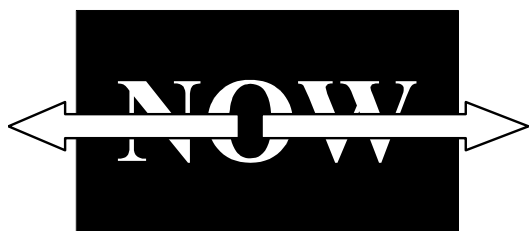


Issue 130—April 2008



Chatswood Meetings—81 Greville Street
Dialogue – Sunday 20th April 2008
Harding – Sunday 6th April 2008

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www.traherne.org

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,

We have a lot of input on non-duality this month. It is not a specially designed issue, just coincidence or perhaps synchronicity. I finally got around to making a few notes on Dennis Waite's new book and Shane Keher agreed to let me have a note on 'Reality' following a meeting at which he'd thrown much light on certain misunderstandings. Colin Drake sent in a follow-up to his recent contribution and Carl Mercer solved my Yogi Berra problem. Thanks to all contributors. The Language of Silence, Volumes 1 & 2 by George Schloss is now available. Jim Mooney drew my attention to an article by Susan Harris which I thought of serializing as it is too long for a single issue. We finally decided to keep in one piece and place it in full on the website where it now sits on the NOW/Archive page of www.capacitie.org. Another development is an experimental option to read the NOWletter on a more user friendly site at www.traherne.org where an html version allows you to skim around without so much 'page turning'. The current issue of Quadrant magazine includes a fine article on Traherne, by poet and author Alan Gould who agreed to me adding it to the Traherne/Articles page on www.capacitie.org. These two articles plus the current Nowletter will shortly appear on the 'easier to read site'. (Some delays on the new site at time of writing but hope to have it up in a few days.)

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)

John Toler 1931 – 2006



John Toler, 75, unlikely Zen abbot bridging East and West, dies at temple By ALEX KERR see obituary at:

<http://search.japantimes.co.jp/cgi-bin/nn20061128f1.html>

In Nowletter 94, following our stay at his hermitage in Ouda, I published an interview with John Toler, *Kenshos & Headlessness*, Nov 2003. I got to know John as a fellow subscriber to the LookforYourself email conference. Margot and I accepted an invitation to spend some time with him in Japan. I was particularly interested in whether he made any distinction between the revelation of headlessness and his experience of Zen. He didn't. I recorded some of John's colourful history in that interview. The obituary by Alex Kerr in the Japanese Times provides a more comprehensive picture and an idea of the extent of John's influence, life and contacts from the perspective of a long-time friend.

"I don't know" (Translation of characters on the calligraphy scroll in pride of place on John's Tea Room wall).

Reality from Shane Keher

This is in response to the last Nowletter, ONE—Essential Writings on Non-Duality by Jerry Katz. I sympathised with your frustration and bemusement to the way the word "Reality" is used in Advaita - the passages from Ramana you quoted made it seem that we humans and our perceivable world had no more importance and significance than a random speck of dust.

I'm no scholar or philosopher, but I think it's important to realise that all the Eastern texts (and the words of more modern Sages) we read are translations of varying quality and accuracy. Also, some everyday terms we may think have a common meaning - don't.

This point became very vivid to me a few years ago. An example: Zen and Mahayana texts often refer to "Mind", eg: "know that all is Mind" and so on. "Mind" is a translation of the Chinese/Japanese word Hsin or Shen. I had an impression of a sort of detached, quiet, rather cerebral awareness. This all changed when I saw an oriental medicine chart of the human body, and Hsin/Shen was located right in the centre of a human figure's chest or heart - this transformed the meaning of "Mind" to me! I started reading "Mind" in Zen texts as something like "Heart Awareness" or "Primal Awareness" rather than having this cool, quasi-cerebral quality. A completely different connotation.

