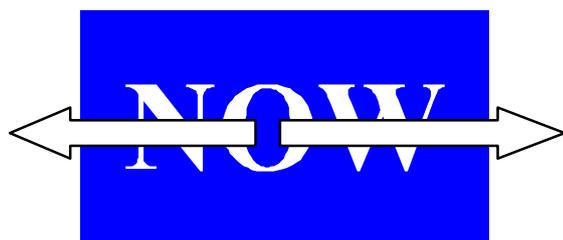


Issue 159—March 2012

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**Harding Meetings: Monthly, usually on the first Saturday of the month.**

**Next meeting 4<sup>th</sup> March 2012 (Note this is a Sunday)**

**Richard Lang talk Wednesday 4<sup>th</sup> April. SEE EDITOR'S NOTE BELOW**

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Editors note: The numbers are building for the 4<sup>th</sup> April meeting with Richard. It is important you let us know if you intend to come as numbers will determine the venue. Thanks to all contributors. I have lifted a couple of items for this month's issue, one from 'The Seer' and another from TAT Forum. Thanks to both publications. The TAT item is the introduction to an article which I have added in full to the Capacitie website. There is so much easily accessible material now available that I'm beginning to wonder whether the NOWletter has reached its limit and whether it is time to conclude this particular journey and move on to some alternative means of shared communication?

## **Tibetan New Year from Berry Dunston**

Commencement of the Tibetan year 2139 - Year of the Water Dragon.

*(Berry Dunston, in her capacity Australia Tibet Council Convenor, Tasmania, keeps us well informed about the situation in Tibet. There is far too much information to include in the NOWletter but in view of what appears to be an escalating situation and to mark the Tibetan new year I include the link to Tibet Council Website and the appeal by Bishop Desmond Tutu).*

Usually celebrations are held around the world for LOSAR but this year, Tibetans both in Tibet and those living in exile, will not be celebrating but rather remembering the victims of the police firings and self-immolations in Tibet.

The Tibetan Parliament in Exile will observe a day long Solidarity Hunger Strike whilst here in Australia, many Puja's are being held to pray for the victims and for the day when His Holiness will be able to return to Tibet.

Earlier this month, Archbishop Desmond Tutu visited His Holiness in Dharamsala. His Holiness the Dalai Lama appealed to his fellow Nobel Laureate to pray for the cause of Tibet. "Tibetans are passing through a difficult period. Our sophisticated and compassionate nature of Tibetan culture is really facing a lot of difficulties. So please pray for these in your daily prayers," His Holiness said.

In his address, Archbishop Desmond Tutu said: *"I want to say to the Chinese government that His Holiness the Dalai Lama is the most peace loving person on earth. I want to say to the Chinese government that His Holiness the Dalai Lama has no army, he does not command his people with guns, he is not a separatist. Please, you leaders in Beijing, please we beg you, allow Tibet to be what the Constitution of the People's Republic of China commits. The Constitution allows for autonomy and that is all His Holiness the Dalai Lama and his people want. We beg you and at the same time remind you too that this is a moral universe. There is no way in which injustice, oppression, and evil can ever have the last word."*

Please hold His Holiness and the Tibetan people in your prayers.

<http://www.atc.org.au/home-mainmenu-1>

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### **Seeking and Headlessness by Carl Laurence**

*(This introduction to the above essay appeared in the January Issue of TAT Forum with a link to the full article. I repeat it here with the permission of the author and of TAT Forum. I have also added the essay to the Harding page of Capacitie website where it can be read via the link I have added below this introduction. Alan)*

This writing was inspired by a suggestion from an awakened teacher. The thoughts are originally from this writer's 20-minute talk presented in 2011 at a Self-Inquiry Group (SIG) Retreat in Raleigh, North Carolina. That talk can be found (along with talks from some truly awakened folks) at [www.selfinquiry.org](http://www.selfinquiry.org).

