

Chatswood Meetings—81 Greville Street

Dialogue – 17 June, 15 July

Harding – 4 August 2007

(02) 9419 7394 or [awmann@optusnet.com.au](mailto:awmann@optusnet.com.au)

[www.capacitie.org](http://www.capacitie.org)

		Page
The Yin and Yang of America	<i>Ted Myers</i>	2
Dialogue & Endarkenment — Reply	<i>Graeme Burn</i>	4
Intersubjectivity –Note for a Dialogue	<i>Alan Mann</i>	5
Workshops and the Impersonal	<i>Joanna Malinowska</i>	6
Felicity	<i>Thomas Traherne</i> <i>George Schloss</i>	10
Coleridge, Bohm and the Holomovement	<i>Alan Mann</i>	11
Meetings		12

Editor's Note,

I have included an exchange of emails arising from recent workshops and I'm grateful to Joanna Malinowska for letting me print her responses to these meetings. Thanks also to Ted Myers for sharing his notes on a recent visit to the USA

Your letters, in agreement and/or disagreement to what appears here, as well as your articles, vitalise the publication so please keep them coming. The primary aim in establishing the Nowletter was to provide a vehicle for contributions by the readership, and occasionally some of our favourite people. For example, Thomas Traherne who is included this month because of how closely his poem *Felicity* reflects what Joanna is saying, not to mention Emily Dickinson's contribution.

If you have meetings listed on the last page, please check that the details are correct.

**Greville Street Dialogue Meetings – Third Sunday of every month**

**For Melbourne and other Sydney Meetings, see page 12**

**Harding Meetings – usually first Saturday of every second month (See above for dates)**

### **The Yin and Yang of America from Ted Myers**

Thoughts about a recent visit: Denver looms coolly, wetly and gloomily outside the expensive Burnsley all-suite hotel. We're finally about to start on the south west odyssey around the four-state region - where the borders of Colorado, Utah, Arizona and New Mexico coalesce in the still snow-covered Rockies.

We've hired a small Dodge for transportation which should shield Caro from the icy air up in the Rockies with passes exceeding 10,000 feet. Caro has contracted a particularly nasty cough that stops her from sleeping and she needs close and constant protection. It mustn't get worse. She's in good spirits during the day, but the hacking erupts as soon as she's prone. A \$150 visit to Denver Urgent Care yesterday resulted in a dose of \$60 antibiotics. A visit to the doctor here concludes by signing a document – properly witnessed – that precludes you – the patient – from taking out litigation.

The trip so far - Caro's health aside - has gone according to plan. The conference at the Baltimore Convention Centre was probably worthwhile and my session attracted 20 of the 10,000 attendees, which according to my boss who also happened to sit in on my session, was pretty good. He says that Americans aren't really interested in what people from other countries are doing.

After Baltimore, we spent a day in Washington looking at the monuments: the Smithsonian Art with its amazing collection of French impressionists; the Native American museum (the most impressive display I've ever seen and also one of the saddest, with the graphic illustration of a beautiful and noble culture that has been obliterated by western European greed and myopia, so similar to the Australian Aboriginal experience); all the memorials, Washington's phallic obelisk, some excellent free jazz in the Kennedy Centre for the Performing Arts, and glimpses of Capitol Hill and the White House through the security cordon. It was a good thing to do – and helped put a face to the horrendous news we hear from DC and the powerful clique of cronies that govern from this seat.

While we could spend a week or more in the various Smithsonians, we decided a change for the bucolic for the next day, driving around Western Virginia and some of its historic villages (the day before the Virginia Tech shootings that stunned the world, as it turned out).

The next day was one of those travel nightmares - up at 3.30am at Dulles airport Marriott Hotel for a 6.00am departure to Dallas, a four-hour layover, and another 2 hours on to Denver. I spent time in the Dallas airport lounge writing impressions of America. It was all negative. A society in decline; a world in denial, lemming-like, speeding towards an inevitable precipice, little is sustainable. The hype and hubris of 300 million people relentlessly, selfishly and self-righteously bloating on the world's resources with no real concern for the plight of others elsewhere. Living as if the oil is a God-given right and will last forever'. Large, super-size is vaunted. Big it seems, is still by far the best.

Large cars and SUVs still proliferate. Old tastes don't change easily. Eight lane toll roads leading into Washington DC turn into parking lots in peak hour. Public transport barely exists and people commute further and further as urban prices increase. Houses in the new estates – described as 'single family homes' in the real estate hyperbole – are gigantic edifices crammed together on once green rolling farmlands.

Even the people have become enormous – obesity is everywhere, yet a presidential candidate would not be voted in if he/she were fat. Al Gore will have to lose weight if he's serious in running for 2008. Only fit, slim people with good pecs can be leaders. Arnold Schwarzenegger? Eating junk has become a new religion. Food for the poor is standardised, homogenised, contrived and amalgamated with unlimited artificial additives. You're still an oddity in all but a few niche communities if you ask for organic. It's just not on the agenda in many places yet.

