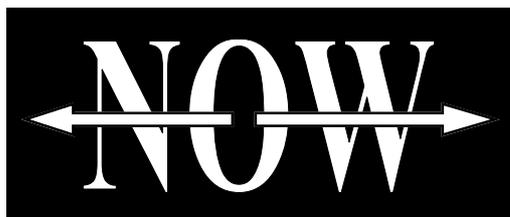


Greville Street
Meetings
21 Dec 97
15 Feb 98



Issue No. 38
November 97

NOTE: NO GREVILLE STREET MEETING IN JANUARY

Meetings are held at 10-30am on the third Sunday of every month at 81, Greville Street, Chatswood and are open to anyone interested in the possibility of working out whether, through the process of DIALOGUE, transformation of consciousness, awakening to what we really are, or whatever we want to call it, can come about.

CONTENTS		Page No.
<i>J Krishnamurti - The Essential Teachings</i>	<i>Gladney Oakley</i>	2
<i>Notes on Andrew Cohen Visit</i>	<i>Alan Mann</i>	3
<i>What is Thought to Do?</i>	<i>Various</i>	5
<i>Evening Seminar on Dialogue</i>	<i>Terry O'Brien</i>	7

Editor's Note

The January Greville Street meeting is cancelled. This is the first time we've cancelled a monthly meeting in in over four years. Note that the old credo has crept back into the box at the top of the page. The reasons may become clear to you on reading the contents.

In this issue Gladney shifts the emphasis from teacher to teachings, I report on my day at the Andrew Cohen seminar and conclude with a short collection of comments on what various people think the necessary action might be. The larger than usual gap between NOWletters is due to a combination of my persistent bronchial flu and a contributions drought which I hope is only temporary.

I am indebted to Thomas Petruso for the quotation on page 7 which encapsulates my views on everything most marvellously. He sent it in reply to a long winded diatribe I had posted about the dangers of the spiritual path and our love affairs with the enlightenment industry. I think it is from 'The Secret of Golden Flower'.

The NOWletter is an occasional paper which appears whenever there is sufficient material from readers and other sources to justify a mailing. (Between 8 & 12 issues every year)

SUBSCRIPTIONS Australia \$10 - OVERSEAS \$20

The additional item on your address label shows whether your subscription is paid up for the current period and the month in which it is due to expire, i.e., 'May 98'. If your subscription has already expired you will see the word 'DUE'. After sending a number of issues out with 'DUE' on the label and getting no response by way of a subscription I take it as a signal that the subscriber wants me to stop.

JK; the essential teaching — Gladney Oakley

I have read the last few NOW letters with interest, particularly those portions where some doubt is expressed about the teachings of Krishnamurti (1895-1986) ... their lack of unity with his own behaviour. There is a shadowy issue out there from which were it brought into the light we might all profit. I leave its expression for another time and place, as some groundwork must be done first.

Perhaps what matters is not so much the fact that we are bound by habits, roles, traditions and systems, as to be unconscious or only half-conscious of that fact.

Perhaps our main tradition is our semi-secret social search for solace, shelter, security (& fresh energy from those with energy to spare, the young, the enthusiastic, the charismatic) the result of which is little more than a decaying comfort, time squandered, realisation delayed, study postponed, an opportunity lost. So it is repeated.

One widespread variant of this search can result in the location of one who has an aura of "knowing"; it matters little what it is that he or she knows, as the opportunity to bathe in an atmosphere of "knowing" seems sufficient.

It is a little disturbing when such a one, whom we wish to call "Leader" and "Teacher" on the basis (of which we are barely conscious) of the feelings he or she radiates, tells us "there is no such thing as security in life ... Life cannot offer you security because Truth has no security ... Truth is a pathless land ... I do not want you to follow me ... I do not want followers".

