

**Greville Street
Meetings
21 June 98
19 July 98**

**Issue No. 43
May 98**

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

CONTENTS	Page .
<i>The Genie in the Coke Bottle</i> <i>David Clouston</i>	2
<i>Letters</i> <i>Presence - Enid Jenkins</i> <i>Exercise - Rome Warren</i>	3 5
<i>Enchiridion Comment</i> <i>Rome Warren</i> <i>Alan Mann</i>	3 4
<i>Surrender Means Having No Control</i> <i>Andrew Cohen in conversation</i>	5
<i>Points of View - Workshop Notes</i> <i>Douglas Harding</i>	8
<i>Dialogue Meetings - Times, Contacts and Locations</i>	10

Editor's Note

A rush of contributions has provided enough material for one and a half issues. It means that I have to defer your responses to my rude comments about the enlightenment industry until the June Nowletter but it will follow fairly quickly.

This issue includes more comment on the 'Enchiridion' which I hope Robin and Julian will agree to respond to when things begin to settle down for them. Enid Jenkins, David Clouston and Rome Warren provide interesting exercises designed to shuffle our mind-sets about a bit and Gladney sent in an Andrew Cohen talk on surrender which he found whilst surfing. I thought it too long for the newsletter when it arrived but when I tried to reduce it to its essence by editing, I found it was all essence so I left it alone.

I have put the discussion notes for the dialogue session of the workshop on pages 8 and 9 both as a copy for those of you coming on Sunday and in case others who cannot come but are interested in what we are up to.

Thanks to all contributors

Headless Workshop this Sunday, 24 May.
Future workshops on first Sunday every second month See page 7 for dates

Modern Fables Number 3 from David Clouston

Some years ago, I was deeply involved in a particular personal development movement.

A core philosophical belief of that movement was that we actively create all the circumstances of our lives, to learn lessons and "get value". Reincarnation is assumed, with a component of our being that is constant throughout each successive life. This eternal component - soul, identity, or whatever - desires for us to be whole; "it" therefore chooses events in our lives that will enable us to learn the necessary lessons to achieve wholeness and healing.

This goes some way to answering the question, Why do bad things keep happening to me? Assuming that we literally do on some level choose everything in life, then there must be a reason even for the worst experiences. The more aware we become of our own creation of our lives, the more responsibility we will be inclined to take for what happens; this leads to greater awareness, and so on in a truly virtuous circle.

Veterans of the personal growth decades will recognise a large assist from Richard Bach's "Illusions".

All of us worked very hard to incorporate this belief into our daily lives. One natural consequence of doing so was that everything that happened assumed great significance. It's an intense way to live, and extremely confronting - there is literally nowhere to hide. (Take it from me, if you've never tried it, that the benefits are significant.)

However, this belief runs absolutely counter to some of our most basic assumptions about life. Although we can entertain it as a theory, it is extraordinarily difficult to believe that someone would really choose to be a quadriplegic, a junkie, a psychopath. It is equally hard to imagine the "value" or "learning" to be had out of such a life.

One day, my friend Kathy and I walked in the Botanical Gardens discussing yet again the theory and practice of 100% responsibility. Why would someone choose a hard life? I mean really, why?

This is what we came up with.

* * * * *

The Genie in the Coke bottle

(Scene: Pitt Street, 12.42 pm. You are walking along. You accidentally kick over a Coke bottle lying on the ground. A Genie appears.)

Genie: G'day! This is your lucky day. We have

a special offer for you. You don't have to take it, but I reckon you might be interested.

You: Okay. What is it?

Genie: For the next forty-eight hours, you can be another person. At the end of it, you'll be back right here at exactly this moment.

You: (Pause) Is that it? A free two days as someone else?

Genie: Basically, yes. There are three Rules to the game. Rule One is that you can be a man or a woman in any period of human history, including the present or future. But you cannot be a particular living or historical person. For example, you can be a Roman governor of a small Middle Eastern province around 33 A.D.; but you can't be Pontius Pilate himself.

You: So you mean I can be any type of person I like?

Genie: Exactly. The second Rule is that when the forty-eight hours are over you will be back here, as yourself, at exactly this moment in your life. You will remember everything that has happened during your time as the other person.

You: So I'll be precisely the same as I am now?