In Eastern spiritual literature (ancient & modern), "Reality" has a very different meaning than it does to us Westerners (I'm talking of the more everyday meaning of Reality to the ordinary person - not the philosopher or theologian). In the West, a core notion is that a phenomenon is real if it can be apprehended by the senses. We may argue though over the "reality" of God or Heaven, which the religious say are "known" by faith, but not objects known by our senses. A more subtle physical phenomenon like radio waves is still real because its effects can be observed by the senses, or "made sensible" by a radio. Apart from known by our senses, a "real" object or phenomenon also has a shared social meaning - a more abstract or subjective phenomenon like a "good" piece of music is one that at least a few people would regard as good - we might doubt our taste in music if no one except ourselves thought it was any good!

The meaning of "Reality" as applied to the world, phenomena and human beings has a VERY different meaning in Advaita texts (from Shankaracharya onwards) and I think in Mahayana Buddhism - up to the present day. There are some differences between different schools and sects, but generally for a physical object (eg: tree) or non physical object (eg: the soul) to be REAL it must have 2 essential characteristics:

- it must be UNCHANGING or ETERNAL;
- it must have an intrinsic SOUL, ESSENCE or SELF.

So, to Shankaracharya, Ramana or Nisargadatta the world is obviously not Real: all phenomena are temporary and fleeting. The "self" or "soul" of any sentient being is also unreal in that it is subject to change and contingent on innumerable factors. In Advaita cosmology, the soul is an illusory phenomenon which will finally dissolve in Brahman. "Illusory" does not mean "not there" - simply temporary and without a real self. In classical Advaita, the "self" is an appearance with all the substance of one's shadow: it disappears on the exhaustion of karma, or through grace or insight. The same texts which talk about the "self" being reborn over many lives also say that the self, even in this present moment, cannot be located or grasped. The self and world obtain their borrowed and apparent reality from Awareness or Brahman: "Shiva is the 'I' of all beings" as Shankaracharya wrote.

Personally, I don't find any of this to be problematic. What I'm uncomfortable with is the "neo advaita" or "internet advaita" that makes a mish mash of it all: it's as if Western and Eastern notions of Reality get scrambled together, and people talk about "the war in Iraq isn't happening" or similar twaddle. A lot of internet advaita is horribly nihilistic - characterised by a lack of compassion (human suffering and the environmental crisis ain't real, y'know) and a lack of personal or social morality. So: let's say for example I say something cruel or hurtful, well - it's your ego that's got a problem with it 'cos I ain't got an ego. Besides, because there is no ego in this bodymind here (AKA: me...), what was said was simply a "happening in consciousness" and so there's no one to be responsible - blah, blah - it really is horrible!

Shane Keher

Correction from Carl Mercer

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

"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."

The above quote is not by Yogi Berra. It comes from [The Happy Child: Changing the Heart of Education](#) By Steven Harrison, page 82. There is a one line quote by Berra on page 81 but it is one of his typical statements, "Sometimes you can observe a lot by watching." Google's online books show excerpts of books and fortunately this one appeared there. I liked the quote so much that I decided to follow up to see from where it came. See link below:

<http://books.google.com/books?id=nk8QPNWzTQIC&pg=PA82&lpg=PA82&dq=%E2%80%9COur+world+has+too+much+information+and+not+enough+context.%22&source=web&ots=ZWKAesAMz5&sig=hsM9J2rmXdUjbWoEz1BiDS-AltY>

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

You're right on with this description of who he is. I am attaching a URL below of some of his malapropisms to see if you think they are humorous.

<http://www.geocities.com/hotofftheinternet/bbyquote.htm>

I really appreciated several of the articles in this issue of NOWletter. Many thanks for your efforts on our behalf. Best Regards,

Carl Mercer

In the Moment VI

Sabrina (11) refused to stand for school captain at the end of last year, even disdaining to be captain, or vice, of Red House when these important posts were offered to her. She may have inherited her grandmother's bloody-minded gene.

