



Chatswood Meetings—81 Greville Street
Dialogue – 17th February 2008
Harding –Sunday 3rd February 2008

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The Nowletter appears between 8 and 12 times every year and is a vehicle for news and views about awakening to what is really going on. The content is based primarily on contributions from readers and subscription is free.

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Editor's Note,

After reading Jerry Katz's excellent book *ONE* several months ago I finally got around to writing something about it, I include my reactions in this issue. Also, some further thoughts on the ongoing matter of intersubjectivity. Thanks to all this month's contributors. The NOWletter was started as an experiment in extended dialogue with the aim of drawing on its readers for content. So, please consider sharing your thoughts, experiences and reactions in these pages. The small font size is due to the need to keep the postal, as opposed to email distribution, down to a document size that will fit the standard mailing specification.

**Greville Street Dialogue Meetings – Third Sunday of every month
For Melbourne and other Sydney Meetings, see page 14
Harding Meetings – usually first Sunday of every second month (See above for dates)**

Movement from Jim Clatfelter

(This is a contribution to the LookforYourself conference reprinted here with permission.)

"It is not necessary that you leave the house. Remain at your table and listen. Do not even listen, only wait. Do not even wait, be wholly still and alone. The world will present itself to you for its unmasking, it can do no other, in ecstasy it will writhe at your feet." *Kafka*

That's a marvelous quote. It reminds me of Lao Tzu verse 47, which (in my paraphrase) goes like this:

Without going outside One can know the whole world
Without peering from a window One can see the Tao
The farther one goes The less one knows
Thus the Seer goes Nowhere and all is known
Sees Nothing and all is seen
Does Nothing and all is done.

That's the Tao of Kafka, apparently. Wonderful.

As for movement, I'm reminded of something that Jim Amberchele, Richard's friend, wrote a while back. He said "I feel like I am moving through a world that is moving through me." That's how it is for me too. I am the still center, but I move too. When my feet move, so does the world. Of course, awareness itself stays still. This reminds me of Lieh Tzu who couldn't decide whether he was riding the wind or the wind was riding him. He too moved through a world that moved through him.

So why does it seem that one must "leave the house" in order for the view out to change?

"Leave the house" is the perfect way to put this. Douglas talked about "never leaving Home." I am always Home, here and now, even when I am out for a walk or a drive. The still center, awareness itself, doesn't move. The scene moves through the Seer. I think all these sages and seers had the same experience, and they expressed it in such similar language. And Douglas showed us how to point to this stillness within—even when we are moving. I move in a world that moves in me.

As for whether I will my actions, I agree with what Steve said. Actions happen on their own. Will is an afterthought. Consent comes after I see what I have done, not before. When I shampoo my hair, I don't have to think of how to move my fingers. I just move them the way that feels like it's doing the job. You know the story about the centipede:

A centipede was happy, quite,
Until a toad in fun Said,
"Pray, which leg moves after which?"
Which raised her doubts to such a pitch,
She fell exhausted in a ditch,
Not knowing how to run.

Well, I can't think of any more to say about it. I hope it makes some sense.

Jim Clatfelter

Intersubjectivity from Alan Mann

Intersubjectivity is a fashionable issue at present due partly to the work of Andrew Cohen and Ken Wilber on evolutionary consciousness which, they propose, is primarily a collective rather than a personal awakening. (See also Nowletter 125) However, it has a long history in Western philosophy and provides the foundation for Gnosticism, Christian mysticism, etc., and, more recently appears in the I-Thou of Buber, phenomenology and the shared understanding of Bohmian dialogue as well as contemporary psychotherapy. I could add the Aperspectival of Gebser and the headlessness of Harding to the list except they seem to be one level deeper, providing a meta-context or integral awareness that embraces all modes.

1. Radical Knowing by Christian de Quincey. Sub-titled, Understanding consciousness through relationship.

This book sets out to explore consciousness and particularly intersubjectivity through an understanding of our second person perspective. De Quincey argues that we normally look at questions of consciousness by considering only our third person (objective) and first person (subjective) modes. The exclusion of a second person approach overlooks the area that both shapes our sense of self and offers the possibility of relating intersubjectively.

I have a particular interest in this book because de Quincey shares my interest in David Bohm believing that Bohmian Dialogue, when properly applied, that is, by feeling our thinking rather than merely thinking our thinking, we can arrive at our shared 'ground' at an embodied knowing complementing our reason. On page 222 he gives a very clear definition of what I believe dialogue to be about:

In Bohmian dialogue we learn that fragmentation in consciousness arises from the mistaken assumption that our thoughts (concepts, ideas, beliefs) are accurate reflections of reality. All thoughts and beliefs are static, abstract products of consciousness, and by nature are fragmentary. They are mental "deposits" and tend to clog up the experiential "arteries" of consciousness connecting our embodied selves with the wider environmental body of planet and cosmos. This fragmentation in our thoughts is then projected back onto the world and shows up in our social, economic, political, scientific, and religious institutions. According to Bohm, the contents of our consciousness always, necessarily, distort our perception of reality.

Instead of being mesmerized by the contents of our minds (no matter how fine and elaborate they may be), we would do better to develop awareness of the *context* of consciousness, the natural arising of our "thinking"—the

process of consciousness itself “flowing” in and through our bodies. Only then (as we discover in a community of dialogue)...only by shifting awareness from “thoughts” to “thinking,” from belief to experience, can we begin to find a path back to wholeness.

As we fish for consciousness, coaxing it with our strange incantation “I-SAPRIU(D)i,” it begins to emerge from the shadows, revealing its innermost secret: The ultimate nature of consciousness, we discover, is *communion*.

In addition to our shared interest in Dialogue, de Quincey has a section on Light which reflects the experiences which first set me on this enquiry. For some reason, in my late thirties, I became fascinated by light and my interest focused on how painters managed to represent transparent objects so convincingly—glass jars, vases, goblets, etc. De Quincey starts by pointing out how life on Earth is fueled by the sun and that the electromagnetic interactions at cellular and sub-cellular level are exchanges of photons, quanta of energy. Add to this that photon knows no time and we are in the midst of the interrelatedness of life and light. I don’t claim to understand all this but feel an intuitive agreement and acceptance which may provide an example of an intersubjective grasp of something that eludes my third person objective perspective.