Chains of fat/salt and sugar outlets purvey their poisonous giant-size portions – Subway, McDonalds, Domino's, Krispy Kreme, Starbucks, Wendy's, Taco Bill's are dominating the urban landscape with their loud and lurid advertising. People are choking on their greed, gorging themselves into barely mobile spheres of wobbling lard, eating away the myriad troubles of their world.

The human-made landscape is a blight, a scourge – carved up by multi lane tollways, water towers, urban deterioration and decay, multi storey functional apartments and offices with no imagination or decoration.

On security - you even have to take your shoes off for screening entering an airport. I quipped (unwisely) to a black security guard in a building in Washington DC as we were searched and scanned on entering, that it was all a bit over the top -- and he responded: "Haven't you heard of 9/11!" There is an evangelical zeal in protecting the homeland from further attacks. It's hard to criticize this on one level, but the extent seems to me to be extreme. These people are deadly serious in doing their duty for the nation.

The whole business of air travel is becoming just too arduous, we're finding. The flights are fine (albeit chocka with passengers all squished together) but getting on an aircraft with all the security and long queues

is such a chore. I find myself dreaming of Brogers Creek and parts of Australia. We are so fortunate in so many ways. The thought of growing our own food and knowing where it comes from without 10,000 additives and GM corn syrup in everything is a real blessing.

### **We found it's there, if you seek it.**

In Taos, New Mexico, after a fascinating drive from Denver, and in a much better personal space and surrounding environment, I kept thinking I'd been too severe in my observations. The thing about America is that it's so BIG, and in your face. There are 300 million people living here all trying to exist in a system that favours the survival of the fittest – and not all are fit. It's a nation of extremes, where capitalism shouts at you from every corner, and people coexist on incomes varying from billions to a mere \$7 an hour. Of course, Australia suffers from the same excesses and extremes, albeit on a smaller scale. I thought about the list I'd punched out and realised that the criticisms could all be levelled at Australia as well.

There are however, many things that I've found positive about this country. (I had a good sleep last night and my thoughts aren't strained through gloomy lethargy). When I asked waitress Josie at the Taos Inn this evening, "What is good about America?" she paused thinking deeply for many moments before responding; "Nothing in this country is as it seems.

What appears to be happening on the surface – in politics emanating from Washington, in the media which is controlled by just a few entrepreneurs and the consumerist juggernaut; not to mention the religious forces of the right and centre – is not the way it actually IS," she said in essence (embellished by me).

"For example, I was raised in the mid-west and was told by my parents that things needed to be done in certain ways. They brought me up with a narrow view of the world that was extremely limiting. Their way was the right and only way. And when I came here to Taos, my experiences helped me realise there was so much more than this strictly prescribed worldview. Here I realised people really think outside the box and there were other ways of viewing the world."

Josie continued by saying that there are a lot of things going on here that are progressive, but you've got to seek them out.

Thinking about it more, we realised there are so many positives in the American scene, many we had already experienced. The seeking analogy is apt for radio programs. Scanning the FM bandwidth you come across one commercial pop music station after another frothing with ads. Then appealing (to me) glints appear. There are a classical, a cool jazz; Spanish and surprisingly, a talk station called new democracy interviewing Noam Chomsky and broadcasting his penetrating views on the current government and the quagmire in the Middle East.

The same applies to television with its 75 channels of pap, including one entirely devoted to weather. They even show flashbacks of extreme weather events from history. It's all very dramatic. This country seems to have a weather fetish. And then there's PBS which is publicly supported and is currently showing an in depth critical series (11 one-hour programs) called America at a Crossroads dealing with all sides of the Iraqi conflict. They are riveting documentaries and deeply confronting and thought provoking. Yes, some Americans are adept at navel gazing and pulling their institutions, government and themselves apart.

Which leads to the diversity here – a feature the US shares with Australia. Somehow the differences in race, religion, wealth, privilege seem greater than Oz, and yet the system functions (mostly) cradled in the 'freedom' and 'democracy' mantras. I've just watched a program in the America at a Crossroads series on Islam in Indonesia, in which the chief of police talks about democracy being less than 10 years old in Indonesia, compared with America's 200+ years. He also says how the actions of America (and Australia) in Iraq are propelling Indonesians formerly with moderate beliefs into radical action. The overall tenor of this program suggests that the fledgling democracy of Indonesia, with all its problems, is doing better on many fronts than the US. Some Yanks are very good at constructive self-criticism.

The climate change (euphemism for global warming or catastrophe) debate here is patchy, but evident and growing. Some states are forging ahead in the face of the Federal Government's lethargy – California with the "Governator" in his hydrogen-propelled Hummer is one that has signed their own Kyoto protocol. In Denver, the Governor is as green as Bob Brown. Action is being taken at the local area all over the country it seems, but like Australia, it's still largely superficial, such as changing light bulbs. It's good to be green as long as it doesn't erode my standard of living, is the commonly held view, gleaned from newspapers.

The organic food movement seems to be far more progressed here. We love exploring the massive alternative supermarkets like Wild Oats and Whole Foods, with most of the produce - fresh, cooked, packaged

and canned - being organic or close to it. It's expensive, but ....you almost know what you are eating. We've taken to eating in our hotel room most of the time using this fresh food. But you have to seek it out.