Genie: The only difference is that you will have had two days experience as someone else. Obviously this may considerably alter how you feel about some things. Just as any normal two days will leave an impression on you. But you won't have missed out on anything in your normal life.

You: What's the third Rule?

Genie: (Smiles benevolently) Rule Three is the most important one. Listen carefully. During the forty-eight hours, you will not remember your normal life; nor will you remember this conversation. Your memories will be the appropriate ones for whomever you decide to be. In other words, it will be completely real.

You: (Long pause) What's the point of that?

Genie: We want to offer you a real experience as someone else.

You: So you mean, I won't know that I'm going to "wake up" in a few hours?

Genie: Precisely. It will seem to be two days in the course of an ongoing life. For example, you may have plans, ambitions for the future; these will be quite genuine. Perhaps some tragic event will occur: it will be absolutely real to you.

You: But surely I can choose what is going to happen?

Genie: If you want to. Or you can simply coast on the momentum of whatever life you have decided upon. Now, if you have no further questions, it's time to decide two things. Do you want to play? And if so, who do you want to be?

* * * * *

Kathy and I made this up as we went along, and then answered the last questions.

The interesting thing was that we both started out by deciding to be millionaires. Later on, we realised the scope of the opportunity we had been given. If it's just for two days, and we're going to be back in our usual selves afterwards, then why not be something more daring?

In fact, why not be the sort of person that we have no intention of actually being in real life? We began by planning rather more extreme lives, and ended by heaping misfortune on ourselves. What would it be like to experience that - or that - or that?

In other words, here was a perspective from which it was comprehensible that someone might "choose" an apparently appalling life.

If you knew it didn't matter, who would you be? What would you do? If what appears to be your life was just a short interlude, the equivalent of an evening playing Monopoly (see Fable number 5), in the life of a much bigger You, what life would you choose to live?

And above all, suppose people came whispering to you "It's" not real, you know. We can show you how to remember what is really going on. How would you react to them? Would you thank them? Or would you try as hard as possible to forget what they said, and keep playing the game?

The End

Presence

Dear Margot and Alan

I was listening to, I think, The Spirit of Things or, maybe, Encounter - such wisdom pours out of Radio National that I get quite drunk with it - when I heard as I was mindfully chopping onions - that a great healing remedy was/is to live in the present. "They" (whover they were) referred to primitive cultures (e.g., Hopi Indians) who only have the present tense in their language. (I think this is also true of sacred languages as in

Egyptian and ancient Hebrew and there's probably a connection). People who only have the present tense in their language - it was implied - have a

wholeness about them which those of us who are split into past, present and future (not to mention past perfect, future perfect, conditional, etc.) lack.

And (I'm still chopping onions, but less mindfully) the thought came to me: why don't we in one of the NOW meetings agree to speak only in the present tense. Not for the whole day of course, just the morning and during lunch. Or not the whole morning just for one hour? or half an hour? ...or 5 minutes?

I throw this open to the group.

In the meantime I look(present) forward(future) to seeing(present) you next week(future) when (Adverbial conjunction of time) we shall meet (future).

Love (present continuous)

Enid Jenkins

'Enchiridion' comment' from Rome Warren

(refers to the summary in Nowletter 42)

The general everyday state of mind is not 'anaesthetised but awake' as described in the 'Enchiridion'. The masses are anaesthetised and awake (neither wakened or asleep. The NOW group is clearly awakening and not in the nether world of a-wake. (Someone who is a wake would not be questioning)

I find the description 'Totality Mergeance' rather clumsy. It is always difficult to know what someone else has in mind but the entire outline resonates with my own inperiences and insights except that it is presented as a very laborious series of steps in arriving at what is HERE NOW and available to everyone; an intellectual exercise.

As I've written to you before, in various ways, the universe and everything in it is very clearly holographic and was seen to be so before scientists had their Eureka discovery of what they call holograms. My experience and insight into the pulse of Universal Expression (which is abiding):

Everything is in emergence

Without emergence there is nothing.

Consequently, there is no point in 'Mergeance' which involves separation for anything to merge, when everything is in a constant flow of visible-invisible, manifest-unmanifest. The thinking brain that wants to know, discover, control is the movement of duality. When everything is abidingly intermeshed, 'Mergeance' is not.