Other aspects of the de Quincey approach which appeal to me are: his willingness to take the professional risk of ‘sticking his neck out’ by swimming in waters too deep for plain old third person enquiry which would be the safe ground of most of his peers and critics. For example, his observations on and acceptance of psychedelic substances as means of breaking the stranglehold of the consensus view, his insistence on re-establishing the experiential aspect as primary and acknowledging an experiential approach as progressive not merely regressive.

This is a must read for anyone interested in what I call ‘the consequences’. That is, what follows from the realization of a wider view. I took a long time to get into this book as another great read intervened not to mention my ongoing work on the *Language of Silence* by George Schloss, now nearly available as a double volume and another fine analysis of ‘the consequences’. De Quincey communicates well and has the ability to translate complex ideas simply and clearly.

2 Descent of the Dove by Charles Williams

Whilst I was in the middle of *Radical Knowing* Margot’s brother Ian Gibbs sent me a copy of *Descent of the Dove*. This is part of my letter in reply to Ian which I include as a contribution to the intersubjectivity topic.

Dear Ian, I enjoyed *Descent of the Dove* though I found it quite hard going. That was partly due to Williams style, which is a bit convoluted, and to his assumption that his reader knows as much as he does about the background to the rather specialized area of Christian history, not to mention his liberal use of Latin without translation.

Nevertheless, there were some rich pickings; for example, the fact that Ambrose’s silent reading made such an impression on Augustine and the implication that reading aloud was the norm in those days. (p77) I liked Bishop Ullathorne’s *It is painful to hear men arguing on the exigencies of the human race, and plainly ignorant of all that is passing in the head and heart of that human race beyond their own little fragment of it.* (p159). St John of the Cross, *There is only one method and that which makes empty.* (p180) and Thomas à Kempis *The Holy Ghost has delivered me from a multitude of opinions.* (p193). My opinion is that is exactly what the church should be on about instead of the endless doctrinal complexities. Also: Hobbes, *The soul has no motions in itself.*

I was glad to find that Wesley and I agree that a religion should be based on experience not belief. (p206) I didn’t know he’d said that. That might have been subliminally absorbed during my Methodist upbringing. The distinction between liberty of time and place versus unconditional liberty was interesting, failure to see the difference and focus on the conditional seems to be the main cause of the loss of coinherence.

On page 10 he quotes: *He in us and we in him*, which you (Ian) underlined and which I think summarises what coinherence is all about. That is what I would like Williams to have explored more fully rather than the two thousand year tale of the church’s failure to really get it, nearly get it or get it wrong. Why is it, for example, that the people who did get it like the author of the Cloud, Eckhart, etc., are brushed aside. As our friend Douglas Harding complained “The church is the custodian of a mystery it no longer apprehends!” It is a sad fact that coinherence seems much more at home in contemporary Buddhism and psychology than in Christianity. As I wrote that, I realized I speak with the benefit of the 60 years which followed the publication of Williams’ book.

I’m glad you introduced me to Charles Williams. I told you the question of evolutionary consciousness and intersubjectivity is a hot topic at the moment and it is my view that we are not evolving towards something not yet

i This is de Quincey’s mnemonic for consciousness, he writes: *Similarly, the seven varieties of consciousness listed in the dictionary may be viewed as an evolutionary sequence—from consciousness as Sentience, Awake, interpersonal, Personal, Reflexive, to Intuitive. To help me remember this sequence, I devised the mnemonic “SAIPRUD. The D is included to represent disassociative consciousness.*

available to us but awakening to what is already the case. Williams coinherence seems to support that view and all assistance gratefully accepted.

Alan Mann

3 Perichoresis, Coinherence and the secret keys of the Kingdom in the New Testament

http://members.ozemail.com.au/~moorea/perichoresis_kingdom.pdf

I forget who referred me to this article but whoever it was, thank you. It addresses one of the questions that arise in the intersubjectivity enquiry, the matter of what happened to intersubjectivity in the Western Christian tradition. The answer appears to be that, in the words of the author, Andrew Moore:

The Eastern Church preserved 'difficult' truths that had been discarded by the West on the basis that they could be taken the wrong way, misconstrued, or cause offence. Interestingly they preserved a number of truths that were foundational to the Gnostics, truths hidden under such terms such as the 'marriage chamber' and 'singleness'. It is even more visible in the different way the Eastern and Western Church defined the nature of the Trinity. Augustine and Jerome provided a very hierarchical model, with one God manifesting in 3 ways. The Cappadocian Fathers put forward a model based on unity through love. And it is in the texts of the Eastern Orthodox Church we find a pearl of great price. When Athanasius defined the Trinity in the terms of coinherence and perichoresis, the mutual indwelling and the divine flow, he was expressing something that was not foreign to the believers of the time who 'knew' and experienced 'the mystery of the kingdom'. *Andrew Moore*

This is taken from the full essay at the above URL. More of Andrew Moore's writing on early Christianity can be found at <http://members.ozemail.com.au/~moorea/index.html>

Alan Mann

No Easy Way Out from Larry Davis

Greg, The reason so few are capable of ceaseless worship is that their inner is full of culture and civilization. It is noisy when it should be quiet; it is full when it should be empty. From my observation, humanity has taken a wrong turn in its collective development. Instead of cultivating a world that derives from inner peace, we have found a way to imprint beliefs and ideology into our inner environment. And from this imposed inner environment we get conflicts, hatred, distrust and a world in chaos – all due to conflicts based on the content of consciousness. If the inner is empty, then there is no chance for conflict – the sense of infinite emptiness is then the same for all – we are all staring into the same void and we are connected there.

The inner can be imposed because somewhere in history it was found that thoughts and emotions can be linked (attached) and they can be made to persist. The persistence of these thought/emotion links appears as a pseudo-reality that seems as real as anything else. When the inner is filled with these linkages, then the conditioning process is complete. What can be found/experienced in emptiness is hidden in the complexity of this inner matrix. Those that are lucky enough to have a calamity (a near-death experience or spiritual awakening) have a chance to shatter the inner matrix of linked thought and emotion and find their liberation. There is no easy way out.