As you would expect, the service is great in this country – by and large. People do go out of their way to help you and serve you and while all the niceties are mouthed – some actually seem to be sincere. And when there's a buck to be made, the Yanks are really efficient. We discovered this checking in and out of hotels and renting a car. You're in and out in a trice – once the credit card imprint is obtained.

Then, there's the culture, art, music, bookshops, museums and intellectual life. If you seek it out, it's there in liberal doses. The Americans are extremely aware of history and heritage and go to great lengths to preserve them. But you do need to look, because they're hidden behind the Wal-Marts, McDonalds, Lotaburgers, Walgreens, Best Western Hotels and other ubiquitous chains that line every road into every city in the country.

We spent this afternoon in the Georgia O'Keefe Museum in Santa Fe. It is superb. Santa Fe has become the second largest art market in the US after New York, we were told by a gallery attendant. Tourists and collectors flood down here in their thousands for the art in hundreds of classy galleries housed in adobe Mexican structures. The whole of Santa Fe has fierce building regulations to preserve its age-old heritage.

Finally, when they haven't built big towns and cities on the land – with hugely ugly commercial ribbons that stretch for miles before the 'downtown' area is glimpsed – the Americans have some stunning landscapes to inspire the traveller. I can see why Georgia O'Keefe came to New Mexico to an isolated ranch house in the desert to live her final decades, leaving the green north and cosmopolitan New York behind.

The land in its natural state lifts that part of me that I might call my soul.

And it's here in the US as well as Australia.

*Ted Myers*

#### **Dialogue & Endarkenment Nowletter 124 – Reply from Graeme Burn**

Dear Alan, I find myself in a humid Hoi An in Viet Nam in an internet place surrounded by kids playing shoot them up games going through emails and there was one from Terry, the most interesting part of which was the link to your latest Nowletter and in particular the part on Dialogue. So I had a few things that I wanted to add to the conversation.

You probably are aware of my liking for Bohm's expression 'joining upstream of the pollution'. I think it was at my first or second Dialogue group that I first came on the phrase and at the time it encapsulated an essential condition for the emergence of the Authentic Self.

I didn't realise this completely at the time, of course and it has taken a few meetings etc for me to get clear what it is that makes it possible for us to experience that marvellous intimacy when our egos are largely if not entirely contained. When I say get clear I mean know beyond doubt through my experience that it is only the ego that keeps me separate from others and deludes me into thinking that there is another. So when Andrew talked of ego death my understanding is absence of ego, that is suspension of any need to get for myself, is what is essential for the emergence of the Authentic self. So far I have had glimpses, state experiences, of what I think is the death of ego in this sense and this feels like those engaged in dialogue are intentionally doing their best to get out of the way for, as you put it, a great purpose. Whether my ego will ever die is not a question I'm much interested in. I'm more interested in whether I can be awake enough to contain my egoic responses for a good part of my day. Andrew talks about being more aligned with the forces of good than with the ego as being a way to be really useful and available for the Greater Purpose (Andrew's Universe Project) and so far I'm well short of 51% alignment with the former. And I know that I come to dialogue groups etc with a lot of ego intact but It seems to me that it's in the practice and the effort to meet beyond ego that the cultivation of being beyond ego happens, as long as most of those present genuinely are trying to enter upstream of the pollution, especially the more refined type. Well trust that some of that makes sense - I could be going troppo already!

All the best,

*Graeme Burn*

### **Intersubjectivity –Note for a Dialogue from Alan Mann**

This is prompted by all the recent talk about intersubjectivity, an interest which seems to arise primarily from the importance placed on it by Andrew Cohen and Ken Wilber. In Cohen's case it involves a commitment to impersonal enlightenment and his identification of collective, rather than personal enlightenment, as the important aspect of life on which we should focus. Wilber sees intersubjectivity in terms of the evolution of human consciousness, something to which humanity can aspire and eventually awake, he speaks of evolutionary panentheism. I am well-disposed to all this but I think it secondary to coming to grips right now with 'what is'.

My interest in intersubjectivity arises as a consequence of my involvement in what I think is a similar line of enquiry, that of Bohmian dialogue. Dialogue in the sense articulated by David Bohm is an attempt to overcome our differences through finding accommodation in our common ground (which he might well have labelled 'intersubjectivity') and understanding our robotic dependence on thought. This is something we have been exploring for the past fifteen years or more through our Dialogue meetings.

I have been trying to work out what is the difference between these two lines of enquiry. Whilst I'm pretty much out of date, my understanding is that the Cohen – Wilber approach seems to be horizontal, progressive or evolutionary whereas Bohm is vertical and immediate, "...it's now or never". One of my earliest memories of Wilber is his description of personal 'enlightenment' as 'always and already the case'. That being so why is it not acknowledged that intersubjectivity is also 'always and already the case'?

My second difficulty with the Wilber–Cohen view is that the result of so-called 'personal enlightenment' is a realization that intersubjectivity is fundamental. If so, why the need for this second helping?