It is simply playing brain games to "practise" anything including harmlessness or concentration techniques. It is vital to by-pass the brain and the rest can enter or emerge in the body as more than a ghost whose presence is sometimes felt.

Robin and Julian could only convey the impressions of what they 'saw' through intellect and common language. It cannot be perverted. Trying to explain it is distortion. What I say affects no-one, what I do opens doors.

Ann Faraday's letter (p4 para4) To get genuine 'spectacular results' psychedelics still simply produce hallucination. The very funny and enthralling happenings come spontaneously not as a result of research which is a serious application of the brain to existing knowledge: and all knowledge needs to be suspended before there can be results.

Margot's end sentence in her second paragraph in which she says we don't hear much about ordinary personal experiences in the Enchiridion sums up the way most people see entire issue. Knowledge and personal experiences are the blockage. The temporary death of these is the birth of enlightenment - which no-one can "do right" or "do wrong".

Rome Warren

'Enchiridion' comment' from Alan Mann

I realised when re-reading my summary that the first five paras would make an excellent introduction to the headless experiments.

The point about ' Nothing can be said about either' has come up in recent dialogue meetings and I keep reaching for the last verse of the Tsin Tsin ming:

When trusting heart and mind are not estranged, words fail and cannot speak of that which has no yesterday, tomorrow or today.

Robin & Julian also point to this problem:

We are trapped in a framework of consensual reality which is conceptual and entrenched to the point that we are unable to see beyond it. This is due to a dichotomy of observation under the influence of which we believe the observer to be separate from the observed. This is a fundamental aspect of our humanness. We can never become aware of the dichotomy as long as we are perceiving dichotomously. But when the split is absent, the observer and the observed are no longer separate and nothing can be said about either.

So if nothing can be said about it what do we think we are doing. Dialogue, Newsletters, etc. My position as a convenor of meetings and newsletter editor is that there is a group of people who are interested in these matters and, whilst realising that the mystery will not be resolved by these means, believe that there is value in sharing our understanding, as far as it is possible, and our misunderstanding which is very possible.

Traherne called this endeavour the 'Fellowship of the Mystery'.

Questions on the 'Method'.

I can follow Robin and Julian up to and including their comments on the 'Dynamic Display' but after that I am lost. So, I would like to start from that point and ask for their comments or recommendations to someone who has experienced the dynamic display but only intermittently.

My impression on reading the 'Enchiridion' was that the necessary commitment involves complete withdrawal and full-time involvement in this enquiry, the 'wilderness experience' etc. If so, it is not really surprising that there are so few takers. But, on the other hand, they say (p3 para2)

There have always been ways of easy access to the Totality but it was generally felt that access was not valid unless it took a great deal of effort and time.

So my questions are:

1 Is the course they prescribe practical for someone living the usual sort of life or do we have to take it up full time?

2 If we can include it in an ordinary life what sort of an approach would they suggest?

3 Have they any thoughts on stabilising the dynamic display. In my case it has only happened after days of being alone and doing nothing, or at retreats where intensive meditation was part of the programme, once during chanting and twice after mushrooms. It seems there is a requirement for accessing this state of mind at will.

I wondered, after pondering my question 3 whether the key might lie in their statement that

The state of flux we are in (in our daily lives) is identical to the dynamic aspect, however the dynamic aspect is the manifestation of that state of flux in the absolute form, with no suffering and no doubt, whereas your individually experienced existence is a manifestation of suffering.(p3 para9)

Whenever the dynamic aspect comes up it seems quite impersonal, nothing to do with me. Comparing this impersonal movement with the flux of my daily life revealed an assumption that the everyday flux has everything to do with me and that it is to a greater or lesser extent under my control. So, if I stick with it I might answer my own questions, but in the meantime, over to Julian and Robin.

Alan Mann

Exercise from Rome

For a few days observe the beginning of each thought. Instead of pursuing it to a logical conclusion, as we have been conditioned to do, stop mid-sentence. Do not try to stop so much as letting it drop with no effort to sustain it. The ego will try every trick to make its presence felt but let it die. The death of meaningless thought is the death of the self. Death of self is the death of thought and vice-versa. This is very personal and individual. It does not require meditation, techniques or exercises. In a way it is exorcism as it kills off the chatterer who haunts so many of us.