If we are able to learn, at a minimum we may learn from such an encounter that feelings and thoughts are two different things. If we really are learning we may gather that a "feeling of security" is only a feeling, it is not itself "security". (Perhaps we will think as in an aerial view of an arrowed-sign on a great post at a cross-roads, with the words "Security, this way". In such a vision we may see people semi-permanently camped; it is a study group; they are discussing "road signs"; and waiting for a traveler with the right vibrations to pass by.)

Has anyone among us tried to list the core teachings of Krishnamurti?

(It seems a useful step after a lifetime spent floating lazily in the feelings of the warmth of the shallows of the pond of his thought.) He taught for perhaps 75 years (55 years after, 20 years before enlightenment), producing perhaps 2500 articles, poems, journal entries, recordings, letters. There would have been off days and ordinary days and some extraordinary times. One tries to list the essential:

Truth is a pathless land.

One cannot come to it through any organization, creed, dogma, ritual, priest, philosophic knowledge, psychological technique, intellectual analysis, introspective dissection, sect, religion.

Truth is limitless, unconditioned; it cannot be organized.

Truth cannot be brought down; the individual must make the effort to ascend to it.

One has to find it through the understanding of the contents of one's own mind, through observation, through the mirror of relationship,

The content of our minds is a handyman's, a kitchen maid's miscellany of ideas, beliefs, and assumptions piled together to provide security (and hence appearing as the solution) but in fact they are (to some degree) the cause of our problems, because they distort our perceptions. All thought distorts Truth, presents Truth in simplified form, leaves something essential out.

The Sacred, Truth, Freedom, Love, Intelligence, Awareness, Compassion are beyond thoughts. (Whatever a thought is, no collection of them can reach to the Sacred.)

(they are) found (in oneself) in the choiceless awareness of daily existence and activity.

Finding them has been called living in the eternal and it is a thing greater than all pleasure.

Cease to translate the new to suit your own sterile, stagnant selves; cease to interpret the teachings; cease to imagine that they do not call for a radical transformation; cease to fear. Cease to fear all punishments, rewards, loss, gain.

Be a Light Unto Yourselves. Cease depending for your spirituality, happiness & enlightenment on someone else. Look within yourselves for the enlightenment, the glory, the purification and the incorruptibility of the self ... which is eternal ... Truth is in everyone. No one holds the key to the Kingdom of Happiness ... that key is your own self. In so far as you think that someone else holds the key, you are as children. No one is going to save you except yourself.

To find out for oneself what is the essential and what is the unessential, one must have the understanding vision of the ultimate purpose of individual existence.

The whole function and destiny of Nature is to create the individual who is self-conscious ... But individuality is imperfection ... it is not an end in itself. (beyond a certain point) it is vain to increase self-consciousness, which is separateness, to the nth degree. The fulfilment of man's destiny is to be the totality, ... to be united with the totality in which there is no separation, no subject & object.

Whenever there is no inward resistance towards an unessential thing that lack of resistance may be called evil. There cannot be a strict demarcation of evil and good, since good is but the capacity to (effortlessly) resist the unessential.

Ultimate reality is not comprehensible without self-knowledge, yet the study of oneself is an extremely difficult task; if you do not understand the different

layers of consciousness, then on what are you to build?

Perhaps I have forgotten some of his important teachings, but these seem essential. It would be useful to know what I have missed. Perhaps I have exaggerated some, and minimised others.

Oh, by the way. Let me make it absolutely clear what I have tried to do above. I have not tried to list just the true teachings of Krishnamurti and to omit the false teachings. I have tried to list the essential teachings, whether they are now regarded as true or false or undecided.

I await some intelligent corrections to the above from inspired students & readers; then perhaps we can look at the shadow mentioned in the first paragraph.

Gladney Oakley

Andrew Cohen Seminar - 28/9/97 - Alan Mann

I attended the one day Andrew Cohen seminar which was held in the Home Building at Sydney University on the 29th of September. There were three sessions, all in Question-Answer format with breaks between during which we had refreshments and talked to one another.