The broad theme of our three-day Retreat was *The Paradox of Spiritual Effort*. And three "seekers" in our group (aka: "not teachers") were asked to give presentations about "What has changed on my spiritual path recently?" Mine was one of those.

The context of my use of such terms as "spiritual path" and "spiritual seeking," or "spiritual effort" comes from this introductory explanation found on [selfinquiry.org](http://selfinquiry.org):

*Most people who continue to come to our meetings are not concerned with "Why should I seek Self-realization?" but rather, "What is the best way to go about it?" There is a paradox in that*

*we use words to talk about that which is beyond words, and although there is often talk of paths and things to do, there is also general agreement that the best approach is subtractive. That is, rather than try to accumulate more spiritual and worldly knowledge, to doubt the truth of all you think you already know.*

## **Wei-Tsin and Harding in NOWletter 158—Responses**

### **Christopher McLean**

Dear Alan, I wonder. It seems to me, that the reason for any concept is not to say what something IS - relatively or ultimately - but rather, the purpose of concepts (and words) is to interact. In other words, these words I'm using here are another form of interaction, which is after all, all there is. (Providing we don't assume two things interacting.) If this is our way of thinking, then words don't define things, so much as they change things.

From this perspective, I ask, "How does '*The world is an illusion / Brahman alone is real / Brahman is the world*' work in me?" I ask, "What are the speakers trying to affect in me with these concepts?" To answer this, I check with my body and gauge their effect there.

So, this comes, here: the affect on me is to disengage me from (what you are calling) level 1 thinking - unit thinking. So, it turns out that instead of reading '*The world is an illusion / Brahman alone is real / Brahman is the world*' as an ontological statement, I read it as an injunction to play with my perceptions, loosen up a little (or a lot) on dualism. The effect of this three-part injunction may, then, be quite similar to the two-part Lankavatara's probe: "Things are not what they appear to be. Neither are they otherwise. " Which leads on to (your) Level 3. Leave it to you.

*Chris McLean*

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### **Robert Penny**

As well as writing a piece on Harding's Non-duality, as you have asked for comments on your piece on 'Wei-Hsin and Douglas Harding', I shall oblige and offer you my comments. I hope you won't mind me pointing out some areas of significant divergence that I see between you and Douglas. Out of all the approaches I have rubbed my nose in, and they amount to many, Harding's is the stand-out for me for many reasons, including the following: Waking up to the fact of religion and getting down to the facts of science; both at once. Inside story and outside story, both, brought together. Both two-way perception AND Harding's regional schema/hierarchy series, systematically applied. View out and views in, brought together and systematically applied. Harding's 4-pillared approach of Experiments, Drawings, Tradition, and Reason/Logic, systematically applied across a great many aspects. None of this is mandatory for my Seeing friends!!. But, from my observations, those of my Seeing friends who are trying to work it out won't get far at all without doing it on the back of Harding's books and essays. My reasons for saying this are as follows: 1. Douglas made his great progress by doing it on the backs of all the greats before him! 2. He was a brilliant genius as an observer/discoverer, 3. He had enormous concentration and was brilliant at sorting and organization information, thereby attaining tremendous and indeed unsurpassed intellectual depth, 4. He brought together many types of knowledge that we normally keep apart, and 5. He was dedicatedly and passionately 'at it' almost full time for 75 years!. Off the top of my no-head now, this is all I can think of, and is the very

least I can say. And I say again Alan: Harding told me in person, and he wrote in TMSG, that his teachings are (often) misunderstood. Noting the title of your piece, specifics will follow in relation to this piece Alan. I hope you won't mind.

*Bob Penny*

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### **Krishnamurti and Harding from Chris Cheney**

*(A response to my Krishnamurti Annual gathering report in NOWletter 157. Alan)*

That is fantastic news! And it accords with my recalled perceptions exactly. (Although I never hung out with K's crowd, I was struck when reading some of his stuff, which is perfectly apparent, to see so many instances when questions were taken, of people standing up and saying things like; "But Sir, we cannot do what you do, how to do it?") And all it seemed to me he was telling them, was, "just look".