It took one day for me but I was living on my own and without contacts. For those of you leading busy lives, it could take longer so don't despair, anyone and everyone can do it.

Rome Warren

Subject: Andrew Cohen in conversation

Surrender Means Having No Control

Question: It seems to me that there are people who have had experiences or who have an understanding of nonduality, but they're not bringing it into their day-to-day life. So I was wondering how to do that. How can one bring the understanding of nonduality into one's life moment by moment?

Andrew: What you're speaking about is bringing God into everyday life, isn't it? How to bring God into everyday life? Well, it's a difficult thing to do because if we talk about bringing God into everyday life, then there is almost a sense of physically bringing something down here. But the great seers and the great Rishis tell us that God is everywhere, and they even say that God is none other than our own self. If there is a sense of bringing something that's transcendent down, bringing it into our life, then that means that fundamentally we believe that God is not our own self. So I think what we need to be concerned with is not bringing God into our life, but trying to find out what the truth of our own nature is. And when that's discovered, then what you're talking about will happen. When the understanding of the truth of our own nature is there, then mysterious things begin to happen. Some kind of mysterious transformation begins to occur. You find that you're not doing anything, but that there's action taking place and there is a response that you don't feel any possession or ownership of. And you can see that this is very powerful, and that the power that's being expressed has nothing to do with the individual. It transcends any kind of historical relationship to life. It's something that goes beyond the normal boundaries of understanding; it's transcendental. And you begin to see that this is simply happening. You feel, 'I don't have any control over it'. You see, this is a mysterious discovery of an extraordinary, miraculous condition that your mind cannot grasp. It can't really understand it because what I'm speaking about transcends your ability to

understand. You just say, 'This is so'.

In spite of the way things appear to be, in spite of the appearance of thought, feeling and the body, and of others and the whole world, there's some mysterious cause that completely transcends individuality. And that is doing everything. That's the point: that something is doing everything. And then at that point there's no sense of the individual bringing anything from anywhere to anywhere else. There is just the pure and spontaneous expression of one's own self. So the question is, if this is true, but it is not one's own experience, then why isn't it? If it's not one's own experience, then it means that somehow we must be interfering with it, because I'm speaking about something that is absolutely spontaneous. It has nothing to do with effort; it has nothing to do with will. So if this absolute condition or absolute nature is not something that is being expressed as ourselves, then it means that somehow we must be in the way, somehow we must be interfering with this kind of movement within ourselves. And if that's the case, then we have to really ask ourselves how we are doing that. How are we interfering and why are we interfering? When people begin to look inside, what usually is discovered are some very fixed ideas that one is holding on to that make the spontaneous expression of the Self nature impossible. What fixed ideas? Maybe I have a fixed idea that I am a certain person, or you have a fixed idea that you are a certain person. Any fixed idea we have about ourselves will inhibit the spontaneous and natural expression of who we really are. But it's a very scary thing for a person to be able to be fully who they are without clinging on to any fixed notion of self. A lot of people would say, Well, if I don't know who I am, I won't know how to respond. I won't know where to go. I won't know what to do. But I say that's not true. If you don't know who you are, you may find that you know how to respond in ways that you never even imagined. So that's really the key to it.

Q: The difficulty comes in if you want something to turn out in a certain way. Any kind of desire will interfere with that.

A: Yes, of course. If we're speaking about getting out of the way so that something else can begin to happen, so that something mysterious can begin to overtake us and begin to come through us, this is a way of speaking about surrender. Surrender means we don't know what's going to happen. But when we really, truly surrender, we give up needing to be sure.

Q: We don't care what happens.