Considering the issue in terms of evolution, positions it as an outcome of progress along the line of time. This seems contrary to all the traditional approaches which indicate that the necessary action involves the transcendence of time through a better understanding of what is, and direct experiencing, as opposed to targeting, an ideal future.

What is the difference between the realization of intersubjectivity and realization of our First as opposed to second nature? Isn't it the same as Krishnamurti's transition from individuality to the undivided or recovering the awareness or capacity we all share — as revealed by the Harding experiments?

So, what is it about intersubjectivity that isn't already well covered by traditional approaches to this question? Based on my limited understanding of the ongoing Cohen-Wilber dialogues, it seems to be a contemporary version of the old story. I don't object to a revision of old processes to meet the needs of the times or particular groups but it seems to be offered as something new. Perhaps it is but I fail to see exactly what? I hope the recipients of this note can explain to me what I'm failing to see here.

My preferred route to this understanding is the experiential methods of Insight Dialogue, Bohmian dialogue and the Douglas Harding experiments, I'm sure there are others I'm not aware of. These all offer the benefit of a daily practice which, based on seeing, as opposed to looking or thinking, provide an opportunity to function as intersubjectivity in its undistorted actuality right now rather than view it as something to be achieved in special circumstances.

Of course, it's also a matter of horses for courses and I have reached a time of life when, realizing that realization isn't going to be effected anywhere other than under my nose, I am reluctant to sniff elsewhere.

*Alan Mann*

***By homely gift and hindered Words  
The human heart is told  
Of Nothing –  
"Nothing" is the force  
That renovates the World***

***Emily Dickinson – Poem No.1563***

## Workshops and the Impersonal from Joanna Malinowska

*(The following exchange of emails with Joanna Malinowska follows her attendance at recent Harding, experimental workshops in Chatswood. The messages appear here, largely unedited, as they represent what I find to be an unusual and inspiring angle on the experiments. Joanna is a clinical hypnotherapist. Ed.)*

**Joanna Malinowska** writes:

Alan, I had recently a different experience of all-one, the most meaningful insight I've ever had, but I've lost it and I feel flat and confused.

I've used to experience this wholeness and isness as being one with the whole world. I know it is not possible to express in words, but it is seeing the leaf on the tree and realizing that I has the whole universe is in it and that it is you, both inside and outside, things like this. So it was the object of focus and the whole, but not specific whole. Or, the experience which I had instead of past life, like exploding, flowing and moving ocean of very bright white light and joy, and it grow inside me but at the same time I was inside it.

None of those experiences included specific people. So, even following the Harding finger, when I went to "Who I really am", it was the whole universe, but other people were other universes. And when I've went through the Harding's tube with Margot Mann, there was the other exploding universe there when I went down her eyes. So it was kind of going down through her eyes, deep into nothing, until it exploded in Big Bang, and it was me in her universe, but it was a different universe.

So when I have this "unconditional love" to people, it is the love spreading to another universes, and openness and excitement from being in other universes with every contact with people. And feeling the flow in both directions, kind of exchange between the universes. So it is love and joy, and it is spreading, as it is really infectious, but still it is feeling separate from others.

I was reading "The Visionary Window" by Amit Goswami on previous Sunday evening. It had something about Consciousness (it applies to universal Consciousness, which covers everybody and everything) collapsing two activities (or minds, or individual consciousness) into one, with the picture of line dancers. It triggered something in me, and some time later, while dish-washing, I got this insight of being one with everything and everybody, while still being myself. And this is the level when everything is simple, and when the love is not really needed, because it is kind of included. It was the same extended view of myself which I had when I've realized I cannot be hurt by the people close to me telling me that I am an idiot. And it was different this time, as it was everybody there, and it was so normal, so natural.

It was not the feeling one with the universe, but feeling one with other people, so it is above the love and compassion, and anything else, and it is simple and normal, and "I" is not needed at all. I was writing to you that above the feeling of wholeness must be this connecting with other people and I was trying to find out how it could be achieved; but it was being one with them, and I would not dream about this, and I think you were telling me but I could not comprehend. Still, being one with everybody does not mean knowing everybody, so there is this expanding universe there in every person when you have a closer look

So I've understood what all-one means; and it lasted through the Monday, and then it was gone. Interestingly, now I know what losing "I" means, and I know how the people who lose "I" and who are stable in this wholeness and all-one are humble. And I understand how some other people, who got some of the wholeness feelings, are becoming self-pricing gurus. Because the probable reason that I've lost it was that I've over inflated, seeing myself so high on the path, and my ego came back and it all sank.

Unfortunately, I cannot be this all-one again, I kept trying, and I was feeling lonely and tense, and doubting everything over the last few days. Now I've stopped trying, I need to give it a break, I think, and I know it will come back. I am reading the "Goldilocks Enigma", rather for pleasure, and I am leaving the search for Enlightenment for a while. I also need to concentrate more on my clients. When I reflect on this, my clients influence me most, I learn from them and I am so grateful. I will also try to come to the Harding workshop – I may see the experiments from the other angle, maybe.