(I remember one refreshing exception in the Jayakar biography, a young woman who was doing something, I forget, it was partly tactile, who when asked simply said; "I am experiencing".)

Clearly, by the description, you can tell she is awake, all of her sense faculties and awareness are engaged, there isn't any intervening 'mental' obfuscation.

But apparently, that sort of thing was not so common among people who "followed" K.

They seemingly were convinced that there was something that they "didn't have" that they had to "get", in order to "get it". "Actualize the teachings", wonderful! (*That was the Christine Lomax summary of the result of experiments*).

I've never understood any kind of expressed resistance to Seeing, because it is both so plain, and so immediately apparent. It just seems to be that reservations to what just is, is the business of the construct, (and it seemingly takes its business so very, very seriously.)

And I don't really find any rules with respect to the Real, in and of itself, (although the way it functions, and every action begets consequence) because, for example, take Jim's recent poem:

The function of Doing  
Is whole and is One  
And shouldn't be split  
Into Doer and Done.

*Jim Clatfelter*

An undivided awareness does not distinguish "doer" and "done", yet, I can't move Jim's hand, and if I pick his nose with my hand, I bet you he will squawk, so, if Janet we're to ask, "ok, which one of you stole the pie I left on the window sill?" Then, "doer and done" must become clear. (Just not when I am eating the pie is all) That part is just YUM!!!

So anyway Janet, Jim did it, I had nothing to do with it. (Burp!).

So, what a relief to find one thing that i cannot do wrong, no matter whatever other wrongs i may commit, or mistakes i may make, be it from simple curiosity, or such mischief as a monkey is wont to do.

Chris Cheney

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### Definitions by Scott Kiloby

*(Some of you will have read these definitions in Pete and Pearl Sumner's 'The Seer' newsletter. I thought they were so refreshing, a spiritual cold-shower as it were, that I repeat them here with thanks to the author and to Pete and Pearl. Alan.)*

Scott's Dictionary of Ridiculously Sticky Enlightenment Terms

#### **Nondual Fascism:**

1. The use of words like *oneness*, *nonduality*, *consciousness*, etc to ignore the beautiful uniqueness and diversity of life.
2. Arrogance caused by mistaking *Sameness* for *Oneness*.
3. The act of reducing everything to nothing ... or to one thing called *Oneness* or *Awareness*.

**Awakening Amnesia:** Spending weeks, months and even years engaged in spiritual practices and attending to teachings to reach enlightenment, and then one day having an *experience* and then claiming "there's nothing to do and no one to reach enlightenment."

**The Dreaming Teacher Syndrome:** A spiritual teacher so hell bent on defending his own expression as the only right and true one that he or she has merely identified with a new set of dualistic thoughts (thereby speaking from within a dream about having woken up out of the dream).

**Messy-anic Enmeshment:** The act of mistaking personality traits of a teacher or someone claiming liberation for a trait intrinsic to *Oneness* or *Consciousness*. The personality gets enmeshed with attributes of awakening such that it's hard to tell the difference.

For example, a peaceful personality by nature might make it appear that *Oneness* is peaceful. Or a charismatic spiritual teacher might give off the impression that if "*Oneness* is realized, you'll be charismatic too!!!" Or a ruthless, even downright rude zen master personality might make it appear that the only kind of true compassion is ruthless, stern compassion.

A person who prefers mundane, less materialistic atmosphere might make it appear that liberation equals humble anti-materialism, while a person who likes fine wine and nice clothes might give off the impression that "*consciousness*" is equated with the good life. A person who has a serious or unserious personality by nature who then claims that "*consciousness* is serious." The personality is often blind to how its playing into this enmeshment.