A: No, no. Hold on. That's too much. I think saying we don't care might be too extreme. I mean, of course we care. We want everything to turn out for

the best, don't we? But the point is, if the surrender is genuine, it means that there is a genuine sense that we don't know what's going to happen. In the depths of our being, we don't know. It's a very extraordinary thing. When in the deepest part of ourselves we don't know what is going to happen, everything opens up. Life becomes very joyous and mysterious. So not knowing what's going to happen is also, as you've been saying, not insisting that things turn out a particular way. But when we don't know what is going to happen, and when we find our liberation in being able to truly embrace that kind of surrender, then we find out that things often work out in marvellous ways that we could never, ever have imagined and never have believed possible. Because what is truly extraordinary is beyond conception. You can't conceive of it. You can't imagine it. Only when we give up this need to have to know what is going to happen can these kind of miraculous things actually begin to occur. That doesn't mean we don't care. There is nothing nihilistic about it. Of course we may care very much. But the need to find security in the future is given up. Just ask yourself what life would be like if we were no longer looking for security in the future. Can you imagine what it would be like if each and every one of us were no longer looking for any kind of security in tomorrow, or the day after, or next month, or next year, or five or ten years from now no security whatsoever in the future, no security at all? Oh my God, everything would become so big! It would open up. It would be unimaginable because we wouldn't be waiting for anything and we wouldn't be hoping for anything at all. It doesn't mean we wouldn't care, but in the depths of our being, everything would suddenly become possible. And when everything becomes possible, the way you respond to life gets very big. So big that in some cases it just breaks all boundaries all fixed rules break and something unthinkable occurs.

Q: Yes. Not caring was a bad expression to use. I think trust would be a better word.

A: Well, trust is a good word, but I think in terms of the point I'm trying to make, it's not really the word I would use. Because trust makes us feel safe. I want to avoid that. Trust has the sense that everything is going to be okay. Maybe everything won't be okay. The point is, if we want to be free, if liberation is something we genuinely want, then we have to dare to consider, Oh my God, I might not make it. Liberation is not a guarantee of this birth. Some people say, Well, it has to happen sooner or later. This is everybody's karmic destiny. This is what were told also in the East, that it's everybody's karmic destiny. Whether that's true or not, I don't really know. But I'm not going to wait around for that. So the point is to have the courage to face the possibility that things may not work out okay. So what does that mean? It means if are not willing to look very seriously into this, we may make the

wrong choice. It is possible that due to ignorance and due to fear and selfishness, we might make a wrong choice, and that wrong choice could determine our destiny. So I think that we need to become very concerned about what it is that were doing and what it is that we want so that our destiny becomes assured. When I say that we don't know what is going to happen, it's meant to generate a certain kind of insecurity that will help wake us up and give us the strength to take big risks. Because in taking big risks, everything begins to open up. The more big risks you take, the more the whole universe begins to open up. But if we live in a way where we're just looking for security and safety and we want to know everything is going to be okay, this kind of vast expanse of seeing and knowing doesn't come.

Q: Then surrender is something that includes absolutely everything.

A: Well, ideally surrender does. But it's a rare person who's that surrendered. A lot of spiritual people talk about surrender, but let's face it, very few people seem to be able to surrender to such a degree that it actually liberates them. So we have to be careful when we talk about surrender because it's really a big thing. We have to get to the point where we say, Thy will be done. And surrender that is genuine and complete liberates. It liberates in a way that's powerful. It means that you've let go of everything to such a degree that you've found the very centre of it all. You've found the very center of it all and you actually feel that that is where you abide. Even experientially you always know that that's where you are. Even physically, you feel that that is where you are: I am at the very centre. You may be in India, you could be in Europe, you could be anywhere, in the middle of the ocean, but you say, This is where I am. If you've really surrendered, you fall into that place which is the very centre and you have no doubt about it. And that's why you're not so preoccupied about the future because everything is so full and so rich. And this revelation is always being reaffirmed. Again and again you see, 'Yes, this is true'. It's not just one experience, but it's a revelation that is constantly being affirmed over and over again. Over and over and you say, Yes, this is so. And again, Yes, this is so. And it continues endlessly. It's something that's dynamic. It's explosive because its liberating. It's not some-thing that is passive. Someone recently said to me, My teacher told me that surrender was a passive matter.

