

Chatswood Meetings—81 Greville Street
Harding Meetings—October 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,

Thanks to contributors to this issue which includes further input to the survey. The full survey responses are posted to the website at www.traherne.org, which is updated as your input is added. I am involved in the the October Friday Forum meetings, details on page 9, I hope to include summaries of the evenings in future NOWletters but welcome participation by any of you who feel like contributing on one or more of the four nights.

Harding Meetings – usually first Sunday of every second month (next meeting probably mid-October. I will circulate the proposed date. Anyone wishing to add their name to the list for notification of these meetings please send me an email or phone 02 9419 7394)

Relax into Self Realization, by the Recognition of Pure Awareness from Colin Drake

The simplest and easiest way to realize one's essential nature is just to *totally relax* into pure *awareness*, which is the deepest, and most fundamental, level of one's being.

At this suggestion the mind is likely to say: 'how do I do this?', or: 'how can I find this state of relaxation?', or: 'how can I get there?'.

This is easily solved by realizing that: there is nothing to achieve, for *awareness* is already present; there is nothing to find, for *awareness* cannot be lost; and there is nothing to get, for you already have (in fact are) *awareness*.

If you doubt this apply the following simple test: ask yourself the question 'am I aware of my thoughts and sensations?' If the answer is 'yes' then *awareness* is already present, and if 'no' then you are dead! Even in sleep there is *awareness* of dreams, the quality of the sleep, and sensations; for if the sensation becomes strong enough it will wake you up.

Assuming that you have answered 'yes' all that you need now is to see that thoughts and sensations are ephemeral objects which appear in, exist in, and are seen by, and disappear back into *awareness* which is the constant subject. Just take a moment and notice how thoughts and sensations come and go, whilst *awareness* is a constant presence.

To put this in a slightly different way: before any particular thought or sensation there is effortless *awareness* of 'what is' (the sum of 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.

Therefore 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.

Now you can just relax completely letting go of all effort, searching, desiring or acquiring, confident in the recognition that deeper than body/mind you are this ever-present *awareness*. This field of subjectivity is akin to the 'cosmic audience' that is viewing the movie of the universe and the lives of everything within it...

This relaxation will intensify as you sink more deeply into *awareness* by noticing that it is:

Effortlessly and choicelessly present, and effortlessly and choicelessly aware of all thoughts and sensations occurring in it.

Absolutely still, aware of the slightest movement of body or mind. In fact *awareness* is consciousness, when it is completely at rest, just aware of all movements that are occurring within it.

Totally silent, aware of the slightest sound or thought occurring within it.

Utterly at peace, for to be absolutely still and totally silent is to be utterly at peace.

Omnipresent, for all things (manifestations of cosmic energy) are forms of consciousness in movement, and thus arise in *awareness*, as all movement arises in stillness.

Omniscient, for all things exist in it, and are 'known' by it, just as all movement exists in a substratum of stillness and is known by (comparison to) that stillness.

Omnipotent, for all things subside back into it, just as all movement subsides back into stillness; and no 'thing' has any power over it.

Thus *awareness* is truly the source, from which (and in which) all things arise, that in which all things exist and are known, and that into which all things subside. This is also:

Pure, for no thing can taint it, or affect it in any way.

Pristine, for no thing can stain it.

Radiant, for it illuminates everything that appears in it.

Limitless for it contains and encompasses all things.

Attributeless, for all attributes are ephemeral objects coming and going in it.

As you relax more deeply into this pure ocean of *awareness*, and identify with it as the deepest level of your being, realize that we are always floating in, and as, an ocean of utter peace. This peace is always present no matter how turbulent things may be at the peripheral levels of mind and body, and may always be immediately accessed by relaxing back into that pure, pristine, radiant *awareness* that we are... There is absolutely nothing in existence that can disturb this peace, for all things rise and fall in this ocean of peace, leaving it totally undisturbed. Just relax and check it out!

Quotations from Edward Carpenter's writings relevant to 'Who am I?' **from Alan Rowlands**
(Alan sent these extracts from Edward Carpenter's writing following a day we spent together in Sydney a couple of years ago. They were filed for inclusion in the NOWletter but I misplaced them. There is a comprehensive Wikipedia biography of Edward Carpenter at http://en.wikipedia.org/wiki/Edward_Carpenter from which I extracted the paragraph inset below.Ed.)

Edward Carpenter (29 August 1844 – 28 June 1929) was an English socialist poet, anthologist, early gay activist and socialist philosopher.