**The Silence Stalker:** That guy on facebook that claims that silence is truth, but ends up noisily posting the most stuff on facebook to make that point.

**Judgeless Judging:** The act of judging all judgment to be bad

**GroupSink:** The phenomenon in which a particular spiritual movement or group is privy to a spiritual language that will unify the world, coupled with the failure to see that only those that believe in the language and use it are welcome.

**The "No Self" Self:** A state in which one comes to believe that she has woken up out of self, while being ignorant of the fact that the belief that she is not a self has become the new story of self.

**Level Blindness:** The claim that one has reached an absolute realization in which all levels are seen as non-existent, except the level that one is claiming to be absolute.

**Wordless Worder:** A person who uses a concept to make the claim that all concepts have been seen through.  
*www.kiloby.com*

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### How Interesting !

We who are here in the Post-modern World have  
 - like it or not -  
 been "elected" to witness  
 the world-wide collapse of civilization !  
 And those of us who are courageous enough  
 will be allowed to see  
 the vile blood-thirsty Berserkers heartlessly storming the gates  
 are actually us !  
 In other words,  
 the "Enemy" is not the Russians nor the Chinese nor the Taliban  
 nor the Capitalists nor the certifiably insane "Tea Party" people.  
 The "Enemy" who is mercilessly intent upon destroying us  
 is actually our own unexplored pre-conscious content.  
 How interesting !  
 All our "exterior" phony Devils  
 are our own unconsciously created  
 Horror Show.  
 The all too real Daemons who are destroying us and everything  
 are all internal in each of us !  
 Thus does the World end in Unconsciousness.  
 How interesting...

*Greg Campbell*

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## God—Rabbi Kamins

*(Andrew Hilton sent me a recent Emanuel Synagogue Bulletin from which I extracted the quote below. I was intrigued to find it matched some of Greg Campbell's earlier contributions and my own views on the subject. Alan)*

"...As unorthodox Jews (whether affiliated with the Progressive or Masorti movements) we understand that the Torah is not the literal word of God, but our ancestors' understanding of God; it is not by God, but toward God. Whether it be in hymns such as Adon Olam or Yigdal, or in received Principles of Faith, our accepted understanding of God is the Creator of All, unique and singular, who exists eternally, beyond (and yet within) all time and space. Simply, God is "all that is". Each of us, everything, is interconnected, and we as Jews are called to serve this God".

*Rabbi Jeffrey B. Kamins in Shabbat Bulletin - 18 February 2012*

[http://www.emanuel.org.au/attachment/page/7\)%20Mishpatim-Shekalim.pdf](http://www.emanuel.org.au/attachment/page/7)%20Mishpatim-Shekalim.pdf)

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### On Having Po Face from Steve Palmer

Posted to the LookforYourself group by Steve Palmer

Definition of PO-FACED: British : having an assumed solemn, serious, or earnest expression or manner : piously or hypocritically solemn...

A choice ? Po-face or No-face..... po-mind or no-mind : ))

The other Po—Huang Po:

"This pure mind, which is the source of all things,  
shines forever  
with the radiance of its own perfection.  
But most people are not aware of it,  
and think that mind is just the faculty that sees, hears, feels, and knows.  
Blinded by their own sight, hearing, feeling, and knowing, they don't perceive the radiance of the source.  
If they could eliminate all conceptual thinking, this source would appear,  
like the sun rising through the empty sky and illuminating the whole universe.