Larry Davis

Simply Free to Be from Colin Drake

Between 1976 and 1996 I spent twenty years engaged in spiritual search and practice, the last ten of which were as a devotee of the great Hindu saint of the late 19th century Sri Ramakrishna. This entailed two to three hours of daily meditation, japa (mantra repetition) during daily activities, reading every word said by, or written about him, including daily readings of 'The Gospel of Sri Ramakrishna', and chanting. I then encountered a disciple of Sri Ramana Maharshi, called Gangaji, who said "Stop! Be still, you are already That!" The message being that the effort and search were masking that which is always present, all that was required was to 'stop' and see what is always here ... After many years of struggle and effort this news came like a breath of fresh air and I glimpsed the essence, that undeniable ever-present reality. The following article wrote itself (I had very little to do with it) whilst I was on a seven day 'silent retreat' in 2000.

Can you imagine living free from fear, beliefs, ambitions, desires, conditioning, etc.? Just 'simply free to be' with no shoulds and shouldn'ts, cans and cannots, past and future. Totally here now in this moment. This is the natural easy way of living that seems to be so rare in the modern world. We are so conditioned to becoming something, making our mark on the world, improving ourselves, that we are continually striving, intent on some wonderful future or wallowing in the past; and this stops us living totally in the present moment.

Why is it that we allow this to happen and thus lose the joy of spontaneous living? It seems to me that this is due to misidentification of ourselves with some imaginary 'self-image' which we have fostered, and have been conditioned to foster by our society. The 'self-image' is made up of our physical appearance, mental prowess, belief systems, ambitions, past achievements, and status in the world. It is this, purely imaginary, 'self-image' that causes all of our

psychological suffering. For with no 'self-image', but just 'being' moment to moment, there is no fear of losing face, of not achieving or of failure as there is nothing to protect.

At this point you may say if we are not this 'self-image' what are we? The natural answer to this is that we are the mind/body, but surely this belief is the beginning of 'self-image' and the cause of all of our problems. If we look we can see that the mind is just a thought stream that is continually changing. Without a thought there is literally 'no-mind'. Although thoughts hold us in their sway and appear to have tremendous power they are, in essence, ephemeral and without substance. Our body is also ephemeral in that it is continually changing and will surely die.

So if we identify ourselves as being mind/body we are identifying ourselves as being nothing but an ever moving thought stream in a structure that will indeed perish. This will undoubtedly lead to tremendous fear, uncertainty, nihilism and despair. This is where religion comes in to placate and comfort us in the belief in God, the 'soul' or 'spirit' which lives on after death. Belief in this can be very helpful but as it is just a belief it is subject to doubt, losing faith, etc. which leaves us back at square one.

What would be even more helpful would be to discover, experientially, that changeless permanent 'ground of being' which at our source we truly are. Experience is the key here as that can be trusted whereas beliefs come and go. What's more, if this experience was readily available to each one of us then the problem would be solved.

The easiest method is by 'self-inquiry' which means to sit inquiring deeply into the question "Who am I?". The aim of this inquiring is to look deeper than the mind/body and see if you can discover the changeless in which this (and all of these) exist(s).

To make this even easier I would like to point out the following:

If you sit quietly you can easily notice that:

There is effortless awareness of every thought.
 There is effortless awareness of every sound.
 There is effortless awareness of every sight.
 There is effortless awareness of every taste.
 There is effortless awareness of every smell.
 There is effortless awareness of every bodily sensation.

In fact every mind/body experience (mind activity and sense impressions) appears in this awareness.
 This awareness is effortless and choiceless as it is effortlessly and choicelessly present.
 This awareness is omnipresent. If you investigate you will find that it is (and has been) always present wherever you are. Even during sleep there is awareness of dreams, and of the quality of that sleep.
 This awareness is absolutely still as it is aware of the slightest movement of body/mind.
 This awareness is utterly silent as it is aware of the smallest sound, the slightest thought.
 Every mind/body experience appears in this awareness, exists in this awareness and disappears back into this awareness.

At the deepest level you are this pure, still, silent, boundless, changeless awareness.

Once P.D. Ouspensky, Gurdjieff's great disciple, was asked to explain this by C.E.M. Joad. Joad, a great English philosopher, was on his death bed and did not understand this, so he sent one of his friends to ask Ouspensky to come and explain it to him. Ouspensky came and on being asked he said, "It is a very simple matter. You just close your eyes and remember one thing: whatever is going on before your inner eye is the mind, and the presence in front of which the mind is passing is no-mind (pure-awareness).

So that awareness, which is what you truly are, is that which perceives the mind i.e. every thought. The mind (thoughts) is just an object in awareness and ephemeral and subject to constant change and finally death (as is the body). Pure awareness is changeless and eternal and is what we all at the deepest level, are. Any self-image you may have is an illusion as it is also just an object in awareness. It, also, is ephemeral constantly changing and on the death of the mind/body will also be destroyed. In fact, of course, the whole physical world is an illusion as that too is constantly changing and will also finally cease to be!

Of course on the physical level we still have to live in this world and will be confronted with many problems. But most of our problems are psychological and of our own making. Once we realise that we are not any 'self-image' and definitely not the mind then things fall into perspective. The past stops haunting us, as from the point of view of pure awareness it doesn't exist. And any thoughts or emotions we may have about it are just thoughts and emotions which come and go. Our true identity, pure awareness, is totally silent and still, unaffected by the thoughts and emotions.

This is also completely true of any worries we may have about the future. These are also only thoughts (99% of which are incorrect anyway) in awareness. The most powerful way to overcome psychological suffering is when it occurs to ask the question 'Who is suffering?' and see if you can find a 'who' that is suffering. There is awareness of

suffering, certainly, but is this awareness, which is who you are, suffering? The only sufferer, is the mind, which created the suffering and which is just a stream of thoughts.

I will give you a personal example of this which occurred recently. My wife and I had not been getting on due to her criticising me and my reacting to this. So finally I said to her “You don’t think much of me do you?”. After some thought she replied “probably not ...” Whereupon my mind ran with “after 30 years of marriage and my wife doesn’t think much of me. This is not much to build a relationship on ... Maybe I should get out now, etc., etc., etc.!” I was then struck with the realisation that as a body/mind I didn’t think much of myself either! But from the point of view of pure awareness, which is what we both are, what we think is irrelevant!! If we take the stream of thoughts to be real, instead of just an object in awareness, then all sorts of complications and suffering ensue. In my case I could have split a perfectly happy home, leaving my two sons and wife whom I love. As soon as I had this realisation I stopped reacting and she stopped criticising me!!