I have summarised three issues in which I was involved and which I think will be of interest because they have been touched on in past issues of this newsletter or relate to our meetings. Andrew was aware of the recent controversy either because he had read one or more of the recent Nowletters and/or because someone had spoken to him about it. He asked me to outline the background and during my summary I also mentioned the dialogue groups about which he later made some challenging observations.

The questions:

1 Does a spiritual teacher have to practise what he/she preaches?

2 Is it possible for a realised being to behave towards others in a cruel or hurtful way?

3 What value is there in dialogue?

I found that Andrew was in agreement with me on one issue, in disagreement on the second and in partial agreement on the third. I think we have probably worn out issue number one but I would welcome contributions on questions two and three for future issues.

Because of limited space I have had to paraphrase Andrew's comments, using a tape of the session as my source, and I may have inadvertently distorted his answers. Anyone wishing to get the full story is welcome to borrow the tape.

In all cases there were extensive comments and this attempt to summarise will fail to carry the full gist of

the exchanges. There are also a few loose ends I would like to follow up on sometime. It was not appropriate to chase every rabbit down its hole as there were about seventy others in the meeting many of whom had their own pressing issues to raise.

After absorbing Andrew's explanation of negative and positive freedom (see below) I don't see how we end up disagreeing about question 2 and that is one of the loose ends I would like to follow up.

AM Is it important for a spiritual teacher to practise what he or she teaches?

AC Why should a teacher have to practise what they preach? Why would that be important?

AM To me - it's vital.

AC Why? What difference does it make what I do when I'm not in this room as long as I come in and put on a good show?

AM Well, I think you are giving me a rough time here but...(laughter) From my point of view, you would be the one person to put into practice the teachings that you present.

AC You said I'm the what?

AM If you are teaching something that you cannot observe or fulfil in your life then, to me, that is empty.

AC So, what you are saying is, some people feel that it is absolutely essential that a spiritual teacher be a living embodiment of what it is they teach and preach otherwise what they teach and preach, no matter how extraordinarily profound and amazing it may be, is rendered meaningless because that individual is not capable of living it. Right?..it becomes empty?

AM In that life.

AC What?

AM It is meaningless in that life (the life of the teacher concerned) ,....the question is can you separate the teacher from the teachings?

AC Right, so we've made that clear. Can you give me a short and simple outline of some of the reasons given by the people who strongly disagree with your point of view.

AM Whatever Albert Einstein did or didn't do in his private life E still equals MC2.

AC No matter what kind of life Einstein lived his most important discovery is still valid. But Einstein wasn't a spiritual teacher. He wasn't telling other people how to live.

AM Then, possibly because we used the Parson's story from the Canterbury Tales to illustrate the point, there was a lot of flak about Christian conditioning, righteousness and so on. Also quotations from Krishnamurti which tell his listeners to disregard the speaker, Krishnamurti himself, and focus on the teachings.

AC ..he himself (Krishnamurti) has said, and it's recorded, that when he was asked this question himself, that it doesn't matter what kind of life the teacher lives just listen to his message and, if his message is true and good, then make use of it and the way the teacher lives is irrelevant. Right?

AM That's exactly right, and if I question that, it's something to do with my conditioning and my conditioning is at fault. Can I put one further point?

AC Yes

AM I don't believe that anyone who is clear about these matters as seems to be indicated by their words could knowingly do evil, hurtful things to other people. Is it possible for someone in this state to actually lie, cheat...?

AC Oh, absolutely! Of course it is. Look, there's hardly any exceptions..(laughter) if you do some serious research about the way most spiritual teachers actually live and what they've been up to there are very few exceptions. So we can say that it is very rare and unusual and almost a freak accident of nature if a teacher would actually follow their own teachings and .. (pause).....be true,.... of course.

AM Well, I'm looking for freaks of nature in that case.