Ella (8) is learning to play the flute, arms well up as she whistles her way through The Grand Old Duke of York, or perhaps it was Mary had a Little Lamb one of those ditties where many notes are repeated.

When Sabrina used to play the Grand O. D. of York on her recorder, she turned her back on us so she wouldn't laugh. Ella, however, is totally focused on her instrument, oblivious to grandparents watching straight-faced and admiring.

Ella scrambles to the top of a 10 metre wall using bits of bricks sticking out for foot holds. Those long thin limbs are strong and confident. Perhaps she has her grandmother's long arms. My yoga teacher always said I was good at twists because of my long arms.

Sabrina is left-handed like her grandfather, and they share a birthday. Ella, second name Georgie, was born on her great-great-grandfather's birthday. Her parents didn't know that he was called George when they named her.

Lauren (6) chose her sister Ella as the subject for a school composition. "I said she was very nice," Lauren reported, matter-of-factly.

Margot Mann

Notes on Dennis Waite's latest book from Alan Mann

'ENLIGHTENMENT: THE PATH THROUGH THE JUNGLE – a criticism of non-traditional teaching methods in advaita' by Dennis Waite. This book will be published in August a summary of the book is available now from the author as a very beautifully presented E-Book, see footnote.

The E-Book summary comprises selected extracts from the main book in which the complete case will be demonstrated. The selections are numbered to enable the reader to locate the wider context from which a particular extract has been lifted. (That is, when the book itself is available-see endnote).

The introduction reads *...the aim is now to set down clearly, reasonably and unarguably the facts of the matter: what enlightenment is (and isn't) and why traditional techniques will take you there while Western style satsang and neo-advaita are unlikely to do so.*

I am not knowledgeable about advaita, and certainly not trained in the traditional and original manner which the author recommends, but I am very interested in the issues which it addresses. I have read a few of the classics of the Eastern tradition and maintained a connection of sorts through reading Ramana Maharshi, Nisargadatta, etc. I have also been exposed to some of the neo-advaita teachings which Dennis challenges in this, his latest book. I am the sort of reader who meets the author's description as *... someone who knows at least a little about advaita but wishes to learn more; someone who has attended satsangs but found that these have not provided the solid background knowledge or graduated teaching that you feel you need. You may be a reader of books by neo-advaitin teachers and/or you may attend their satsangs.*

He starts with key definitions of enlightenment, self-knowledge and neo-advaita. He describes neo-advaita as... *the style of teaching that purports to express only the final, absolute truth of advaita, it does not admit of any 'levels' of reality and does not recognize the existence of a seeker, teacher, ignorance, spiritual path, etc. Whereas satsang teachers in general differ quite widely as regards their particular ways of talking about and teaching advaita, neo-advaita teachers do not. The statements of one are essentially interchangeable with those of another, with only personal style and coined phrases differing.*

This definition underlines my problem with these teachings; an inability to grasp whatever is intended by such claims as *no levels of reality, no seeker, no teacher, no ignorance, no spiritual path, etc.* I had the opportunity to explore my misgivings in an exchange with David Carse in NOWletter 115, March 2006, and Shane throws some light on the problem in his article above.

Dennis points out that the teachings cannot be read as analogous to a map. That is, in the same way the relationship of a map has to the territory it represents. Traditional advaita teaching is the route itself; the route which must be followed with a guide or qualified teacher for the seeker to discover truth. He deals with the problematic pronouncements of the neo advaitins: you are already enlightened, you don't have to do anything, you don't exist, etc., by attributing the confusion to their habit of presenting *... 'bottom-line' conclusions without having carried out any of the intervening stages. Instead of systematically undermining all of the seeker's pre-existing beliefs, it attempts to supplant them with a radical new belief. This new belief is contrary to everyday (i.e. dualistic) experience and there is no rationale given in justification.*