So much of our lives are governed by our ‘self-image’ and the image society has of us and it’s all rubbish! From the point of view of reality, pure awareness, none of it matters. The only thing that matters is living fully in the present moment. This happens by seeing everything as it truly is, in pure awareness, and not through the narrow filter of our mind and its conditioning. This is to be done by putting the mind in its proper place as an instrument of awareness (as are all of our senses) and not as who we are. Then things can be seen with no-mind (or a still mind) and can be perceived in their true glory. The mind can be invited to comment on them and analyse them if this is so desired. But it is only being used as an instrument. The mind is actually a wonderful power and is of immense use in negotiating the physical world. The problems only occur when we identify with it as who we are. It is indeed a beautiful servant but a terrible master...

So when we truly ask the question ‘Who am I?’ we find no thing. We may realise that we are pure awareness but this is not a thing. It is that in which all things appear, exist and finally disappear. This realisation of being nothing has wonderful consequences. For all of our ‘self-image’ building is a running from the possibility of being nothing. On finally realising that we are in fact nothing, all images of ourselves and others crumble into dust. This does not cause suffering however, but only joy and bliss as we realise ourselves to be much greater than any thing. In fact we are that ground of being in which all things appear, exist and disappear.

The consequences of this are truly amazing and totally freeing for when you have no ‘self-image’ you are psychologically invulnerable. As pure awareness we are obviously invulnerable for although this body/mind will die awareness continues. But to be psychologically invulnerable means that suffering totally ceases. This does not mean that pain ceases but the ‘suffering’ caused by stewing on the pain does. I will give you another personal example from the recent past.

In the last few years I have become an adept at failure. My 20 year-old business has been slowly dying. I set up a new business which has been a total failure. I arranged for a tour by a realised master only for that to be cancelled. I then arranged for a meeting by video-conferencing only for that to be cancelled. I finally decided to hold my own meeting to proclaim this truth that I am writing. I directly informed over 700 people by mail or e-mail, advertised in three newspapers and had the meeting announced at the local Theosophical Society, which was to be the venue. Only one person showed up, whom I knew so we just went to her house for a cup of tea, and my reaction was to find it really funny! There was no disappointment or upset, just humour and almost a sense of relief. In fact I would have to say that I find failure as interesting as success and I can only put this down to a lack of self-image. When one realises that one is truly no-thing but only pure awareness what is there to be affected by any events in life? This leads to total non-attachment, but as a by-product not a discipline. In fact nearly all of the disciplines which are meant to lead to enlightenment are actual by-products of it. I would say that the first thing to do is to wake up to who you really are and all of these come naturally, or effortlessly. For example:

Non-attachment: I have already dealt with this. Pure awareness being totally unaffected by anything occurring within it.

Compassion: When you fully realise that all body/minds are just instruments of pure awareness then all appear as one’s self. For there is, in essence, no difference. This realisation naturally leads to compassion and love for all beings.

This may all sound incredibly simple, almost too good to be true, and it is incredibly simple. In fact the absolute simplicity of it is what has kept it a secret. The mind is so used to complication that such simplicity is immediately rejected in its constant search for peace, security and fulfilment which is an absolute joke, for if it would only stop and see it would find that these are already present!

This truth has actually been discovered by many of the great masters of the past Lao-Tzu, Buddha, Krishna, Christ, etc... If you read many of the holy scriptures it is pointed to. The problem is that their followers have, being unable to accept such total simplicity, overlaid it with mental complication and built up dogma and belief systems around it. As all of the scriptures have been written by the followers, and not the masters, they reflect this complication and dogma. Thus the truth tends to be hidden, but it may be found by alert investigation.

So if you have discovered this truth what now? As instruments of pure awareness, which is what we all are, the only purpose is to live fully in each and every moment. The by products of this, non-attachment, compassion, etc. will ensure that we live in a useful, peaceful, helpful way. In fact once you have discovered that you are just pure awareness,

and you see all of the suffering around you, the natural tendency is to wish to alleviate all of this mess of unnecessary suffering by pointing as many people as possible to this so simple truth.

There are many of us engaged in this and vast numbers of people have glimpsed this truth. The problem is that due to the relentless pressure of the mind and identification with the mind (ego) many of these have turned from it. Make no mistake the mind in control (ego) will not relinquish its power without a tremendous struggle. It will immediately dismiss this Truth as being too simple, or say if it is so simple why aren't we all self-realised? The simple reason of course is due to misidentification of ourselves as the mind! If it does finally accept it the mind will then try to co-opt this truth for its own use, always trying to reassert its control. The simple solution to this is when it comes to reality *don't believe a single thought*. Just rely on pure experience, and this experience that you are awareness can be had instantly. As soon as the mind carries on with its doubts, questions and tricks, notice that you are effortlessly aware of every thought. If you then just watch the thoughts from pure awareness, without following a single one, they soon quieten down and give up. This is an ongoing process but it is no cause for despondency. For every time this occurs these negative thoughts can make you turn to awareness itself! And in awareness there is only serenity and peace ... In fact, in the same way, every single thing in existence is a pointer towards awareness. For everything perceived appears in this pure awareness which is what you are.

Although there is no need for this, I enjoy sitting quietly every morning, before the activity of the day and noticing that:

There is effortless awareness of every thought.
 There is effortless awareness of every sound.
 There is effortless awareness of every sight.
 There is effortless awareness of every taste.
 There is effortless awareness of every smell.
 There is effortless awareness of every feeling.
 There is effortless awareness of every touch.

In fact this awareness encompasses every mind/body experience and *I am this awareness!*

This awareness is effortless and choiceless it requires no effort and I have no choice in it.

This awareness is omnipresent.

This awareness is absolutely still as it is aware of the slightest movement of body/mind.

This awareness is utterly silent as it is aware of the smallest sound, the slightest thought.

Every mind/body experience appears in this awareness, exists in the awareness and disappears back into this awareness.

As this awareness there is nothing to achieve, for how can I achieve what I already am?

As this awareness there is nothing to find, for how can I find what I cannot lose?

As this awareness there is nothing to desire, long for or get, for how can I get what I already have?