Therefore, you students of the Tao who seek to understand through seeing, hearing, feeling, and knowing,  
when your perceptions are cut off,  
your way to mind will be cut off  
and you will find nowhere to enter.  
Just realize that although mind is manifested in these perceptions, it is neither part of them nor separate from them.  
You shouldn't try to analyze these perceptions, or think about them at all;  
but you shouldn't seek the one mind apart from them.  
Don't hold on to them or leave them behind or dwell in them or reject them.  
Above, below, and all around you, all things spontaneously exist, because there is nowhere outside the Buddha mind

*From Steve Palmer*

### **On Nature and Mind— Whitehead.**

*(Garry Booth sent me this Whitehead quotation It arrived soon after my reading of Masao Abe's chapter on Whitehead in his Zen and Western Thought in which he gives great credit to the Whitehead perspective. Alan)*

But the mind in apprehending also experiences sensations which, properly speaking, are qualities of the Mind alone. These sensations are projected by the mind so as to clothe appropriate bodies in external nature. Thus the bodies are perceived as with qualities which in reality do not belong to them, qualities which in fact are purely the offspring of the mind. Thus nature gets credit which should in truth be reserved for ourselves: the rose for its scent; the nightingale for its song; and the sun for its radiance. The poets are entirely mistaken. They should address their lyrics to themselves, and should turn them into odes of self-congratulation on the excellency of the human mind. Nature is a dull affair, soundless, senseless, colourless; merely the hurrying of material, endlessly, meaninglessly.

From: A. WHITEHEAD, Science and the Modern World quoted in Windows on the Mind— Reflections on the Physical Basis of Consciousness ) by Prof. Erich Harth

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### **Awakening -Sudden or Gradual? From Colin Drake**

Awakening, that is becoming aware of, and identified with, awareness is an instant recognition, and in this is sudden rather than gradual. However, this is readily then submerged by old thought patterns requiring a new recognition and this ongoing process could make it appear to be gradual. Full awakening requires a firm commitment, for as I say in *Beyond the Separate Self*:

Be committed to completely identifying with the deeper level of pure awareness, for in this there is always perfect peace and repose. Before this complete identification with pure awareness is established one will flip/flop between identifying with awareness and identifying with a mind/body. Awakening is an ongoing process with complete identification with pure awareness as the final goal. For it is in fact a series of awakenings, which is very necessary due to our natural tendency to go back to sleep! Every time we 'flop' back to identifying ourselves as mind/body we have nodded off again; and so the 'flip' to identifying with the deeper level of our being is another awakening. The author knows this only too well, and makes no claim to 'lack of sleep'. As one investigates and cultivates this deeper level, the periods of 'wakefulness' are prolonged and consequently one 'nods off' less. The period of time between one's first awakening and being completely 'awake' is indeterminate and varies greatly from being to being. However, this is not a problem, for as the periods of 'wakefulness' (which are totally carefree) increase so will the commitment to identifying with the level of pure awareness. This will lead to more reflection and investigation, resulting in further awakenings which will continue the process. To call it a process may seem a misnomer for when one is 'awake' there's no process going on, but the continual naps keep the whole thing running.

So when you are 'awake' (identified with and as awareness) you are 'awake', and when you are 'asleep' (identified with the body/mind, thoughts and sensations) you are 'asleep'! The more is revealed the longer you stay 'awake', just as the longer in the day you are awake (in the usual sense of the word) the more you can accomplish. So in this sense it could be possible to argue that awakening has degrees, see chapter 16 in *Beyond the Separate Self*, which discusses 'The Full Potential' of awakening. However, as long as you are 'awake' you have transcended mental anxiety and suffering, it's just that the more investigations you have carried out into the nature of reality when in this 'awake' state the more you have discovered. Thus it might appear that awakened beings vary in their degree of awakening but this is not really so, for when you are 'awake' you are 'awake' however long this may, or may not, have been the case and however many discoveries you may, or may not, have made.

Colin Drake

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### **A Most Violent Species from Trisha English**

When human beings are asked about violence, it generally conjures up scenes of war and carnage, death and destruction, and physical harm of one kind or another. But do we see that these outwards forms of violence stem from psychological, interior violence, created by thought?

It is human thought that gives rise to violence in the first instance. Even an action of self defence begins with the thought that "I must survive". The protection of the physical body is paramount. People in general, so it seems, will do anything to stay alive.