I like your low-level enlightenment. I think it includes this all-one wholeness, does it? The high-level enlightenment (as from Goswami) does not seem very attractive or ethical, but I would like to have the knowledge of truth, knowing the proper action. It seems to me that this could be added to the low-level enlightenment, right?

*Joanna*

**Alan Mann:**

Joanna, Thank you for writing so honestly and clearly about your response to the experiments and the meetings. I have never heard or read a better way of expressing both the consequences and the meaning of the experiments than your description of the effect they have on you.

I sometimes wonder whether I'm wise to persist with workshops. Most people who do the experiments are either bewildered or dismissive of the consequences. Douglas himself said "...everybody sees what I'm asking them to look at but hardly anybody believes what they see".

You seem to have the openness yourself which allows you to accept the simplicity of the experiments and to acknowledge what they show to be already and always the case.

As if, when the hole in the card approaches, you already recognise the space of it and what it represents as your ground, source, etc. And 'falling' through the hole we find we fall in love into Love. Perhaps the Dalai Lama would agree with us about that but his audience would not appreciate that way of saying it without first coming upon the view 'backwards'—two-way looking. George Schloss keeps repeating his favourite quote by a writer called Djuna Barnes. *"If we will only let go of hell we will find that our fall is broken by the roof of Heaven"*. That brings me to your comments about joy and shaping. Things are very simple, and this is the overwhelming JOY, the headless ALL joining us all together, as we shape it."

I tend to overlook the joy of it in talking at the workshops but it is exactly my own response so that is a very helpful reminder not to forget to include it in future. And your notion of 'shaping' is a revelation for me as I hadn't considered it in quite that way before. As you will have gathered from the response at yesterday's meeting it is very much in line with the evolutionary consciousness movement so close to the hearts of the Cohen and Wilber people.

So, thank you for restoring my enthusiasm for sharing this experience through the workshops and meetings. Alan

**Mark Beardmore** writes:

*(Mark's essay 'A Primary View of Reality' was the subject of Nowletter 108, June 2005.)*

Hi Alan & Margot, Hope you are well. I read with interest your 'dialogue' with Joanna Malinowska in the latest newsletter. I recall I was going to write something on EDI and the environment - it might tie in nicely with the ability to 'invent' the universe which I also think to some degree is described by EDI theory, though obviously using different words! Put simple, the 'thought' is the intelligence part of the EDI system, and as such is not a separate part of it, but an aspect of the whole, so the EDI of thought can be seen to be able to interact with the EDI of the larger universe. Whether that thought manifests other EDIs directly or indirectly by means of intermediate EDIs like atomic particle accelerators and delicate measuring instruments which 'manufacture' the reality that they were designed to make (i.e.: thought created these machines as well!!).

In terms of the environment I think the main problem, as was also highlighted in Gary Booth's article on Global Consciousness, is the programmed consumerism of the masses with the emphasis on individual ego enhancements - programmed by the education system - (see John Taylor Gatto's website for more: [johtaylorgatto.com](http://johtaylorgatto.com)) to serve industrial oligarchy. Anyway, I will see what 'manifests' eh! Love, Mark.

**Joanna** speaking:

Hi Alan, Thank you for those words, but I think that you know much more than me and that you are stable in what I just want to uncover. Thank you for giving me opportunity to see more. I was trying to read the email from Mark, which you gave me on Sunday, but I do not have any idea what he is talking about. IDE? What is that?

But I do not really need to know. I was contemplating your words about "no need to know". This makes sense, and I think it may be the true knowing. It is very against me (I mean little Joanna), who is chronically hungry for knowing, but it makes sense. In fact, Extended view is kind of knowing without knowing.

It makes even more sense after my search for Enlightenment. I've stopped searching for a while after coming to conclusion that theories here are created very easily, they usually have some insights at the root, but then there is no restrictions to the mental creativity (in simple words, making things up). This is very exciting in fact, and it works in two channels – intellectual (where nothing needs to be proved; however, it may be sophisticated, full of quotes or diagrams) and "spiritual" (meditation).

I am not saying that those theories are not valid – they are models, and they are OK on the level on which they work. And they are not needed on the Everything level. I am not sure how it applies to meditation.

There are many kinds of meditations. I think some meditations are very suggestive, and they may lead to beliefs, and even to implying beliefs. I mean especially guided meditations. I wonder if group meditations come in this category; some of them may, if there are boundaries or assumptions. Those meditations would not help to comprehend, but have some other strong values, of course, and they are OK too.

I am using kind of meditation which I call "probing". It is probably self hypnosis. I usually have some thoughts first, and yes, some input from reading or talking, and then some ideas, and I kind of feel them in this state. It is probing, because it involves kind of dreams and going through situations, and checking things out, but it is not on the thinking level. It is using imagination without thinking; it goes by itself, it kind of checks thinking out, combines everything. Very often I do it because I feel strong tension that something is false or missing. Or sometimes I go through some wishful thinking, like thinking that I am at some level of development (for example the unconditional love without attachments) and then I see that I am not there or how it would be if I was. Sometimes I arrive at the insight during this process, but most often it is just "looking and probing", and the insight may happen later, when I am doing something else. Dishwashing is one of handy moments, for example.