AC OK! But this is something that I think is very interesting. I don't spend much time - obviously today we're speaking about it - I don't speak about it much these days, several years ago I was speaking about it all the time. I got a lot of criticism for it because people didn't like it. Who was I to point my finger at anybody else?

The reason people get upset and angry when people speak about these things is because very few of us actually want to come to the end of ambivalence in ourselves. We do not want to come to the end of compromise so if you would go spend time in the presence of someone who is no longer compromising you would begin to feel a certain amount of pressure being put on yourself by simply being in the company of a person like that. In the light of their reflection you begin to feel your own dividedness.

If you just spend time with ordinary people you don't feel that way because everybody is divided and everybody compromises. Right? Of course you still have a spiritual yearning and if you go to a spiritual teacher who makes a mockery out of coming to the end of compromise it makes you feel at ease because you

don't feel under any pressure to come to the end of this division within yourself. You can still get the benefit of believing that you are a very spiritually minded, caring individual. The spiritual revelation is a revelation of non-duality, oneness, the end of division - so, that's the big healing - because the personality that is fundamentally divided experiences a revelation of oneness which heals the division, this experience of division is healed. in the spiritual experience. That's why it is the experience of bliss and fullness and love and completion.....

The expression of the personality which has realised this non difference or non separation from that absolute reality which is undivided is the expression of that very same thing. The personality that is one, that is not divided, that is whole. It is very simple, very obvious. But it is one thing to experience a spiritual revelation, fullness, wholeness, completion but it is another thing to live that fullness, wholeness and completion as a personality in this miserable, so-divided human world. That is a great challenge for any human being I don't care who they think they are or who they claim to be. It's a challenge for the human personality to manifest that undivided condition in a fundamentally divided human world. It takes guts, courage and an unusual intensity of very pure motivation.

I'm sure, in your mind, you were saying something perfectly obvious. The reason for the outrage is because we are terrified of the moral imperative, the spiritual imperative to become whole which is not something we want because of our commitment to what I call negative freedom.

Positive freedom is the freedom of liberation. Negative freedom is the freedom of the 'I' to do whatever it wants, whenever it wants to do it. Spiritual freedom means I have only one choice in any given moment and that choice has to be the right choice. I can only do that thing and that is what spiritual freedom is.

When the individual experiences profound surrender of which the ultimate declaration is 'not my will but thy will be done', thy will - the absolute will is only one and there is nothing self-serving about it. The ego gains no benefit from it in an absolute or relative sense.

This is something that is easy to talk about but difficult to understand. It is something one has to experience in oneself to get a clear understanding of what it means to have no choice and, in the discovery that we have no choice lies liberation.

The limitation imposed by positive freedom on ego activity incites rage. 'How dare you imply what I can or cannot do and who are you to judge anybody else?' 'You can't know and I can't know'. And so, we just leave one another alone. We can't play God and, in the meantime, we just get lost in our intellectual fantasies. This is madness and scores of highly intelligent people get lost in this kind of delusion and I'm sure that most of what goes on in your group has quite a lot to do with

what I'm talking about and I don't know how you can bear it, it must be very frustrating. (Laughter)

AM Inaudible response - presumably an objection to such a sweeping dismissal of dialogue.

AC Yes, but the point is, even in these discussion groups you are talking about, unless the fundamental matter I am speaking about is straightened out the discussion is just going to end up being some kind of intellectual entertainment. These kinds of discussion are just entertainment as long as what is discussed has no consequence. If you have a very serious discussion with another human being who is seriously interested in the truth, you should walk away feeling enlightened, uplifted, exhilarated and in an expanded state of consciousness.

Intelligent people who just examine interesting information even if it is of a philosophical and spiritual nature can spend hours talking about it but it has no consequence. Whatever point you get to in the discussion it doesn't actually mean anything because you get up from the discussion and go back to what you already thought anyway. There is no cause and effect between what is being spoken about and the meaning of life so it is just an exercise in futility. That kind of discussion is literally a waste of time. The time is better spent watching a good movie or sleeping or, even better, meditating.