A leading figure in late 19th- and early 20th-century Britain, he was instrumental in the foundation of the Fabian Society and the Labour Party. A poet and writer, he was a close friend of Walt Whitman and Rabindranath Tagore, corresponding with many famous figures such as Annie Besant, Isadora Duncan, Havelock Ellis, Roger Fry, Mahatma Gandhi, James Keir Hardie, J. K. Kinney, Jack London, George Merrill, E D Morel, William Morris, E R Pease, John Ruskin, and Olive Schreiner..[1]

As a philosopher he is particularly known for his publication of *Civilisation, its Cause and Cure* in which he proposes that civilisation is a form of disease that human societies pass through. Civilisations, he says, rarely last more than a thousand years before collapsing, and no society has ever passed through civilisation successfully. His 'cure' is a closer association with the land and greater development of our inner nature. Although derived from his experience of Hindu mysticism, and referred to as 'mystical socialism', his thoughts parallel those of several writers in the field of psychology and sociology at the start of the twentieth century, such as Boris Sidis, Sigmund Freud, and Wilfred Trotter who all recognised that society puts ever increasing pressure on the individual that can result in mental and physical illnesses such as neurosis, and the particular nervousness which was then described as neurasthenia.

A strong advocate of sexual freedom, living in a gay community near Sheffield, he had a profound influence on both D H Lawrence and E M Forster.

Quotations from Carpenter's *Towards Democracy*

To you the whole universe is given for a garden of delight (p15)

See! you are in prison, and I can give you space (p16)

I can make you a king and show you all the lands of the earth...and from yourself to yourself I can deliver you (p17)

From that day forward objects turn round upon themselves with an exceedingly innocent air, but are visibly not the same (p18)

Surely it is enough to be here — and always to be Here (p35)

Behind your masks I am aware of an imperceptible change: surely it must be the appearance of a Face (p59)

When your body — for to this it must inevitably return — is become shining and transparent... (p80)

Out of Night and Nothingness a Body appears (p82)

I do not turn you back from self-seeking; on the contrary I know that you shall never rest till you have found your Self (p88)

I — who write — translate for you these thoughts: I wipe a mirror and place it in your hands.... I bring you to your own, to take or leave for a while as it pleases you best. I have perfect faith in you.

And can wait: the whole of Time is before me (p94)

I am the cream-coloured ox with mild eyes, and I am the driver who curses and goads it;

I am the lover and the loved — I have lost and found my identity (p244)

Old age, old age? — No! only there outside. Here where I am 'tis everlasting youth (p270)

But I alone remain — I do not change.

As space spreads everywhere, and all things move and change within it, but it moves not nor changes,

So I am the space within the soul... (p280)

For the 'I' neither desires nor fears anything, but is free and in everlasting glory, dwelling in heaven and pouring out joy like the sun on all sides (p283)

Here in the great tumultuous city, or again in the far woods among the oak-boles and foxgloves, The far floating ever-haunting shimmer of uncaught beauty:

I recognise that in all and everywhere it is the same:

Somehow to hold and have this in oneself —

This light and everlasting space... (p385)

Like one in the calm that is the centre of a cyclone — guarded by the very tornado around —

Undisturbed, yet having access equally to every side,

I drink of the deep well of rest and joy,

And sit with all the gods in Paradise (p387)

Quotations from the Prose Writings

Near the surface the self is very definite and constructive in *this* or *that* direction; it is limited in its aims and operations.... At the centre it is neither this nor that, because it is All. It vanishes from sight because it has become the Whole (*My Days and Dreams* p 304-5)

I find at the age of seventy that I am getting nearer to that place in the centre where nothing exists and yet all is done ... (*My Days and Dreams* p 307, referring to Lao-tsze 'The thirty spokes of a carriage-wheel uniting at the nave are made useful by the hole in the centre, where nothing exists')

The perception seems to be one in which all the senses unite into one sense — in which *you become* the object (*letter to R M Bucke*)

Man has to become conscious of his destiny — to lay hold of and realize his own freedom and blessedness — to transfer his consciousness from the outer and mortal part of him to the inner and undying (*Civilization: its Cause and Cure*)

For the ceaseless endeavour to realise this identity with the great Self there is no substitute. No teaching, no theorising, no philosophising, no rules of conduct or life will take the place of actual experience. This is the Divine yoga or union, from which really all life, all Creation proceeds (*The Art of Creation* p229)

Consciousness *is* existence; and the perfect consciousness is the perfect and true existence. That universal consciousness by and in which the subject knows itself absolutely united to the object *is* absolute existence, *i.e.* Being (*The Art of Creation* p68)

The personal self can only 'survive' by ever fading and changing towards the universal. Our inner identity is fixed, but our outward identity we can only preserve by as it were, forever losing it. (*The Drama of Love and Death p251*)

Notes on Effectiveness of the Headless Experiments—Why the variable outcomes?