This is not used as a mantra or an affirmation but as a living experience and it makes it easier for me to be vigilant in the day. The touchstone, for me, is that as soon as there is any mental suffering I am misidentifying myself as mind/body/mental-image etc. Then I can either ask 'who is suffering?' or I can instantly see that I am that which is aware of suffering.....

So you may well now ask what of the various spiritual paths with such wonderful things as angels, avatars, channelled masters, spirit guides, visions, etc etc. These all undoubtedly exist and may be experienced but, once again, they are only objects appearing in awareness! If you take note of what they are saying, sifting the sugar from the sand, you will find that they too are pointing to this pure awareness. Let me re-iterate that anything you experience through the body/mind is just an object appearing in pure awareness; and, as previously pointed out, these experiences point to this awareness. And you are this pure, omnipresent, still, silent eternal awareness!! As this you are simply free to be.

This article is dedicated to Ramana/Papaji/Gangaji and Isaac, Osho and Krishnamurti without whom it would not have come to be. Please direct any questions, comments, feedback to: colin108@bigpond.com, and forward this article to anyone you feel might be interested in it.

Colin Drake

ONE—Essential Writings on Nonduality by Jerry Katz from Alan Mann

Contemplate the workings of this world, listen to the words of the wise, and take all that is good as your own. With this as your base, open your own door to truth. Do not overlook the truth that is right before you. Study how water flows in a valley stream, smoothly and freely between the rocks. Also learn from holy books and wise people. Everything—even mountains, rivers, plants and trees—should be your teacher.

I take the above quotation from the conclusion of this book. I am not sufficiently knowledgeable about Nonduality to provide a review but I am interested in the subject so, rather than attempt a review, I thought it would be

better to provide a summary of the notes I made on reading, comment the difficulties I found in some of the claims and proposals and cut and paste a few quotes that struck home.

The opening section explains non-duality which the author defines as... *the experience of our true nature, the taste of being... Nonduality literally means not two, which describes our relationship to truth. We, and our desires, do not disappear in truth; they simply become seen as not separate.* I am comfortable with this explanation but it is not the universally accepted understanding. He goes on to quote the Avadhuta Gita, an authoritative text representing extreme Advaita or Nondualism which, amongst many other things advocates an ‘awakening’ to the fact that we ‘are not’. It is this conflict between the explanation that we do exist but are not separate and the extreme view that we do not exist at all, which is a problem for me and many observers of Advaita teaching. I approached the book in the hope of coming to grips with this apparent contradiction.

In his introductory comments, the author says: *Therefore, if at this time in our lives we do not fully understand the extreme teaching of nonduality, which reveals itself in statements such as “there cannot be such a state,” or “we do not exist,” we can still get some good out of what we read and learn here. That is to say, both the impossible and the worthwhile are contained in this book.* That is an intriguing comment which underlines my dilemma by indicating both the impossibility of what extreme non-duality claims to be true whilst, at the same time implying that at some time in my life I might discover the ‘impossible’ to be the case!

To set the scene, Jerry Katz devotes section two of the book to the teaching of Ramana Maharshi, referred to as Bhagavan (one possessed of bhaga which means fame, glory, strength, power), widely regarded as the finest exponent of non-dualism of the 20th cent. The first two chapters define, largely by way of a selection of dialogues with students, the key issues in Bhagavan’s own words. So can Ramana help us resolve the question?

Ramana Extract 1

Question: How can I control the mind?

Bhagavan: There is no mind to control if the Self is realized. The Self shines forth when the mind vanishes. In the realized man the mind may be active or inactive, [but for him] the Self alone exists. For, the mind, body and world are not separate from the Self; and they cannot remain apart from the Self. Can they be other than the Self? When aware of the Self why should one worry about these shadows? How do they affect the Self?

This seems to indicate that it is not a matter of denying the world etc., but of simply seeing the ‘things’ as part of a whole, of the Self. However, extract two puts me back in my box;

Ramana Extract 2

Question: In the jnani [the enlightened being] the ego subsists in the sattvic [pure] form and therefore it appears as something real. Am I right?

Bhagavan: No. The existence of the ego in any form, either in the jnani or ajnani [unenlightened person] is itself an appearance. But to the ajnani who is deluded into thinking that the waking state and the world are real, the ego also appears to be real. Since he sees the jnani act like other individuals, he feels constrained to posit some notion of individuality with reference to the jnani also.

Well, that clearly labels me as an ajnani [unenlightened person] as, although I only access the assumed outside world through subjective mental representation, I believe it to have an objective reality.

Ramana Extract 3

Question: Will vichara (inquiry) alone do in the absence of meditation?

Bhagavan: Vichara is the process and the goal also. “I am” is the goal and the final reality. To hold to it with effort is vichara. When spontaneous and natural it is realization. To enable the sadhaka [seeker] to steer clear of possible doubt, I tell him to take up the “thread” or the clue of “I”-ness or “I-am”-ness and follow it up to its source. Because, firstly, it is impossible for anybody to entertain any doubt about his “I”-notion; secondly whatever be the sadhana [practice] adopted, the final goal is the realization of the source of “I-am”-ness which is the primary datum of your experience. If you, therefore, practise atma-vichara [selfinquiry] you will reach the Heart, which is the Self. “I exist” is the only permanent, self-evident experience of everyone. Nothing else is so self-evident [pratyaksha] as “I am.” What people call self-evident viz., the experience they get through the senses, is far from self-evident. The Self alone is that. Pratyaksha is another name for the Self. So, to do self-analysis and be “I am” is the only thing to do. “I am” is reality. I am this or that is unreal. “I am” is truth, another name for Self.

I would like to interpret this final extract as the solution to my problem, an acknowledgment of a subjectively apprehended objectivity as a real, yet secondary, aspect of the primary oneness, but I fear that might just be wishful thinking. So, I continue with the book in the hope that later chapters will help.

Part Three of the book is entitled *Nondual Confessions* and covers the contributions of a range of spiritual traditions and is followed by Section Four which expands on some of the headings in Section Two. Immediately after turning to Section Two I read “These confessors, with their madness about Nonduality, Self, or God, come from a variety of traditions, briefly described here”. I wondered though, whether the exponents of other traditions or other approaches to this matter would sound quite as mad as the extreme Advaitins. The areas considered in section three are: Advaita Vedanta, Sufism, Judaism, Taoism, Native American Tradition, Christianity and Buddhism.