AM But couldn't you be meditating during the discussion. I mean couldn't....

AC No. If any meditation is going to happen it is only going to happen if both individuals are very sincerely and earnestly concerned about what they are discussing and there is a mutual interest in the pursuit of the real. Which means I am very interested in what is true and I actually do want to know and I'm willing to sacrifice any and every idea I may have that is false, wrong or untrue in this very moment in pursuit of that goal and you would have to be prepared to do the same thing. That is going to be a useful discussion. It's going to be meaningful and potentially enlightening and imbued with a powerful depth of meditation. Otherwise it is just an intellectual exercise.

So, these discussion groups you are talking about, unless the individuals involved are interested in ego-death they have no use. Serious discussion means that we are putting ourselves on the line, it means that we really want to know the answers to fundamental questions - who am I and how shall I live?

If we begin to experience intimations of the first question then it becomes important to know what it means to live that. I have a feeling that a lot of what goes on in the groups is a waste of time.

A discussion like that (of the above questions) can't be safe. You can't have a serious discussion unless the individuals involved want to die. When you get into a

very serious discussion not all people in that discussion are equal everybody just does not get equal say because it's some sort of liberal egalitarian gathering. Some people just say foolish stupid things. If you have to sit there and listen for twenty minutes while someone just wastes your time.....and you have to suffer through it! It just destroys the concentration. And there will be other people with very important things to say and they need to be heard.

OK. In terms of the other thing you were saying, what difference does it make whether someone lives what they teach, as long as what they teach makes good sense, who cares how they live?

The power of the teaching depends on the degree to which the individual is able to live what it is they are teaching. $E=MC^2$ whether Einstein was a paedophile or not but if we found out that Christ was a paedophile and a junkie the sermon on the mount wouldn't have quite as much juice. (Laughter) You would just see it, shrug your shoulders and walk away from it. It would become void of any power to transform.

The human example is, I think, is even more important than the word; how we actually are is more important than what we say.

End of Summary

(Andrew's comments on dialogue are very interesting. I don't go along with them completely because they portray dialogue at its worst rather than its best. However, they touch some raw spots and I know they reflect the views of some readers of this newsletter. I think the points he makes about the need for change and ego-death are fundamental to dialogue; of its essence.)

Alan Mann

What can thought do?

One of the perennial questions and one which has been exercising us both in and out of dialogue groups recently is the apparent contradiction between the need for change and the difficulty that any thought based move towards the goal of change is a movement in the wrong direction.

So what is the necessary action. What can be done?

For anything to change, something is necessary. Although thought may be causing the problem, thought has to do something if the problem is ever going to be resolved. This is not to deny that the change may come about spontaneously or through a crisis of some sort but, if we are going to change on a day to day basis, then some action must be taken and any change in my normal consciousness must come about through seeing it to be necessary and by a change in my normal thought pattern. Thought will have to be involved somehow.

The problem seems to arise because I carry with me, at all times, a world view or image of myself as a completely separate entity which is real, permanent,

separate from and in constant relationship, as an object, with other objects.

When I look closely I see this is just another idea which is constantly shifting, changing and being rebuilt by the process of thought to meet whatever situation happens to prevail at the moment. Continuing to look closely, the value of this process is understood but an awareness of the negatives arises. The negatives are the idea that this image is not a shifting image but a fixed and unchanging entity, that it is what I am and, because it is the accumulated personal past brought into the present, it tends to obscure and distort what is actually going on.

Under this close inspection there develops an awareness of the full picture and the truth of what is going on becomes clear. So thought has "taken a look", a real look for a change, at what is going on. The necessary action seems to be to take the serious look. Immediately on seeing the truth of this, thought wants to know "what next?", " what do we do now?". It desperately wants something else to do so it is back in action, the centre of attention again. But the point is that this looking has delivered a state of mind in which questions and everything else arises and maybe the trick is to see that as enough; not to fill it with answers, explanations and all the usual stuff thought shovels in when it is identifying as past experience.