(This section is comprises contributions to the survey which arrived after the last NOWletter and which will also be added to the websites at www.traherne.org and www.capacitie.org Ed.)

Brian Kay

Fascinating questions about Seeing. I've come to the conclusion that seeing has 2 very real 'pitfalls' associated with it - the tendency towards nihilism (I am nothing), and/or the tendency towards grandiosity (I am everything).

The meaning of Seeing, in my view, is equally, if not more important, than the experience (pointing a finger inward and seeing one's emptiness/fullness).

Who am I? is the first of several important questions in one's life, but it is NOT the only question to be answered.

Why am I here, and how shall I live are equally valid and important questions in my view. These are distinctly *human* questions. Human beings are a paradox - BOTH spirit and matter. This is the *meaning* bit that is essential to work out. While Consciousness is not located INSIDE the body, it is expressed, embodied and lived through individual bodies and forms. The spirit hath become flesh. That, for me, is what is meant by the term 'soul'. Human beings consist of body, mind, soul, and Spirit - balance is maintained by developing the *whole* human being, not just an aspect of who we really are.

Seeing points out the most overLOOKED aspect of our True Nature, but we are also individual bodies, minds and souls, and our mortality must be honored too. I am the son of BOTH God and man - it's a paradox. Most of history is replete with science or religion feeling the need to choose a side - we are either mortal or eternal, spirit or flesh. It's not an either/or choice in my view. BOTH/AND is the resolution to this paradox. Both Observer and individual participant with a special role to play. Every single life matters, and life's highest purpose is not to transcend the 'human illusion' in my view. Or, in the immortal words of Abraham Joshua Heschel, "Man is a messenger who forgot the message". We are here to learn, grow, experience, and participate in our Divine and earthly nature.

This is how the One becomes Many in a very real sense. I am immersed in Spirit, connected inextricably to the Source of all that is, as well as every-one and every-thing through this indivisible Spirit, but I am NOT the Source in a transcendent sense ("I" am NOT God, yet God is my 'me'). I am a wave immersed within the ocean, but I am NOT the Ocean. This is where the invaluable and sometimes painful lessons of humility, gratitude, relationship, service, and reverence come into play in my experience.

Seeing, for me, is a wonderful living meditation. In the deepest sense, it's 'cleaving to God', and directly experiencing unity with every living being. This, in my experience, is a beginning not an ending - it's the end of the formal search, but the beginning of living a mortal life inspired by/from one's True Center.

The question is no longer, 'Who am I?', but 'For what purpose was I created?', and 'How shall I live in light of my True Nature.' For me, it was a recognition that Earth is Heaven in potentia. We act in partnership with our Source by consciously manifesting and participating in the act of creation, and embodying the ineffable qualities of love, compassion, kindness, tolerance, justice, and faith in our limited, mortal, and timebound lives.

This, in my experience, is the real work of not only Seeing, but living from/as who you really are....embodying the spiritual qualities of our True Nature in our mortal, everyday human lives....

bjkay@optonline.net Brian Kay

Sam Blight

I had no sooner pressed "send" on my last email when I noticed this one from Peter's Pearls quoting Tolle which would seem to have some bearing on "why it doesn't work":

"There are two reasons why we don't see the unity of all that is, why we see things as separate. One is perception, which reduces reality to what is accessible to us through the small range of our senses: what we can see, hear, smell, taste, and touch. But when we perceive without interpreting or mental labeling, which means without adding thought to our perceptions, we can actually still sense the deeper connectedness underneath our perception of seemingly separate things.

The other more serious reason for the illusion of separateness is compulsive thinking, it is when we are trapped in incessant streams of compulsive thinking that the universe really disintegrates for us, and we lose the ability to sense the interconnectedness of all that exists.

Thinking cuts reality up into lifeless fragments. Extremely unintelligent and destructive action arises out of such a fragmented view of reality."

