and the need for security, the people in fascist regimes are persuaded that human rights can be ignored in certain cases because of "need." The people tend to look the other way or even approve of torture, summary executions, assassinations, long incarcerations of prisoners, etc.

3. *Identification of Enemies/Scapegoats as a Unifying Cause*

- enmity: identification of outsiders, communists, terrorists, minorities, and elites as opponents of patriotism

The people are rallied into a unifying patriotic frenzy over the need to eliminate a perceived common threat or foe: racial, ethnic or religious minorities; liberals; communists; socialists, terrorists, etc.

^{1[1]} Lawrence Britt, in 'Fascism Anyone?' compared social and political agendas common to the fascist regimes of Hitler, Mussolini, Franco, Suharto, and Pinochet. *Free Inquiry*, Volume 23, Number 2, Spring 2003. http://www.secularhumanism.org/library/fi/britt_23_2.htm. See also A Sermon on Fascism, by Minister Davidson Loehr, 1 November 2004, First Unitarian Universalist Church of Austin, Texas. (Loehr's summaries appear above in numbered paragraphs).

4. *Supremacy of the Military*

- militarism: disproportionate government funding for military purposes to the neglect of social needs, and glamorization of military service

Even when there are widespread domestic problems, the military is given a disproportionate amount of government funding, and the domestic agenda is neglected. Soldiers and military service are glamorized.

5. *Rampant Sexism*

- male dominance: rigidifying of gender roles, raising opposition to abortion, support for ‘family values’ and anti-gay legislation

The governments of fascist nations tend to be almost exclusively male-dominated. Under fascist regimes, traditional gender roles are made more rigid. Opposition to abortion is high, as is homophobia and anti-gay legislation and national policy.

6. *Controlled Mass Media*

- media compliance: indirect control of the media by government regulation, concessions to sympathetic media organizations and individuals, and censorship, whether direct, indirect, or voluntary

Sometimes the media are directly controlled by the government, but in other cases, the media are indirectly controlled by government regulation, or sympathetic media spokespeople and executives. Censorship, especially in war time, is very common.

7. *Obsession with National Security*

- national security as national interest: use of fear and ‘the national interest’ to induce consent
Fear is used as a motivational tool by the government over the masses.

8. *Religion and Government are Intertwined*

- religion and government: mainstream theology used to manipulate public opinion, while government actions ignore its tenets

Governments in fascist nations tend to use the most common religion in the nation as a tool to manipulate public opinion. Religious rhetoric and terminology is common from government leaders, even when the major tenets of the religion are diametrically opposed to the government's policies or actions.

9. *Corporate Power is Protected*

- power elites: politicians owe their tenure to corporate supporters, and return favours to business

The industrial and business aristocracy of a fascist nation often are the ones who put the government leaders into power, creating a mutually beneficial business/government relationship and power elite.

10. *Labor Power is Suppressed*

- suppression of labour: unions are eliminated or disempowered in the name of reform and fairness

Because the organizing power of labor is the only real threat to a fascist government, labor unions are either eliminated entirely, or are severely suppressed.

11. *Disdain for Intellectuals and the Arts*

- hostility to intellectuals and artists: free expression is attacked and government funding is threatened or removed from those it doesn't approve of

Fascist nations tend to promote and tolerate open hostility to higher education, and academia. It is not uncommon for professors and other academics to be censored or even arrested. Free expression in the arts is openly attacked, and governments often refuse to fund the arts.

12. *Obsession with Crime and Punishment*

- civil liberties and judicial independence forgone: restraints are overridden, and police abuses are overlooked

Under fascist regimes, the police are given almost limitless power to enforce laws. The people are often willing to overlook police abuses and even forego civil liberties in the name of patriotism. There is often a national police force with virtually unlimited power in fascist nations

13. Rampant Cronyism and Corruption

- cronyism without accountability: those who protect politicians from scrutiny are rewarded with favours, promotions, and possessions

Fascist regimes almost always are governed by groups of friends and associates who appoint each other to government positions and use governmental power and authority to protect their friends from accountability. It is not uncommon in fascist regimes for national resources and even treasures to be appropriated or even outright stolen by government leaders.

14. Fraudulent Elections

- fraudulent elections: electoral rules are manipulated and media reports distorted, and cooperative judges legitimize the outcomes.

Sometimes elections in fascist nations are a complete sham. Other times elections are manipulated by smear campaigns against or even assassination of opposition candidates, use of legislation to control voting numbers or political district boundaries, and manipulation of the media. Fascist nations also typically use their judiciaries to manipulate or control elections.

All of these characteristics of fascism, you will notice, are now evident in the United States. Number 14, electoral fraud, appeared in Florida in 2000, but has not yet migrated to Australia: not unless you count the use of taxpayers' money for fraudulent political campaigning, or government overriding the expressed will of the majority. But some aspects of all the others apply to Australia. So according to most of Britt's 14 criteria, our Federal government is fascist too, or on the way to becoming fascist.