What do some of the heavies say about what thought has to do?

Gurdjieff "...it is impossible to become free from one influence without becoming subject to another. The whole thing, all work on oneself, consists in choosing the influence to which you wish to subject yourself, and actually falling under this influence. And for this it is necessary to know beforehand which influence is the more profitable."

THOUGHT REALISES THAT IT HAS BECOME THE DEFAULT MODE AND ABDICATES IN FAVOUR OF.....?

Krishnamurti dealt with it by asking the 'impossible question'. The impossible question is - whether the mind can empty itself of its content? K suggests the answer to this question is "I don't know!" and that this not knowing is the opportunity for intelligence, as opposed to intellect, to function. (p478-479 The Awakening of Intelligence)

THOUGHT ASKS THE IMPOSSIBLE QUESTION

Harding. The experiments allow me to override my thought dominated, objective, second nature and open to my subjective first nature where seeing or right apprehension rather than thinking is primary.

THOUGHT SAYS, YOU'RE THINKING YOUR WAY ALONG AGAIN ALAN, WHAT ABOUT TAKING OFF?

Bohm. If you identify with your accumulated experiences, you function from memory

and operate on assumptions to the point you become unaware of the process. You become an automaton. Pay attention to this process in relationship and see what happens.

THOUGHT SAYS I AM NOT AWARE OF WHAT I'M DOING -BETTER POP ALONG TO A DIALOGUE GROUP.

I wonder why, in spite of the importance I attach to this question, I spend most of my time in the trance of everyday consciousness. Yet an exercise like this, arising out of a question raised by Barry Hora reveals just how much of my time is spent in addressing the issue in different ways.

Here are a couple of additional angles on this which I have extracted from recent email exchanges:

From Chris Hooley

Chris said Bohm once told him: "If you try to do something, you're already doing the wrong thing"

Yes. For several years I've accepted the core assumption that I cannot be knocked off the agreement to be the universe through "me." Only if I elevate myself can I be lowered, only if I desire a specific result can I be frustrated, etc. So, agreeing ahead of time that the highest good comes without effort is like the downhill flow of water, in solid contact with its natural state all the way. Also, this agreement is spiritual, unmeasurable by effects; it is that which is its own evidence. Once it's done, (getting to the point of knowing that one has the authority to do it is the hard part) all actions, doubts, declarations, hopes, and disappointments are included in the perfect unfoldment. Some sort of mechanism like this is necessary, I think, to bypass thought.

Alan:

I sense that this might be 'right', it rings true. But what is the nature of the agreement. What is the action, surrender, act of non willing or whatever that allows this. You say 'once it's done...' what I am interested in is the nature of the necessary 'doing'.

Chris

Each a separate path...I can speak freely about my own experience but I don't believe in socially transferable "truths", at least of this type. We can do common denominator verification about quantum and toasters, but not about unfolding, self-referent lives.

Being willing to die rather than to live without the "beloved." Untying the knot of indoctrination even though it's like bandages on open wounds. Rejecting the safety of the crowd, being utterly alone and vulnerable. Buying "nothing" at the cost of absolutely everything.

For me at least, these and other things were necessary before I could absolutely *know* that my agreement is binding in my world. I had to buy back my own authority from the external world and it wasn't cheap.

It is quite possible that people less stubborn than I might accomplish the entire process in minutes. It could be that Sheldrake's M-field will make each instance easier. Also, this is just one of many paths, and might be the least efficient one to boot.

At any rate, once that's done, "action" can be just the universe universing. I can feel it. It's an unfolding dance, a mirror without reflection, everything is focused right on the face of the wave. Then, at other times, I *almost* forget and wonder how it's all going to work out.