I quote the following section in full as it resolves most of my difficulties:

Neo-advaitin teaching states that reality is non-dual; that we are already brahman and therefore there is no one to do anything and nothing to realize. This is effectively nihilism. Here is the definition of that term from the *New Oxford English Dictionary*: *"The rejection of all religious and moral principles, often in the belief that life is meaningless; (in Philosophy) the extreme skepticism maintaining that nothing in the world has a real existence.* 172. The inappropriateness of this can be illustrated by a metaphor. Telling students that there is no creation, that there are no objects and no

separate person, without having unfolded this gradually and logically, is like telling them that a lump of iron is mainly space. It is true (at a certain level of teaching) that iron is a lattice of iron atoms and that each atom consists of a central nucleus of protons and neutrons surrounded, at a relatively vast distance, by electrons of differing energy. Proportionately, the main 'content' of the atom is space. So, says the student, there will be no adverse effect if I hit you over the head with this lump of space!

Another particularly helpful comment from page 18: *Becoming enlightened does not mean that the world ceases to exist. The advaita theory of ajAtivAda means that there has never been any creation, but the world as an appearance of name and form continues as before; it is simply now known to be not other than our Self. This is widely misunderstood.*

I have a minor disagreement with the author on page 30, when commenting on neo-advaitan teaching he says; *A common 'mantra' of neo-advaitin teachers in particular is 'this is it'. It seems to be expected that this will be enough to bring about enlightenment – it isn't. 'This is it' is helpful to the extent that it is impersonal and thus egoless. It is also a modern restatement of such Upanishadic statements as sarvam khalvidam brahma (all this is verily brahman). But the ego-sense of the seeker usually continues unabated. What such statements do not tell the seeker is tat tvam asi (you are That). I see what he is getting at but paradoxically, thou art That strikes me as rather dualistic compared to This is It or, This thou art, which I find more true to the aims of his book.*

If I understand the author he is pointing to the need for a progressive release from misunderstanding through 'right learning' and 'proper guidance', ultimately leading to realisation. This has echoes of the sudden and gradual debate we hold here from time to time and reminds me of my preferred resolution, in the words of Tu Wei Ming, recorded in NOWletter 14 as the conclusion to Gladney Oakley's contribution:

The process that leads to enlightenment is always gradual, whereas the experience itself, no matter how well one is prepared, is always sudden. We do not depart from where we are here and now in order to appropriate what we do not have. Rather, the way is near at hand and inseparable from the ordinary experience of our daily lives. Paradoxically, we must make the existential decision to find our way; otherwise, we will lose it to the extent that we become unaware that it is originally ours. Nevertheless, because it is originally ours, we can get it by simply exercising our will to do so. Willing is the necessary and sufficient condition for us to get it. The way is ours, sudden and simultaneously, when we will that this be done.

Afterword by Tu Wei-Ming (p446-457, in Gregory 1987)

Dennis says on page 28: *The ultimate truth of advaita (that the duality of the world is only apparent, depending for its reality upon the non-dual brahman) does not alter the appearance and cannot be used to excuse behavior. So, it is the duality that is only apparent whereas many advaita (maybe neo-advaita) advocates claim it is the world that is only apparent or non-existent. He suggests that students ask their neo-teachers, "...why should I believe you rather than the evidence of my own senses and reason? Why should I reject the proven teachings of the past thousand years in favour of what you are saying? Amen to that!*

The summary concludes:

... Seekers and teachers alike need to reconcile themselves to the fact that there can be no short-term measures. We have generations of wrong thinking to rectify so that we may learn to look at ourselves and the

world in a completely different way that contradicts our present beliefs. Instinct, habit and deeply-held opinion can never be overturned by a brief question and answer session on no particular topic by individuals, each with their own agenda. It requires a prolonged, coordinated inquiry, using proven techniques, with the help of teachers skilled in using those techniques. Genuine seekers of the truth must find a teaching environment that satisfies these requirements and the onus is on today's Western satsang teachers to provide it.