Advaita Vedanta is offered by way of an introduction to the *Avadhuta Gita* by Swami Ashokananda. This is a text of Vedanta representing extreme Advaita or Nondualism. Verses 1 to 41 are included in this section. I have selected verse 15 as the representing the essence, not of the Gita, but of my difficulties with its message.

Verse 15. Union and separation exist in regard neither to you nor to me. There is no you, no me, nor is there this universe. All is verily the Self alone.

So, where does that leave me?

Sufism is represented by a quote from Ibn ‘Arabi about whom Jerry writes: “All his life [he] felt the pain of not being understood. Yet the breadth and depth of his wisdom, insight, vision, and knowledge was and is awesome to whomever catches a glimpse of it. Many of his expressions of divine mysteries have never been improved upon.” And quotes:

... That which hides Him is His oneness. None but himself can hide Him. The veil that hides Him is His own being. He hides His being with nothing other than His being the Only One; therefore, none other than He can see Him.

Ibn ‘Arabi also tackles the issue of extreme versus liberal nonduality, or at least this quote, lifted from the book, seems to be trying to deal with it;

If one sees oneself as other than the only existence, which is Him, or if one does not see oneself as a part of Him, then the answer came from the Messenger of Allah when he said, “He who knows himself, knows his Lord.” He did not mean by “self” one’s ego – that self which favors the pleasures of the flesh and its lowly desires and which tries to command all of one; nor did he mean the self that first deceives – making one believe that the dirt and the ugliness is proper, then flagellates itself for the wrong it has done and forgets and does it again; nor did he mean the self-satisfied self. He meant one’s truth, one’s reality. When the Prophet (peace and blessings be upon him) prayed and said: O my lord, show me the reality of things what he meant by “things” was those things that appear to be other than Allah. He meant, “Teach me those things other than You. What is all this around me? Let me know. These things – are they You, or are they other than You? Did they exist before or did they come to be? Are they here forever or are they going to pass away?” And Allah showed him that the “things” had no being and He showed “them” to be Him, and it was seen that all that appeared as other than Allah was His being.

I haven’t read Ibn ‘Arabi, the quote is from his book *Divine Governance of the Human Kingdom*, so this is one of the doors this reading has opened for me. Another door was the Kabbalah. Judaism is represented by an article *The Essential Kabbalah* by Daniel C. Matt which introduced me to Ein Sof and, thereby, Jewish nondualism which I found very interesting and which, as I discovered, is the part excluded from the Torah.

Taoism is covered by some examples of the latest translation of *Tao Te Ching: The Classic Book of Integrity and the Way*, translated by Victor H. Mair. It is based upon the Ma-wang-tui manuscripts, two silk manuscripts discovered in 1973 by Chinese archaeologists working at Ma-wang-tui located “in central China about a hundred miles south of the Yangtze river.” Victor Mair introduces his selection of verses which concludes with:

Evince the plainness of undyed silk,
Embrace the simplicity of the unhewn log;
Lessen selfishness,
Diminish desires;
Abolish learning
and you will be without worries

The Native American Tradition section is based on the life and work of Ohiyesa, a Sioux Indian whose anglicized name was Charles Alexander Eastman, educated in the white American system he became ‘the adviser to presidents and an honored member of New England society’. The section includes extensive sample of Ohiyesa’s profound and moving description of the American Native Indian ‘Way’ under the title *The Ways of the Spirit*. This is a sample:

We believe profoundly in silence – the sign of a perfect equilibrium. Silence is the absolute poise or balance of body, mind, and spirit. Those who can preserve their selfhood ever calm and unshaken by the storms of existence – not a leaf, as it were, astir on the tree; not a ripple upon the shining pool – those, in the mind of the person of nature, possess the ideal attitude and conduct of life. If you ask us, “What is silence?” we will answer, “It is the Great Mystery. The holy silence is God’s voice.”

If you ask, “What are the fruits of silence?” we will answer, “They are self-control, true courage or endurance, patience, dignity, and reverence. Silence is the cornerstone of character.”

Ohiyesa

I found an interesting example, in Onyesha’s writing, of what I call the essential dualism of oneness. “We Indian people have traditionally divided mind into two parts – the spiritual mind and the physical mind. The first – the spiritual mind – is concerned only with the essence of things, and it is this we seek to strengthen by spiritual prayer, during which the body is subdued by fasting and hardship. In this type of prayer there is no beseeching of favor or help. The second, or physical, mind, is lower. It is concerned with all personal or selfish matters, like success in hunting or warfare, relief from sickness, or the sparing of a beloved life. All ceremonies, charms, or incantations designed to secure a benefit or to avert a danger are recognized as emanating from the physical self”. I thought the Onyesha contribution, in its simplicity, honesty and wisdom, to be the most moving writing in the book.

Bernadette Roberts was chosen to represent Christianity. I have no doubt her account of her travail and revelation is her truth. She seems to be rather evangelical and I thought it sadly Christian to universalize her insights, and to claim that her truth is also my truth or should be and certainly will be! Maybe there is also a touch of the evangelical in extreme Nondualism.

The fourth section deals with approaches to oneness represented by psychotherapy, education, art, and the movies. Jerry says; “The authors in the current section could be called self-realized. They express their perception of nondual reality by discussing how it bears on activities in the world: becoming an artist, doing therapy, creating new kinds of schools for children, viewing a movie”. The inclusion of what might be called a secular component is an interesting extension of the Nondual story. Although books on education, art, literature, etc., will often reference the interconnectedness of being, it is unusual see them given equal space in a book of this kind. I see it as a sign of the times, a determination to bring the spiritual out of the clouds and down to earth.

John J Prendergast, Assistant professor of psychology at the California Institute of Integral Studies. Author of *Sacred Mirror: Nondual Wisdom and Psychotherapy* suggests we may be witnessing the emergence of a new school of psychotherapy—one that is “nondual.” Peter Fenner one of his editors adds that, nondual therapy may be what the sages, Buddha included, have been doing all along and we are simply encountering an old wine—Buddhadharma—in a new wineskin. Prendergast gives a very useful description of non-duality:

Nonduality can never be confined by any philosophy or psychospiritual practice, although such practices may play a vital role in preparing the ground for awakening or facilitating a glimpse of our true nature. It is not limited to any object or subtle state of consciousness, even as it includes these. It is both no-thing and everything, empty yet full of pure potentiality. It is immanent and transcendent, formed and formless. And it is none of this. It is *what is* and *what we are* and little more of any meaning can be said about it. Mainly we can describe what it is not, and even that in time will be seen to be untrue.