In a separate strand of this exchange William van den Heuvel made the following comments in response to this question from a new member:

Yes, and how do we develop this awareness? How do we train this second reflex? Meditation practice is the most powerful method I know...

I cannot say much about meditation because I don't know what that is. But, with regard to developing the proprioceptive awareness; I would say the potential is already there and it will work when we stop preventing it.

When you consider the difference between intelligence and intellect, it should become clear that it is a contradiction to say that one can know intelligence. Whatever we know is part of the intellect, whereas intelligence is of the unknown. The known and the unknown are mutually exclusive complementarities, and so are intellect and intelligence. What we can do is respond to the intelligence but that would have to be an online response requiring full attention. In addition, it requires special attention to the appropriateness of the input from the intellect (that would be proprioception). The intellect can be a tremendous help but only as a tool in support of the intelligence. After all, the intellect is the memory of the intelligence. In that sense, the intellect is subservient to intelligence. When the intellect serves the intelligence, it will greatly enhance the intelligence. This is what, in my opinion, the intellect is meant to be doing. That means, the intellect must surrender to intelligence, i.e. it must not try to replace intelligence (which it tends to do if we're not careful)

Wm van den Heuvel

(Does anybody have anything they would like to add to this lot. My view is that the change from intellect to intelligence is a willful perceptive shift from knowing

into apprehending and I find the headless approach the most simple, accessible and direct route.

As I wrote that I heard the devil whisper, "but that is far too simple Alan. To which I replied "well, you would say that wouldn't you?".)

Evening Seminar

Dialogue - what is its practical meaning

Terry O'Brien is organising an evening seminar to enquire into the above question. Terry says that the object of the evening isn't to promote, endorse or encourage dialogue but to explore whether or not it has a place in bettering mainstream communication in various sectors of society.

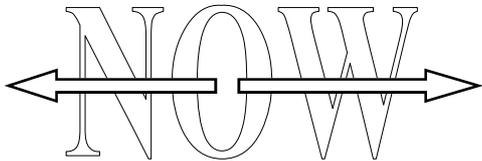
There will be several speakers who are confined to fifteen minute presentations after which there will be a general discussion or, hopefully, a general dialogue.

**Wellbeing Conference Centre
317 Pacific Highway
North Sydney
6.30 pm Wednesday December 3**

**Seating capacity is limited to 100. Terry suggests you book by ringing him on 9949 8379
Cost \$8**

"The Way is present before our eyes, yet what is before our eyes is hard to understand. People like the unusual and enjoy the new; they miss what is right in front of their eyes and do not know where the

DIALOGUE MEETINGS SYDNEY AREA				
LOCATION	DAY OF MONTH	MEETING PLACE	TIME & CONTACT	Phone Nos.
North Ryde	First Saturday	Swedenborg Centre !, Avon Road	12.30pm Barry Hora	043 622 843 Wk.9997 4412
McMahons Point	First Wednesday	Community Centre 165 Blues Point Rd	7.30pm Terry O'Brien	02 9949 8379 018 410 127
City	Second Saturday	Theosophical Society 484 Kent St	2.30pm Barry Hora	043 622 843 Wk.9997 4412
Chatswood	Third Sunday	81 Greville St. (off Fullers Rd)	10.30 am Alan Mann	02 9419 7394
Clontarf	Fourth Sunday	49 Peronne Avenue Clontarf	7.30pm Terry O'Brien	02 9949 8379 018 410 127



Next Headless Workshop

Saturday 29th 11am to 4pm

We are holding the second workshop on Saturday 29th at Greville Street. This is Workshop 2 and will be based on the DEH 'Fireside' question and answer tape.

Please ring 9419 7394 to let me know if you are coming

***ANYONE WHO WANTS TO COME BUT MISSED WORKSHOP 1 =
ARRIVE EARLY (10AM) AND WE WILL RUN THROUGH A COUPLE
OF EXPERIMENTS BEFORE THE OTHERS ARRIVE***