Take Number 11, hostility to intellectuals. Last year Padriac P. McGuinness, the Education Minister's lay appointee on the quality and scrutiny committee of the Australian Research Council, opposed 27 research applications in the humanities and social sciences, which he reportedly described as silly, ill-designed, and contributing nothing to knowledge in Australia. Dr Nelson himself overruled the chair and expert members of the committee and vetoed seven projects without explanation. The Australia Council has been reduced to conservative conformity, and the ABC is on the way.

Take Number 12, civil liberties. The Federal government and the compliant premiers have agreed to write additional sedition provisions into the new Anti-Terrorism legislation. Even after some amendments, they restrict freedom of expression in ways that are unprecedented in our history. They are unnecessary, and are designed to intimidate, silence criticism, and give unprecedented powers to police and intelligence agencies.

Fascism can be defeated by rational argument (that's why fascists hate intellectuals), by genuine democracy (that's why they despise civil libertarians), by legal principle (that's why they criticise independent judges), and by international conventions (that's why they fulminate about the United Nations). They claim they are defending our way of life, or our civilization, even while they are undermining its fundamental principles. All civilizations have tried to raise people above fascism, but the fight has to be had over and over again.

Fascism always poses as the national interest; fascist methods are always deceptive and illegitimate; and all fascists seek to control people's words and thoughts. Fascism was not the way to deal with communism, and it will not stop terrorism: we already have enough laws to do that. These laws don't defend freedom: they curtail it, which is what terrorists also want to do. Are we too behaving like terrorists, and not only abroad but at home?

What can we expect from a fascist government? Inside Australia, worse conditions for workers whose jobs aren't exported; an even wider gap between the highest and the lowest paid; further erosion of social security, and destitution for those on welfare; less affordable health insurance and pharmaceuticals; refusal to take long-term decisions to prevent environmental destruction; increasing impoverishment of public education; debilitation of independent media, control of the Internet, and evisceration of the ABC; tightening controls on freedom of artistic expression and civil liberties; detouring around Parliament and banishing Opposition to the margins of public life; ostracism and criminalization of those who protest; Outside Australia, our escalating defiance of international law and unquestioning involvement in our allies' unending wars will make Australia the target of more threats, not just

from Muslim terrorists, but from those exasperated with the US and its supporters. That will lead to more fear, more patriotism, more calls for 'security', and more people in jail for no offence, or for sedition. Many of us will be too scared to joke about it, let alone express outrage.

When this happens, and I am not exaggerating its likelihood, it will be illegal or at least courageous to hold this conference, and for all of us to make statements like these. So thank you to the organizers for bravely taking this opportunity.

Dr Alison Broinowski

KRISHNAMURTI EVENTS IN APRIL

Saturday April 22

An Exploratory one day seminar - Saturday April 22 - from 9.45am to 4pm

To be held at - The Mechanical School of Arts - Level 3, 280 Pitt Street, Sydney

There will be introductory presentations on the life and work, as well as the core themes of J. Krishnamurti, by published authors who have written on Krishnamurti – Donald Ingram Smith, and Christine Williams. There will be films of key talks, and of dialogues with renowned physicist David Bohm, and other close friends and associates of Krishnamurti. Small discussion groups can follow on from the various themes as they arise, such as the nature of fear, 'aloneness' as distinct from loneliness, and the endless tide of wilful violence. Please assist catering by registering your attendance as soon as you can: Contact Andrew Hilton on 0412445945 Email:- wildewood@austarnet.com.au The cost of \$10.00 includes a vegetarian buffet lunch Concessions: \$6.50

Friday 28th April

Krishnamurti weekend gathering in April 2006 at Pittwater YHA

Krishnamurti Australia will hold a gathering in May 2005 to discuss Krishnamurti's teachings. We have rented the whole of the Pittwater youth hostel for Friday 28th and Saturday 29th April 2005. We have the hostel till mid-afternoon Sunday. It is also possible to extend the stay for the Sunday night after the gathering. The youth hostel has an idyllic setting in Bushland at Pittwater in Northern Sydney. It provides comfortable accommodation without being luxurious. We will self cater. The youth hostel is reached by ferry/water taxi from Church Point to Hall's Wharf. Church point can be reached by bus from Manly or Sydney. Details on the hostel are available at www.yha.com.au. This includes a locality map and Ferry timetable. Activities will include a video session followed by large and small group discussion.
<http://www.yha.com.au/hostels/details.cfm?hostelid=31>

When: Friday 28th April after 12pm till 3.00pm Sunday 30th April 2005

Cost: \$100 for the gathering. Payment by the middle of March if possible. It is possible to come just for the day, cost is \$33.00 per day. For full details <http://www.krishnamurtiaustralia.org/>

TRAHERNE FESTIVAL 9th to 12th June 2006

The cost of the Festival including all sessions and listed refreshments is approximately £55. However, it is possible to pay on an individual event basis with sessions £4 to £8. Details and bookings: Mr Tony Shoring, 54 Park Street, Hereford HR1 2RD – Phone enquiries 01 432 263 758 **BOOKING FORM** is accessible via the Traherne/Newsletter pages of www.capacity.org

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	0431605374
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 115 –March 2006

**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 (Harding) Meetings - Approximately bi-monthly, by email notification of date and programme.

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