He goes on to consider whether:

... psychotherapy is evolving into a Western vehicle for the transmission of the flame of dharma, or truth? Are awakening psychotherapists in the same lineage as the Buddha or India’s other illustrious sages? It seems obvious that any awakening or awakened beings will transmit their understanding according to their capacities and limitations in any moment. This holds true for psychotherapists and nonpsychotherapists alike. In some ways being a psychotherapist may make awakening more difficult, especially if there are strong attachments to theories about the mind. On the other hand, psychotherapists are in a unique position in modern society to offer a sanctuary for individuals to sort out their lives and more intimately explore their direct experience. Further, people may be more at ease working individually with a therapist who has a nondual orientation than with joining a spiritual organization or community that has its own specialized rules, roles, and rituals.

I’m hoping some of our psychotherapist readers will have something to say about this in future issues!

This section concludes with an essay on education by Steven Harrison author of *The Happy Child* which is about:

... a reorientation of education, a radical and fundamental realignment of the purpose of education. Can education shift from its current model of shaping children into components of economic production, into an active experiment in optimizing the creativity of the whole child? We have been so busy educating our children that we have missed the heart of education, the creation of a happy life. A happy life, after all, is not only what we would like for our children, but for ourselves as well. A happy person, fulfilled in their connection to their friends, family, and community and in the expression of their vocation, is likely to be useful and productive in their life and to help weave the collective fabric of a functional society. What else should a society need from education other than the happiness of its people? What else should we demand for our children other than their happiness?

Another reminder, as if I needed one, that nothing has changed much in this field in the last four hundred years, as Harrison seems to be repeating Traherne’s criticism of 17th century Oxford.

Yogi Berra points out that “Our world has too much information and not enough context. What serves our children is not simply endless streams of information, but the intelligence to organize and utilize it.” And goes on to illustrate the effectiveness of marketing on minds free of any non-dual sensibilities with an illustration of a New Zealand experiment to market *Nothing™*... going on to say “What happens to the message when the medium is awareness? What if our counter-marketing campaign is “Awareness™ ... What we’re looking from?” ...

(Who is Yogi Berra? All I can find is information on a baseball player famous for malapropisms.)

Jerry includes notes on the value of play, the significance of not-knowing, the need for a question based rather than answer oriented education system. All of this pointing to the recovery of a non-dual awareness through an education designed to support rather than squash our inner life.

“Who is willing to step from the virtual world of safe spirituality into the life of passionate inquiry and pragmatic application of an experimental life? This is the challenge, not only for our children, but also for each of us, and all of life”. *Steven Harrison*

Artist Jerry Wennstrom describes how he became *nothing*; destroying his artwork, abandoning safe sources of income and throwing himself on life and thus opening himself to the vastness of *everything*; a journey through art to arrive at true creativity.

One of the most impressive comments in the book was by Christopher Alexander speaking about architecture:

“Not-separateness, like everything else we have discussed, is a physical attribute of order. It is something which is visible in any building that has life. But when we concentrate on the problem of creating it, it arises only from a certain state of mind. Thus not-separateness simply means that a thing which is whole will be made, in the end, only by the genuine desire, on the part of the maker, not to be separate from the world. In other words, it is the state of mind of the maker, in the end, which produces the deepest forms of order—and these deepest forms cannot be produced except by this state of mind. It requires the definite intention to become one with the world. This idea cannot be realized in a building without a change, a quietness, in the maker. It requires absolute removal of the individual ego, because what is created can no longer stand out and be separated from everything else, and therefore loses its personal identity. And yet, paradoxically, in the moment where this absolute identity and not-separateness is attained in a thing, and it truly becomes one with the things which surround it, it stands out shining with an extraordinary power which could never be reached under any other circumstances”.

The last part of Section Four takes the *Matrix* film trilogy as a means of exploring the reality and our interpretations of it. How good is the Matrix metaphor as an indicator of our duality based world view? The investigation takes the form of comparing the plot of the Matrix to traditional Indian teaching, principally the Upanishads. It is an interesting approach and some will find it helpful in illustrating the principles which underlie the teachings. I found it added another level of complexity to an already very busy business. Its value lies in the proposal that our consensus world view is incomplete, that we are controlled by rather in control of thought, and that something can be done to complete or make ourselves whole.

The conclusion includes a series of commentaries on the essence of non-duality from the various traditions. Some of these I found to be very compatible with my perspective others seemed to be exercises in obfuscation, e.g., Terence Gray’s (Wei Wu Wei) contribution. Surprisingly, in view of my earlier rather negative comments about her earlier contribution, I found Bernadette Roberts summary one of the most convincing. My differences or negative reactions are mismatches with some of the contributors, not with the author. My overall reaction to the book is very positive. I think Jerry Katz has done a great service in bringing these strands together and presenting them in such a coherent and accessible fashion.

In reading his book I have focused on the aspects which relate to my condition and undoubtedly this has given a rather lopsided view of a very balanced and inclusive approach to the difficult subject of Nonduality. I think it is a fine work, comprehensive and well presented. It is both an excellent introduction to Nonduality and a useful reference. After many years of inquiry into the matters covered in the book I was lucky enough to come across John Wren-Lewis, who is quoted here, and, at exactly the same time, Douglas Harding. I think I was ripe for the simplicity on the other side of complexity because the Harding experiments make plain what lies at the heart of this vast enquiry (vichara?). I find Douglas’s resolution of the paradox the most convincing. It is encapsulated in the title of his last book “*To be and not to be, that is the answer*”.

Alan Mann

(In late 2007, the former government of John Howard took over 73 Aboriginal communities in the Northern Territory as part of an emergency response to reports of indigenous child abuse. This is generally referred to as the 'Northern Territory Intervention'. Police were sent to restore law and order, medical teams were flown in to undertake health checks on children, bans on alcohol and pornography were imposed, welfare payments were made conditional on proper care of children.. In some cases, the army was drawn upon to provide infrastructure and backup. Reports on the consequences of the intervention have been very mixed so I was keen to reprint the following letter from a friend who is at the heart of where it is happening. Ed.)