I do not think you understood what I meant by shaping. Maybe I do not understand it too, because it is relatively new. In fact, it comes to me in the specific situations, when I am led by intuition, and it is the Everything view, but in action. My Everything view is very much like Holomovement, but it strongly involves the human values like love and compassion, and joy and laughter too. (or is it contained in the original Holomovement? must be) It is being in this Holomovement while you act, but I cannot describe it in other words than spinning and shaping. It is knowing what to do, being connected to others, or rather together with others being in Holomovement. It is kind of unexplained, because it is really spinning and shaping, everything flows and everything works. And when I say everything works, it works even against the logic, because it does not need any logic; it just happens. There are some other elements there, very strong intention, and the intention which is a feeling; and this is again difficult to explain. The intention is what makes it happen, and it is nothing to do with little Joanna. And it is also openness, not pushing it my way, by letting it evolve. Again, no little Joanna, who is only observing and kind of surfing, like riding the wave.

Now, this spinning and shaping can be applied on the logical level; if you assume Holomovement, and us being it, no matter if we are aware of it or not. We shape it all the time. Because every action and thought, and feeling belongs to Holomovement, so we shape it even by the blink of the eye, and in fact even by observing and noticing. And in the same way, as we change little things, we can change ourselves, and we can change community, and evolve humanity – why not. And we can even create things by thoughts and beliefs; even by observing, and not only on the quantum physics level.

However, it seems that when we are involved in changing things in the normal way, by doing and deciding the outcome before doing, it has different dimension. Maybe, in simple words, it is not that creative; it does not change the rules, maybe. I am speculating now. Logically is should not be different; maybe the difference is the strong intention coming from the heart and not involving our Ego; also openness to the outcome, without assumption what it must be, allowing it to happen. This is so many words – but in fact it is very simple.

I think my Everything view is wider specifically with different perception of time, but there are other aspects. It is very much Holomovement. You see, your guy who just laughed – (*a reference to a Papaji session in which the message seemed to lie in holy mirth. Ed.*) this is how it works, this is real shaping, making a current in the flow. Simple things, simple actions and just being in this view is infectious; but what is infectious is joy and love, and it dies straight away when it has "rightness" in it.

Alan, if you think that any of what I've written so far is suitable for Nowletter, it is OK to put it there. But please just bear in mind that I am only searching, developing very quickly, so I will have other ideas in few month time. I am thinking about Jack's view from last Dialogue. It is very honest and simple, and I like it too, and he has very good points. And I really value very much what you say from time to time, because it is simple and it opens my eyes (unless you are too much into quotes and intellectualising). I was perceived as preaching on the last meeting. It bothers me, because this is what I do not want to do. It is actually very strong aspect of my profession not to lead, not to push things my way and it worries me that I may. I still ask myself – was I really preaching? I probably was, so I need to be more aware, and this was a good lesson. Another benefit from Dialogue. So thank you. Joanna

*Joanna:*

Hi Alan, I am still processing the last Harding's experiments. It looks that the more they sink in, the more I can stay stable in my Extended view. I was not comfortable with the mystic nature of my insights; they were too intense, and they did not last, leaving me with lots of doubts and tense feelings. Now I know that the main problem was the duality, the division between the Everything view and the Ego view (or Awareness and little Joanna). So when I had insight, it was little Joanna seeing things, then little Joanna would think that she is very smart, that she reached a great wisdom, and all this would crash. So the insight would last as long as I was focused on the insight itself and exploring it, feeling bliss and astonishment, being one with the Awareness, but it would disappear when I would start thinking of "becoming enlightened". I guess nobody can become enlightened. The Awareness IS, but it is nothing that little us, or our Egos, can HAVE.

After each crash I would think that I am making things up; and I was not happy with most of Enlightenment gurus and theories, as they seem rather speculative or as new religions and conditioning. I also did not like the idea of the visible word being illusion.

The Harding's experiment with the mirror and the hole made it joined, and it made it very simple. So the Everything and Ego are simply joined together, and it was a big discovery for me to be able to access this in such casual way and to stay with this.

And the Headless Circle was even greatest. It is the same as my merged Everything view, and it can be always recalled by the memory of Harding's experiment. It is so simple, it is just this common Awareness, all our worlds merged together, and it includes the Love without attachments. It has everything else, and I will need to work on it to uncover other aspects in details.

I had problems with the Dalai Lama's view of Love, especially with loving everybody the same way and with loving without attachments. This Everything view, which is the merged headless view, includes everybody and everything; does not matter what they do and where they are. So it includes Love, and attachments simply do not exist. There is no separate I or you; or actually it is (when you look at the feet level), but it kind of floats and merges in Everything. So it is very simple, and very true, and this is only view, not metaphysical state, not "high" or anything like this.