I found this to be a valuable contribution to my understanding of Advaita in the sense that it makes it possible for me to reconcile the apparently wild claims of the neo-advaitins with the particular 'teachings' that make up my particular path. I think there may be cases of sudden transformation without a progressive preparation but, in general, I think the case that Dennis makes here is undeniable. And, in the cases of sudden realization without preparation, the realization is invariably followed by a retracing of steps in order to integrate the revelation—a retrospective 'preparation'.

The book is to be published in August. The free E-Book of extracts will be sent on application by email request to: qaweb@advaita.org.uk More information at www.advaita.org. Since writing the above I received an email circular from the author:

When I sent you the free copy of the EBook extracts, I indicated that I would try to negotiate a reduced cost copy of the book for anyone who wished to buy it. I have spoken to the publisher and he is going to think how this might be done. They do not distribute books themselves so it might in fact be difficult.

However, the book is now available for pre-order from Amazon.com (and Amazon.UK). Amazon.com are quoting a price of \$15.61 instead of \$22.95 plus an additional 5% off all pre-orders. I do not think there is any possibility that the publisher could better this offer.

If you want to take up this offer, please use the link <http://www.amazon.com/exec/obidos/ASIN/1846941180/fromtheunreat-20> to do so (by doing this, you also get me a small percent commission for the sale!). No monies will actually be taken until the book is sent to you and, if there are any reductions in price between now and then, the lower cost will be used. Amazon.uk are not offering any reduction at present but you can still pre-order from them if you wish - £11.99 – commission link is

<http://www.amazon.co.uk/exec/obidos/ASIN/1846941180/thspiritupat-21>.

If anyone wants to buy the book but does not want to buy from Amazon, please let me know and I will continue to see if the publisher can offer a better deal than the list price.

The Perceiver not the perceived from Colin Drake

Sri Nisargadatta promotes a process of 'neti neti', in which one investigates one's being discarding the non-essential as 'not this not this', so that eventually one will come to That which is non-discardable, the essence that one truly is. About this he said:

To know what you are, you must first investigate and know what you are not. Discover all that you are not—body, feelings, thoughts, time, space, this or that—nothing which you can perceive can be you. The very act of perceiving shows that you are not what you perceive.

The point being that one is the perceiver (that which becomes aware of) and not the perceived (those objects of which one becomes aware).

This process may seem to be interminable as there are an almost infinite number of things that one is not. However it can be accomplished very quickly by considering the nature of every experience that we have. Firstly if we look we can easily see that our life is composed of a series of moment to moment experiences, and in any given moment of direct experience there are only three elements: thoughts (including all mind-activity), sensations (which includes all sensory input), and

awareness of these thoughts and sensations. All thoughts and sensations are ephemeral objects (the perceived) which appear in this awareness (the perceiver) which is the constant subject. So at a deeper level than the ever changing objects (thoughts and sensations) we are this constant subject, awareness itself.

To put this a slightly different way, we can easily notice that every thought and sensation occurs in awareness, exists in awareness and dissolves back into awareness. i.e. Before any particular thought, or sensation, there is effortless awareness of 'what is' (all thoughts and sensations occurring at any given instant), during the thought, or sensation in question there is effortless awareness of it within 'what is', and then when it has gone there is still effortless awareness of 'what is'. So awareness is the sub-stratum in which thoughts/sensations arise, exist, and back into which they subside.

So the mind, which is experienced as a flow of thoughts, and the body which is experienced as a flow of sensations, are both flows of ephemeral objects. This does not mean that at a surface level we are not the mind and body for they arise in, are perceived by, and subside back into awareness, which is the deepest and most fundamental level of our being. However if we choose to identify with this deepest level, awareness (the perceiver) rather than the surface level, mind/body (the perceived), then thoughts and sensations are seen for what they truly are, just ephemeral objects which come and go, leaving awareness itself totally unaffected.