Ground Zero from Trevor Edmond. Yuendumu NT Australia.

The view from the ground here through my partial eyes, is one tainted with cynicism, not necessarily habitual but rather acquired through observations.

Whilst the attention that the intervention brings to remote communities' health, education, substance misuse and child abuse problems is welcome there is a profound silence with regard to the decades of sustained erosion of the support to Aboriginal communities post the introduction of "self determination". There is no acknowledgement of the achievements and successes of Aboriginal initiatives in many areas of community life in the face of the withholding of funding for community initiated projects. This is very hurtful to Aboriginal leaders who put themselves out there at considerable personal cost.

The current "emergency" channels have allocated funds into the pockets of agents and agencies who come out here for a short term, know little about the people and their sensibilities, have poor relationship skills, display arrogance and paternalism, solve no problems and think of themselves as heroes. In some arenas this would be termed "mercenary".

Here are a few anecdotal accounts of the intervention:

- Relayed by a health worker in the community - A health care broker who is on a 6 month contract gets flown back home to Canberra every fortnight, at public expense, and gets paid \$120 meal allowance a day on top of a lucrative salary package.
- The taskforce medical team is examining children and compiling statistics. If only they had asked, this information is readily available from the work that has been done by the Aboriginal Health service. There are Aboriginal staff on the ground trained for examining children for the common diseases. They are marginalized in the current exercise. It would have been expedient to have offered them better conditions and wages to do the work instead of bringing in high cost non-Aboriginal personnel. These are comments from Aboriginal people around here.
- Members of the task force have warned off non-Aboriginal people who have relationships with Aboriginal community members. A taskforce official was overheard saying "Take note of those non-Aboriginals to whom Aboriginal people speak."
- In the Koori Mail (Aboriginal tabloid): Marion Scrymgour writes: "Non- Aboriginal people who have lived there (Tiwi) for a time, non-Tiwis, were taken into rooms and told they were not to provide any advice or talk to Tiwis in relation to these 99 year leases." "They were threatened with the revocation of their contracts and transportation off the island."
- A member of the intervention team (medical) comes to our gate, "Can you tell us where we are allowed to walk".

We reply, "We think it is proper to ask yapa (Aboriginal People), not us."

A look of annoyance comes over her face, "They should have maps to lay out exactly where the tracks are and where we can go".

We say, "It's their community and their land. It would be good if you talk with them".

She says, with indignation in her voice, "I still think there should be maps that give us this information."

- One Business Manager (The All Powerful One) says, "I will not attend any public meetings in the community. I don't want to be attacked and screamed at. I will talk to people individually."

I have been asked by a number of older people who say, "We want to talk with you so you can explain to us what is really happening. We don't understand clearly the reports - we are confused. We need to sit down and talk to reach understanding".

Mal Brough sent his task force in to "talk" to people. What they did was "tell" people what the government's plans were and said they were here to "listen" and that the message would be taken back to Mal Brough and Howard. At subsequent visits they countered challenges from community elders/leaders with, "We are not here to discuss the right or wrong of the intervention legislation; we are here to discuss how we can best implement the new policies.

People know that Brough and Howard had no intention of "listening" to people. They just went ahead and did what they wanted. Information was gathered and utilized to further their agenda - not to grant the wishes of people who have rightful ownership of land under which lies some of the world's largest deposits of uranium.

What has changed here?

- Some campsites used by people for sorry business have been bulldozed and cleared to make room for the installation of accommodation for non Aboriginal staff, complete with barbed wired fences.
- Children have been threatened with compulsory cleanup tasks under the supervision of police, if they failed to attend school.
- The store is threatened with a take over if they cannot administer the quarantined money from Centrelink. And the executive power of the appointed manager for the community is a throwback to the days of the Superintendent of the Reservation. "He who wields all Power". All this in communities where there has been total failure of appointed managers who have, apparently, failed to implement a system of administration that is sustainable and particular to the nature of these remote Aboriginal communities. The overall feelings and impressions are of "structured failure". By this I mean it was designed to fail. Managers were not provided with the resources they needed to run the places. Managers that gain the trust of the communities seem to move on or be moved off.
- Traditional land owners are being asked to make a choice between allowing the exploration/mining of uranium or losing the government's funding for infrastructure development.

Trevor Edmond

Harding Meeting—Sunday 3 February

Everybody gets it but few believe what they see, said Douglas... And Emily tells us why

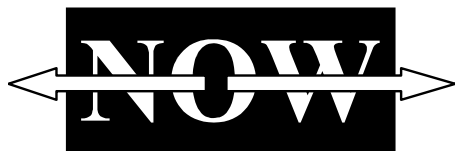
Tell all the Truth but tell it slant---
 Success in Circuit lies
 Too bright for our infirm Delight
 The Truth's superb surprise
 As Lightning to the Children eased
 With explanation kind
 The Truth must dazzle gradually
 Or every man be blind---

Emily Dickinson (1129)

The next Harding meeting is on the first Sunday in February and will involve a session led by Joanna Malinowska who has found an interesting parallel with headlessness in the work of Richard Moss. She will explore her reaction to Moss's book *The Mandala of Being* before opening up for general dialogue, experiment or whatever seems appropriate on the day. I'll send a reminder closer to the date. In the meantime, if you want to hear someone talk about headlessness without actually saying the word, try Timothy Freke on <http://www.youtube.com/watch?v=orPuzjxU9gE>. I gave Freke's book *Lucid Living* a generally favourable review in Nowletter 116 where I claimed he is a moderate non-dualist (as opposed to the extreme variety), he says he is a latter day Gnostic. You will find more Freke material in that section of YouTube.

Regular Dialogue Meetings				
LOCATION	DAY	MEETING PLACE	TIME & CONTACT	Phone Nos.
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 it's your first meeting, I suggest you ring and confirm time, etc.



Nowletter 129—January 2008

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. 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 Email: 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

LookforYourself (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. 1st Sunday, 2 to 5pm, Room MR B311 Level 3, CAE Bldg. 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