And yes, this must be the valley view, but it makes it the real truth. What I really want is to do what I do the best I can, and this is all. This was my decision long ago, and this is what makes me evolve, being open to everybody who comes to me, and joining with them, and moving together. I've realized today that at the time like this we are together at the source (or Everything), whatever it is, and that we just take from the source and let it flow and we also shape it. And that's how it is. Things are very simple, and this is the overwhelming JOY, the headless ALL joining us all together, as we shape it.

Now, when I say "Shaping Everything" it may mean karma. It seems that the classical meaning of karma applies to the soul, or in other words to us going through incarnations. So by our actions or thoughts we create or change karma, which affects us later.

I understand karma on the other level, to me it is taking from / shaping the Everything; or we may call it Consciousness, or the higher level of implicate order (Bohm). So karma, or rather our thoughts and beliefs, and actions, are shaping Consciousness, and we spin it, and change it, being connected and being part of it.

It could be that we attract karma by our thoughts and beliefs too, and by our behaviour. In fact, shaping and attracting comes together, if you are into this, because time is not on the line, time is in fact together. So the current actions and thoughts count, and we shape all, past and the future, as they are together. What I mean, time is not a point on the line, it is expanded.

I wonder if it sounds crazy. It may, but no more crazy than karma in the other way. It could be the same. I tend to consider now the Past Lives as something we pick up from the common Consciousness. And in fact it does not really matter if the karma is from our past lives and our identity as Soul, because this is all the same anyway. In fact, it is all very simple.

I read it and it does not seem more chaotic than simple, hopefully. Thank you for the Harding's Saturday; interestingly, I've seen those two experiments differently in January. It seems that I needed to make myself ready. Joanna

*Joanna Malinowska*

*I came upon this poem when seeking material for recent headless workshops. I had read it before but it struck me with added force in the light of my present research. It is virtual sermon on headlessness or, in Traherne's own term, 'Capacitie'. I sent a copy to George Schloss and add his response below the poem.*

### Felicity

Prompted to seek my Bliss abov the Skies,  
 How often did I lift mine Eys  
     Beyond the Spheres!  
         Dame Nature told me there was endless Space  
         Within my Soul; I spy'd its very face:  
 Sure it not for nought appears.  
 What is there which a Man may see  
     Beyond the Spheres?  
             FELICITY.

There in the Mind of God, that Sphere of Lov,  
     (In nature, hight, extent, abov  
         All other Spheres,)  
 A Man may see Himself, the World, the Bride  
 Of God *His Church*, which as they there are ey'd  
     Strangely exalted each appears:  
     His Mind is higher than the Space  
         Above the Spheres,  
         Surmounts all Place.

No empty Space; it is all full of Sight,  
     All Soul and Life, an Ey most bright,  
         All Light and Lov;  
 Which doth at once all things possess and giv,  
 Heven and Earth, with All that therin liv;  
     It rests at quiet, and doth mov;  
     Eternal is, yet Time includes;  
         A Scene abov  
         All Interludes.

*Thomas Traherne*

**A note from George Schloss:** Your enclosure of the Traherne poem, for instance, which obviously I've read and probably more than once but nevertheless reminds me how great a poet or maybe not even a poet but thinker he was and maybe not even a thinker but mystic he was and maybe not even a mystic but a great Headless precursor. Absolutely amazing. Has there ever been anyone like him? Interestingly enough, since it's certainly our primary concern, is that his place in the order of the poetic pantheon - he's often compared to Milton, for instance, as a worthy but minor footnote—is not only assured but enhanced. Indeed from the standpoint of the experiments and on the strength of even a short poem like this he stands as absolutely supreme in the English language, in fact, in just about any language. Where we stop with amazement and congratulate ourselves on recognizing the insight of a Shakespeare's "glassy essence," here we have it in spades, word after word, line after line. From our perspective it doesn't sound too outrageous to put him in the same class as a Rumi. So you come by your premonitory interest, no, passion for him rightly and the recognition that before we're finished everything will have to be stood on its head, even the order of precedence in poetry.

*George Schloss*

## Coleridge, Bohm, and the Holomovement from Alan Mann

Margot and I came upon a second hand bookshop on our latest stopover at Lithgow. We had missed it on earlier visits. It was like finding the door to the secret garden, a door in the wall that, when you try to find it again, has mysteriously disappeared. The reason the door appeared on this trip was so I could find a book, which described the birth and death of existentialism, a journey through Kierkegaard, Nietzsche, Husserl, Heidegger and Merleau-Ponty and finally to Sartre; in 140 pages and all that for a mere \$3. The book is *Existentialism* by Mary Warnock OUP 1970. I bought it because of our recent discussions about the relationship between headlessness and phenomenology, hoping it would give me a better grip on Husserl and Heidegger, which it did but indirectly and, most surprisingly, by talking about Coleridge. This is what she says on page 136 (my underlining and emphasis):