Eckhart Tolle -- A New Earth www.eckharttolle.com

Two things strike me about this:

1. Tolle (and I suspect many of his "colleagues") sees *perception* as an obstacle to seeing the "unity of all that is", or at best merely a means of providing a "sense" of the deeper connectedness of things when done in the absence of thought, whereas the Headless Way uses perception as the "front door". This may be why many experienced seekers discount Seeing and/or find it difficult to "do". There's a failure to realise that perception can be enlisted to notice what's *not there* as well as what is.
2. Tolle rates compulsive thinking as the more serious impediment to awakening. Maybe we should be addressing this more explicitly when presenting the experiments. Or is at least a certain skepticism towards the thinking mind perhaps a prerequisite for Seeing?

Sam

Carien McGuin

Alan, No 132 Nowletter is again a pleasure to read. I was disappointed to come to the end of the commentators. I'd like to explore too, if I may some reasons why I won't take up Douglas's challenge to the full. So here goes:

Time as George says, is not now. Time arises I think in the seeing of death. Time seems to me to be a picture – a mind image of my external world – that is the past and the future which is not here now. It is a seeing of patterns, a vision of eternity, that is not the living of it. Rome Warren and I had a shared feeling once that past-present-future are all here now, all at once.

And why people (including me) shy away from this person-shattering experience --- that is, the same I think as headlessness, when you have what "I read but now can't find to quote from this Nowletter!!!"—when I have the "world-full Emptiness or Space" where my head is supposed to be – or where Time is supposed to be.....shying from this experience is on one side the horror of it all, the alone-ness of it all, and, as Anne Seward says, and Krishnamurti said ad infinitum—there's no compromise available. It's all or nothing. Do or die. Having God outside us gives us a second chance, when actually there's no such thing as a second chance. Yet there is also the freedom of knowing no "I" to be alone in the wonder of world-fullness.

The second part of Douglas' equation: "to find (see) in this Now all my tomorrows and yesterdays", is Anne's "to honour ALL My (Carien emphasis) creations, for I discover in the end they (the things) will not be manipulated, however brilliant, direct or obvious, contemporary or arguable my presentation." And to see the underlying pattern in everything...where nothing lives or dies. It just is. I don't know if I've seen this or not....which means I probably haven't.

Even the word "presentation" defies Time...It's a "shunning" of the "present". And if you have God in the equation, it's a "shun", a refusal, of God's present, the gift of all this in my visual purview and sensory perception, being-consciousness.

Perhaps that's why we can't "share" our experiences, certainly not verbally. We can in a way when we are both experiencing the same event, to a degree, from slightly different angles as we watch a sunset together, say, or finish a Sydney to Hobart yacht race on the same boat.

So coming again to time: time is seeing I'm somewhere else – in heaven (alive, warm, safe in the past say) or in hell (finally dead, or in the unknown anyway), or vice versa depending on the adventurousness of my spirit today. Hence the excitement of seeing thought as time – thought being a movement away from the present, sensory experience – a summary, or meaning, or story after a direct, spontaneous act.

Put less cryptically, time disappeared for me one day when the depth of the words “I am Who Am” suddenly related to the I in me. Or I suddenly, momentarily, became Who am.

And realized Moses wasn't telling us God's name – but was telling his own experience of the burning bush and the voice (thought, you might say) in his head.

Looking at Who Am, means I need to surrender to myself as both the IRA man who threw the hand grenade which put the Irish policeman's back on fire in Belfast, AND as the policeman who ran screaming through my television screen in Darwin where I couldn't help him; AND the I who couldn't help him ---and nobody was putting out his fire and all my screaming made no difference.

Looking at Who Am means watching little scurrying crabs die as I walk purposefully, 'exercising', on the beach beneath my feet.

And it means being nothing more than the collection of atoms which make up my pine-wood garden table which I happened to be scrubbing free of weather mould at that time.

And I can so easily get caught in being the thought that I kill and destroy – I'm Shiva, or is it Kali or Medusa—until I jump out of an aeroplane embraced by an experienced skydiver and rush through time, through the Fall, to see the whole world open out in total silence of wind and an occasional plastic tweak or flap of the parachute. For three whole minutes I see the world as a bird – I'm a bird. I can't speak. I can't think.

So which 'I' I am, I don't know, 'cause all those I've just told you about are not here now in reality. And three minutes is a completely manmade measure of movement in space called time. Even our Gregorian calendar is only about 500 years old....there was a Pope Gregory who made it up. So many false understandings of reality!!!! I keep getting mad at the lies, instead of allowing the surrender perhaps.