For by definition awareness cannot be affected by any 'thing', as all 'things' are just ephemeral objects which appear in, exist in and finally disappear back into awareness, the constant subject. Awareness can also be defined as universal consciousness when it is totally at rest, completely still, just aware of everything that is occurring within it. (For example we all know that to be completely 'aware' of what is going on around us in a busy environment we have to be completely still, just witnessing the activity). Every 'thing' that is occurring in consciousness is a manifestation of cosmic energy (for the 'string theory' and the earlier 'theory of relativity' show that matter is in fact energy), which is consciousness in motion. For energy is synonymous with motion, and consciousness is the sub-stratum, or deepest level, of all existence.

Now all motion arises in stillness, exists in stillness, is known by its comparison with stillness, and eventually subsides back into stillness. For example if you walk across a room, before you start there is stillness, as you walk the room is still and you know you are moving by comparison with this stillness, and when you stop once again there is stillness. In the same way every 'thing' (consciousness in motion) arises in awareness (consciousness at rest), exists in awareness, is known in awareness, and subsides back into awareness. Awareness is still, but is the container of all 'potential energy' which is continually bubbling up into manifestation (physical energy) and then subsiding back into stillness.

Thus there is no dichotomy, or duality, between the physical world (consciousness in motion) and awareness (consciousness at rest) for they are both manifestations of the same essence. The physical universe is just cosmic energy (consciousness in motion) when it is manifest into physical form, and awareness (consciousness at rest) contains this same energy in 'latent form' as 'potential energy'.

According to Vedanta this consciousness manifests into form purely for its own enjoyment and to experience itself as 'the many'. It manages this experience by awareness of every thought and sensation experienced by its many manifest forms. Thus our mind/bodies are instruments through which this universal consciousness senses, experiences, interacts with, and enjoys its own manifestation, the physical universe.

Colin Drake

So!

So
 can you believe I wrote this "poem"
 while sitting at a bus stop in the evening
 pretending to wait for a bus on the corner of
 Polk and California streets
 while finishing a bottle of
 very cheap (\$1.99)
 California Cabernet Sauvignon ?

What could be more correct than
 drinking Cabernet Sauvignon
 while pretending to wait for a bus
 in San Francisco ?

What I would really like to do
 is to tell you a joke so funny
 we would all helplessly laugh ourselves
 into Eternity
 and Live There in Bliss Forever.

Who knows ?
 Maybe somehow we'll all get there anyway...

Greg Campbell

The Big Earth Book - By: James Bruges Sept. 2007.

Mark Beardmore sent us this review of a new book he thinks we will enjoy.

As Jonathan Dimbleby says: "This is information with attitude... it will make you think afresh about some of the biggest issues facing the planet." But this book presents much more. It is a comprehensive encyclopaedia on the state of the planet, or more accurately the state of human habitation upon that planet. Despite a few typographical errors the information is accurate and bang up to date. It presents a diverse and eclectic view of human activity and society and where the problems lie. It also offers solutions and alternatives – a welcome respite from the doom laden prophesies of such books as "Collapse" and "Powerdown", which predict the wholesale disintegration of the modern world.

As an encyclopaedia type of reference book it is laid out in four distinct subject areas, these being; The Elements, Money, Power and Life. It examines each area and shows how recent human activity has caused problems, and questions whether things need be this way, as well as suggesting alternatives. Its format allows one to read the book for pleasure, or use it as a reference work and dip into it whenever the need arises. Each topic is explained succinctly with useful comment and facts to put the author's point across. This non-academic popularist style does not detract from the

powerful message that it contains: that humanity is rapidly destroying the life support systems upon which it relies, and if people do nothing soon then nature and the turn of events will.