It seems to me that perhaps only in Coleridge, among English writers, does one find this kind of belief that if one looks closely enough at the details of the world, one will find there, not analogies, but actual visible instances of the structure of reality. One can read the world, and, by looking at it in detail, one can understand its meaning. Coleridge believed, for instance, that in the whirling movement of water in a stream or rock pool one could actually see the whole principle of metamorphosis which governed change and growth throughout the universe, in the spirit of man, as well as in matter. And because this very metamorphosis is to be seen in water, as in every other aspect of nature, it is worth seeing the water in absolutely minute detail, not only for its own sake, nor for the sake of its beauty, but for what it reveals. Indeed the fascination which it exercises on the beholder is to be explained only by its meaning. One cannot separate the appearance from the meaning. 'What a sight it is', Coleridge writes, 'to look on such a cataract. The wheels that circumsolve in it, the leaping up and plunging forward of that infinity of Pearls and Glass Bulbs, **the continual change of the matter, the perpetual sameness of the form.**' And again, 'Scattered Os rapidly uncoiling into serpent spirals. . . O how slow a word is rapidly to express the life and time-mocking Motion of that change, always Os before, always spirals, coiling, uncoiling being.' Over and over again, in all sorts of contexts, Coleridge expressed this fascination with the bubbling of water.

This reminded me of Bohm's explanation of the holomovement which appeared in *Wholeness & the Implicate Order*, 1980.:

Bohm (1980, p. 11) said: "The new form of insight can perhaps best be called Undivided Wholeness in Flowing Movement. This view implies that flow is, in some sense, prior to that of the 'things' that can be seen to form and dissolve in this flow".

Commenting on this in *The Essential David Bohm*, Lee Nichol says:

According to Bohm, a vivid image of this sense of analysis of the whole is afforded by vortex structures in a flowing stream. Such vortices can be relatively stable patterns within a continuous flow, but such an analysis does not imply that the flow patterns have any sharp division, or that they are literally separate and independently existent entities; rather, they are most fundamentally undivided. Thus, according to Bohm's view, the whole is in continuous flux, and hence is referred to as the holomovement (movement of the whole).

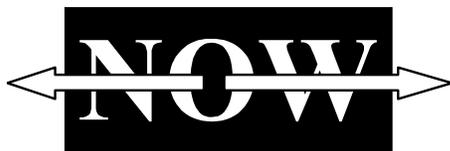
I thought that is all very well but how would the relevance of the flowing water metaphor become apparent to everyday consciousness. A revealing question because, of course, the phenomenological stream of consciousness, which is my living experience, is exactly that. I have become habituated to an interpretation of my world, or rather my self, as static. When I stop overlooking the dynamic of being, unfolding meaning is revealed as my everyday consciousness. And, of course, one way of dispelling this opacity is to engage in two-way looking, not merely looking at but bringing into awareness what I'm looking out of, thereby engaging capacity.

I added the underlining and emphasis in the hope of getting my point across on the one, remaining, unused page of this Nowletter.

Alan Mann

<b>Regular Dialogue Meetings</b>				
<b>LOCATION</b>	<b>DAY</b>	<b>MEETING PLACE</b>	<b>TIME &amp; CONTACT</b>	<b>Phone Nos.</b>
Sydney City	First Saturday	Blavatsky Lodge of the Theosophical Society - Level 2, 484 Kent St., City	10.30am & 2pm Terry O'Brien	0431605374
Chatswood	Third Sunday	81 Greville St. (off Fullers Rd) Chatswood	10.30 am Alan & Margot Mann	02 9419 7394
Nowra	Second Saturday	Grant's Restaurant	3.30 pm -Riche du Plessis	4423 4774 0427234774
Melbourne	Third Saturday	Bells Hotel, 157 Moray Street Sth Melbourne	11am-1pm Gary Hipworth	0416 121 142

*These are all 'open', that is, everybody is welcome. If your first meeting, I suggest you ring and confirm time, etc.*



**Nowletter 125 June 2007**

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

**Academy of the Word Seminar Programme** Dr Alex Reichel (02) 9310 4504 – 2<sup>nd</sup> & 4<sup>th</sup> Tuesdays– Polding Centre, Level UB, 133 Liverpool St., SYDNEY. 00 - The New Phone Number is (02) 9268 0635. Second Tuesday 6.15pm - *Healing & Well-being* - Fourth Tuesday 6pm - *State of the World*

**Blavatsky Lodge of The Theosophical Society** Level 2, 484 Kent St., Sydney (near Town Hall Station) Talks Programme Every Wednesday at 2.30pm and 7pm – Printed programme available 02 9267 6955 and at – [www.TSsydney.org.au](http://www.TSsydney.org.au) Email: [contact@TSsydney.org.au](mailto:contact@TSsydney.org.au)

**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. See upcoming dates at top of page 1.

**Krishnamurti DVD Screenings followed by Dialogue** – Every Thursday 7.15pm at Blavatsky Lodge, address above.  
Melbourne. First Sunday, 2 to 5pm, Room MR B311 Level 3, CAE Building, 253 Flinders Lane,  
Joan Deerson - (03) 93862237

**Andrew Cohen Discussion groups** – Sydney 1st Tuesday in the month-3rd Tuesday in the month - Andrew Cohen teachings. Enquiries: Graeme Burn 0416 177 012 or Christopher Liddle 0406 755 758

**Eckhart Tolle Group** – Enquiries: Marion Northcott 9967 8067