In a conversation years ago, in relation to the Holocaust, I once asked a Rabbi why the Jews did not revolt against the Nazis, even in the concentration camps. His reply was swift and direct. "Only the living" he said, "can praise God". So, for the Jew then, and the Jew today, living is inexorably linked with those values which give meaning and purpose to life. In that magnificent work by Viktor E. Frankl "Man's Search for Meaning" the author does not shirk from articulating the problems that inevitably arise from such values and beliefs. He tells the story of how prisoners were chosen to be sent to the gas chamber, *A selection of sick or feeble prisoners incapable of work would be sent to one of the big central camps which were fitted with gas chambers and crematoriums. The selection process was the signal for a free fight among all the prisoners, or of group against group. All that mattered was that one's own name and that of one's friend were crossed off the list of victims, though everyone knew that for each man saved another victim had to be found.*

The Nazi regime was born out of psychological beliefs. One of those beliefs was that the Aryan race was superior to all others. This belief was manipulated, sustained and maintained, by the drive to dominate others and to obliterate all those who were regarded as inferior. This same psychological phenomena is still in operation today. Every night on the TV news, we sit and watch various groups destroy other groups that they want to obliterate for one reason or another.

Physical brutality begins with thought (which arguably arises from frustration) and from thought comes the flowering of hate, envy, greed, lust for power and so on. Religion, politics, government at all levels, and most organizations are under-structured by theories, and theories are put together by thought and constitute our conditioning. Out of our conditioning come various belief systems that claim my God is more powerful than your God, my Nation is greater than your Nation, my self-interest is more important than yours

and so on. Thus arise the myriad divisions which are fostered and sustained by conditioning, especially education.

The entire structure of education in every country in the world is based upon competition. The entire game is one of "winners and losers" aimed at dividing people into skilled and unskilled, productive and unproductive, useful and not useful. And if that is not enough we have invented various sporting activities which also foster and encourage competition, to say nothing of competition in the market place.

The so called friendly rivalry merely disguises the violence that lies in the heart of every human being. If the truth be known, most of us will respond to a competitive environment with an almost innate, instinctive response, whereas cooperation is often regarded as boring. Besides, it is simply too hard. Getting people to relate to other people in a gentle, interactive way, seems to be unattainable. The strong will still dominate in this environment, just as they do in a competitive environment, while the weaker members will embrace conformity to survive.

So physical violence is just the cloak for our psychological violence, which incidentally, is so pervasive that one can see it operating at every level of human behaviour. Psychological violence can have many causes: frustration, need for recognition, a fear of being controlled by others - the list is endless. But even a brief list shows the connection between violence and what we call the "self".

And what is your response to human psychological violence? Is it passive awareness? Is it withdrawal? Is it justification? Does it arise from some theory about the way things should be? Or do you merely accept that we are violent human beings and we can do nothing about it?

And where should we begin our enquiry, except by looking at violence in ourselves. Do we see the way we eat? The way we react to dominance in others? The way we relate to television, films, sport? The way we behave in relationships? Even indifference and neglect are forms of violence. Do you see this? Really see it for what it is, rather than with a desire to change it?

These are just some of the questions that need to be looked at if we are to have any deep understanding of the violence within. Without a genuine and deep investigation *for ourselves*, violence is likely to continue as a way of life. The challenge of change will always remain at the theoretical level unless we really look at the "way things are".

During the Second World War Krishnamurti retreated to the West Coast of the USA. He was strongly criticised by many of his followers because he failed to support the war. Victor Frankl did the opposite. He had a chance to escape Germany before the War broke out but could not abandon his parents to their fate. Nor could he abandon his belief to, "Honour thy father and thy mother that thy days may be long upon the land". Both men survived the war. Krishnamurti had no beliefs and avoided conflict, and Frankl survived several German concentration camps because he did.

*Trisha English*

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