There are always caveats in any work of any significance and this book has the potential to be very significant if bought by every school or family that could afford it, and used as an educational tool to rethink their own lifestyles. And that is what the book subtly points out – that it is a matter of lifestyle choice in the way that rich western consumers currently lead their lives often without seeing the consequences of their actions.

The main caveats with this particular book are the lack of direct referencing for some of the more important facts (though as the reviewer himself has done research in this area, they are mostly spot on) though there is a comprehensive list of sources in the rear. The only other thing apart from the few typos mentioned above, is the section on Yeo valley at the end of the book. While it is a good example, it comes across as a plug for the company and that they were the ‘sponsor’ of the book and giving the impression of being suddenly biased, right at the end of an otherwise balanced assessment of the facts. It would have been better to have this section at the front, or even question including it at all in its current form – far better to just use it as an objective example as in its current layout it gives the impression of a hidden agenda.

But these very minor caveats aside, this is a book of tremendous power and import and if one chooses to buy any material on the current environmental/social/financial debates, this one should be top of the list.

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The Language of Silence by George Schloss

Both Volumes of the book are now available. They are still not listed by Amazon and other retailers, although this is part of the POD deal with Lulu I am trying to sort out. They can be accessed at

<http://stores.lulu.com/alan4mann>

where they can be bought as paperbacks at prices reflecting the usual retailer margins, alternatively, download as E-Books for \$5 each. Volume 2 includes an introduction and commentary by me if you are interested in why I think George’s work is so important.



Thanks to Andrew Hilton for this:

*I am a window for the Light;
our boundaries shatter as the Whole hugs its parts*

*a lens through which You see Yourself as me,
and through which I see myself as You*

*There is only One Reality,
the Singular Source and Substance of all Diversity...
Blessed is the One who manifests as the Many*

*When I am free from ancestors,
free from traditions,
free from truths, free from words,
free from thoughts,
free from even the need to be free
there is God and there I am not,
Blessed is the One at the heart of my emptiness.*

Rabbi Rami M. Shapiro

...and to Greg Campbell for this:

**Really Quite Auspicious
that We have Seen each other in this Lifetime -**

**I can Profoundly Serve You
by endlessly pointing out that
"There is only God"
and therefore
You too are God
and
You can Profoundly Serve me
by Agreeing I am Right !**

**In other words,
You are, like Me,
and He, and She,
and
Every One Every Where
altogether
we are
the only
GOD
there is.**

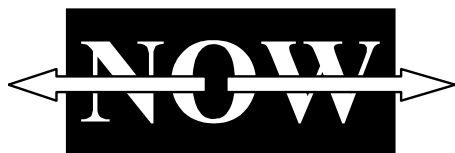
Greg Campbell

Giorgio Morandi—A snippet from the ABC Programme *Artworks*

Giorgio Morandi is considered by many to be the greatest 20th century master of still life painting. His pictures of bottles and tins, in sombre tones, seem to irradiate a metaphysical significance. In his recent book *Someone Else*, author John Hughes includes a whimsical short story about Morandi. It's a story that imagines four of Morandi's objects: a bottle, a tin, a jug and an ampoule, are painting the artist rather than vice versa.

Regular Dialogue Meetings				
LOCATION	DAY	MEETING PLACE	TIME & CONTACT	Phone Nos.
Sydney City	First Sunday	Blavatsky Lodge of the Theosophical Society - Level 2, 484 Kent St., City	10.30am to 12.30pm Terry O'Brien	0431605374
Chatswood	Third Sunday	81 Greville St. (off Fullers Rd) Chatswood	10.30 am Alan & Margot Mann	02 9419 7394
Nowra	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 130—April 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

LookforYourself (Harding) Meetings - Approximately bi-monthly, by email notification of date and programme. See upcoming dates at top of page 1.

Krishnamurti Meetings: First Saturday of month 10.30am AND 2pm.

Krishnamurti DVD Screenings followed by Dialogue –First Thursday 7.00pm 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