If I'm Seeing, as in headlessness, seeing “here, now” as the Prajnaparamita mantram says, then there's no tomorrow and no yesterday. All those are “gone to the other shore”. All that I ever “was” or “will be”, the thoughts/memories /visualizations/sensations, are here now, including the other shore.

Headlessness experiments did not do anything for me at first, but are growing on me as the feeling of “I am You and You am I” settles into normal, and my precious individuality takes a back seat. It's comfort and habit which helps me avoid present awareness. And it's fear of having to change. Fear of not being able to recognize. Fear of becoming No Thing...that is to die to myself, though I want so much to be Myself.

Anyhow, Alan, while I feel what I've said above is true as a description of what's happened to me, when I read it again it feels horribly precocious. Margot will probably have a good comment. Probably you should bin this stuff...but do as you feel fit.....now that I've written it, I'll send it...In the love that lives us

Carien

Alan Mann

The following is a postscript to the note I sent out to wrap up a recent Harding meeting here at Greville street (see below):

I recall at our last meeting, after I'd given my familiar sermon on watching the space between trees rather than merely the trees themselves, that one of you said that artists deliberately develop and sustain this way of looking. Sorry I can't remember who it was, Jacqui?, anyway on Tuesday night I caught the tail end of a TV documentary on John Olsen. Betty Churcher, the presenter, was interviewing him as he fiddled about with a large, particularly yellow painting and explaining how he adored the colour yellow. Betty then mentioned that the white (of the background) was also very vivid and important. Olsen agreed and then added; “...don't forget the sacredness of the empty space”. His tone of words implying we must not forget because we habitually do forget to include it in our looking and, perhaps, when we do include the 'empty' space the looking becomes seeing.

Alan

It prompted a couple of responses which follow this:

Garry Booth

Hi Alan, Thanks for the Now letter, I always enjoy the articles. The discussion on headlessness was very interesting

Of late I have also taken a great interest in "empty" space, as well as related subjects like infinity, singularity and black holes(as well as silence, consciousness, awareness, quantum physics etc)

Recently I had an awakening after contemplating the broadly accepted theory of the Big Bang (as well as other theories I have toyed with)

If space and time were formed by the exploding universe , (multi-universes - and still happening at the speed of light) then "all" is happening in the "void" of no-thingness (eternal , infinite, silent) This did not occur to me previously, only as statement really. The "void" is still present beneath time & space and is supporting everything (the unmanifested below/before the manifested) Very much a Vedic, early Hinduism concept. From unmanifested to the quantum level (transition) , then to material, and back again (entropy) Obviously this is nothing new, just seeing things in a new way. With this concept, that I accept (intellectually) , I can now go into inner silence, to a space , a void, in my mind and have that feeling of "knowing" , connectedness etc. Its just the beginning as the brain circuitry (ego) adjusts (or stops?) into "no-thingness"

Also I have been fascinated with the smallest particle and smallest life form (bacteria, now that's another subject) for some time. (All things I believe must arise out of the smallest things)

Now when I look into any material thing, I imagine travelling to the quantum level, then onto the void, then arriving in the "universe" "Eternity in a moment"

Another thing that has fascinated me for years is eyesight. There must be a connection between sight (& all senses for that matter) & consciousness. How does the brain chemistry produce such a magnificent picture in the mind? If the observer is the observed then the ego is just a passenger trying to take ownership. Have to catch up again soon. Regards

Garry

Maikel Analee

In 2005 John Olsen was sitting alone, upstairs in his son's gallery at Paddington, when in reply to some quirky comments from me, about the paintings, he asked the eternal question: "who are you?"

Such a question from his 'janus-head' brought the reply " ... that i am ! " He understood completely. When he said: on TV "don't forget the sacredness of the empty space". He echoed my reply to him, in which i made an 'empty space', of the quotation from Exodus. "i am that i am"

Alan you are right to claim: "His tone of words implying we must not forget, because we habitually do forget to include it in our looking and when we do include the 'empty' space the looking becomes seeing."

The unfocused and indeterminate "(perhaps?)" is replaced by a 'sharp-edged' crystal-clear VOID! Welcome to this MATRIX of in-Finite Space and Finite Time, before the Big Bang.

Maikel

Alan Mann

This is the meeting note referred to above.

One of the prominent Sydney skeptics, made it clear she thought headlessness quite crazy and on two occasions suggested that I go away and read Goethe. The implication was that he, Goethe, would cure me of my confusion. I eventually got around to reading something about him, a very good book called *Love, Life*

Goethe—How to be happy in an imperfect world by John Armstrong, and discovered a number of quotes that reveal him to have been well aware of what Douglas and we are all on about:

Goethe talked of the ‘Ur Experience’ as being an overlooked aspect of our lives. That is, the first person, direct perception of ‘what is’ prior to our addition of ‘what was or what might be’ by way of explanation, etc. And he said, amongst many other things, *The world is the mirror of man* and that “*There is a delicate empiricism that makes itself utterly identical with the object, thereby becoming true theory (visible). But this enhancement of our mental powers belongs to a highly evolved age*”.

The meeting brought up another objection to the experiments and that was the unwillingness or inability to suspend what is known about what is happening. Although the experiments lay down the requirement for relying on ‘present evidence’ many of us are unwilling to privilege our apprehending over our knowing. This requirement strikes the experimenter as a distortion rather than a means of clarification. It is considered ‘unscientific’. I see what this approach is saying but it seems to be another way of avoiding the issue of what it takes to become re-acquainted with first nature. Rather like seeking the peace that passeth understanding whilst not letting go of that which has to be passed; that is, the ‘understood’, which constitutes my second nature. (See the Adamson attachment)

I am introducing the Friday Forum meetings at Blavatsky Lodge for October, starting Friday 10th October. The theme of these meetings will be ‘Secular Mysticism’ and the provisional subjects for the four evenings are:

October 10—Introduction—The Seer is the Scene

‘What am I’, ‘What is God’, ‘What is really going on’, and ‘what about death’? I think these are questions that can be resolved but not in our usual way of acquiring answers in the form of knowledge. I summarize my approach to these matters in the title and theme of this series of Friday Forum meetings as: *Secular Mystics*, an apparent paradox intended to capture the spirit of making plain that which is thought of as obscure and other-wordly. The mystical is usually defined and understood as whatever is mysterious, of hidden meaning. It is generally thought to be inaccessible to everyday consciousness or available only through rigorous practice or, on rare occasions, spontaneous awakening. In this series of meetings I propose that everyday experience and everyday consciousness provides both the ground for mystical enquiry and the source of the revelation necessary to resolve the big issues.

Friday October 17—Zen in English literature, etc.

Zen in English literature. We hear a lot about this question from the perspective of Eastern Culture. What about the Western experience? R H Blyth’s *Zen in English Literature and the Oriental Classics* demonstrates how often ‘Seeing’ appears in the Western cultural tradition. I propose to follow a few of his leads and relate the examples he provides to my own experience.

Friday October 24— David Bohm and Krishnamurti

David Bohm and Krishnamurti held twelve dialogues in 1975. They were enquiring into the question of what we mean by reality, actuality and truth; how our misunderstanding of the role and action of thought obscures the clarity which, for the purpose of these talks, I’m calling ‘Seeing’. Also, what is involved in the transition from the individual to the undivided. With the exception of their first session and part of the second, these talks, which were intended to communicate the teachings to Bohm’s scientific colleagues, who tended to look askance at this side of his work, were never published

Friday October 31—“Enjoying the world aright...”

“Enjoying the world aright...” The Middle Way and the means, Douglas Harding, John Wren-Lewis and, most importantly—us! Making plain just what is involved in accessing the flow referred to in Nisargadatta’s famous quote: *Wisdom tells me I am nothing, Love tells me I am everything. Between the two my life flows*”. The crazy wisdom of Greg ‘There-is-only God’ Campbell, Traherne and Olsen on ...“ the sacredness of the empty space”.

"Truth or Reality cannot be stored, cannot be amassed--it does not accumulate.

The value of any insight, understanding, or realisation can only be in the ever-fresh presence of the moment.

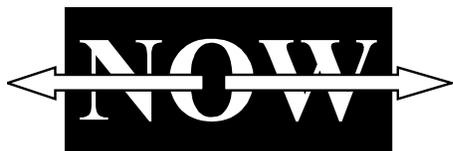
Yesterday's realisation is not a bit of good. Now it is dead. Now it has lost it's vitality.

It is useless to try and cling to or hold onto an insight, an understanding, or a realisation, for only in it's movement can there be the enabling of ever-fresh and new insights of Truth or Reality to appear.

The idea of enlightenment or self-realisation as a onetime event or a lasting and permanent state or experience is an erroneous concept.

Understand-ING or know-ING is alive in the immediacy which can never be negated. The emphasis is on the activity of know-ING which is going on as the immediacy now--not the dead concept 'I understand' or 'I know'".

Bob Adamson



Nowletter 133—September 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