Surrender is not passive. It's very dynamic. It's something that most human beings don't seem to want to do, and even out of all the ones who want to do it, very few seem to succeed. So we have to say it has nothing to do with passivity. It must be something very dynamic, even explosive. It has

nothing to do with passively letting go: Now I'm letting go of my fear. Now I'm letting go of my selfishness ... this kind of thing. It's much bigger than that. You let go of the whole thing and something happens then. When you say, Not my will be done, but thy will be done, then something happens. It means your life is finished. Whoever you are, the life of the personality is finished, and then what they call at this ashram 'the Divine Life' begins. And if that has not occurred in an extraordinary way, a way that is deep and profound, then one hasn't surrendered. Or if one has, it has not been enough. It means that one has to let go much, much more. A lot of people say they've surrendered. They say, I've let go of so much. If you have let go so much that you feel your life is actually being taken away from you, if you can feel it being swept away, then that is surrender. And then something else takes over. That's the point. Something else begins to happen that is extraordinary. And then it's like you're taken up by a hurricane. Do you know what that's like? It's as if you're a twig in the middle of a hurricane: you have no control. You're swept along by this immense power, a tremendous force that you have no control over. But the reason it makes you ecstatic and it gives you so much joy is because you're not trying

to hold on any longer. So surrender is not something that's passive. You haven't really surrendered unless you feel a hurricane has completely lifted you off the ground and is throwing you through the universe. I'm not exaggerating. That's surrender. It's a very powerful thing.

Talk by Andrew Cohen

For more information: - [Http://www.moksha.org](http://www.moksha.org) or FACE Sydney on (02)9555 2932

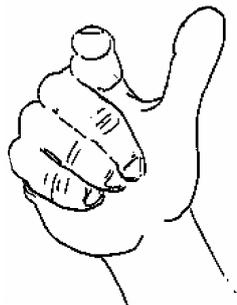
This was a talk given at Rihikesh in 97 and is available on tape.

Closing comment from Gladney who sent me this talk

If there existed anything in the world that could momentarily mimic divinity and thereby could convince one to surrender to it instead of to the real thing, one would have to be cautious indeed as to just what one had chosen to surrender to. The mystical step of surrender is anything but an escape from responsibility for one's actions.

Gladney Oakley

1998 Headless Workshops



24th May
4th July
5 September
1 November

Ring (02) 9419 7394

First Sunday every second month

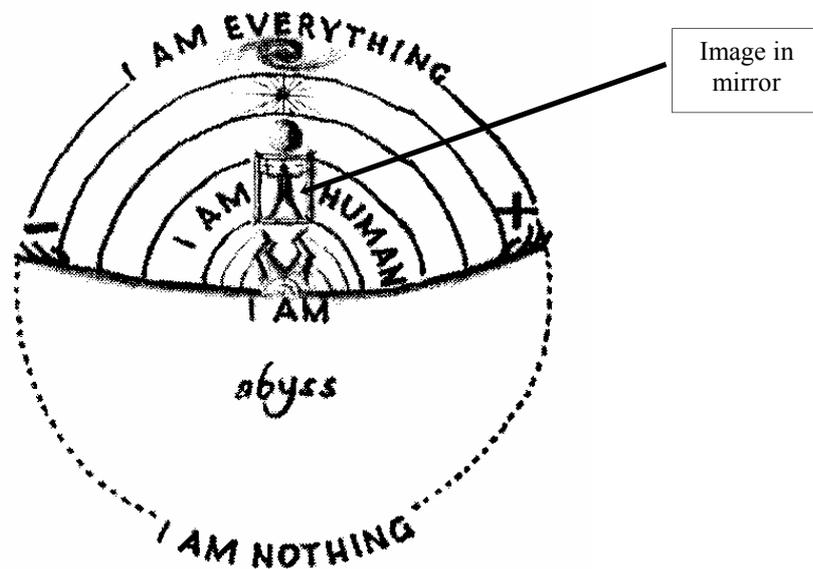
81 Greville St, Chatswood (02) 9419 7394

Points of View

Discussion Notes for Headless Workshop on 24 May 98

The personality is a point of view. Enlightenment is a point of view - nothing else. It is not a certain state. Personality is the point of view that there is something we need to get, somewhere we need to go. Enlightenment or freedom or reality is a point of view, that "what is" is what is. That is, what is there is what is there - and there is no hope for anything else.Almaas - From " The Freedom To Be" p73

I started with this quote because it is quite amazing how many of us involved in this enquiry think that there is only one point of view. And that, of course, is 'my own'. This exercise reveals a vast array of viewpoints including the primary viewpoint which we all share.



The following notes are taken from the book "Look for Yourself" by Douglas Harding.

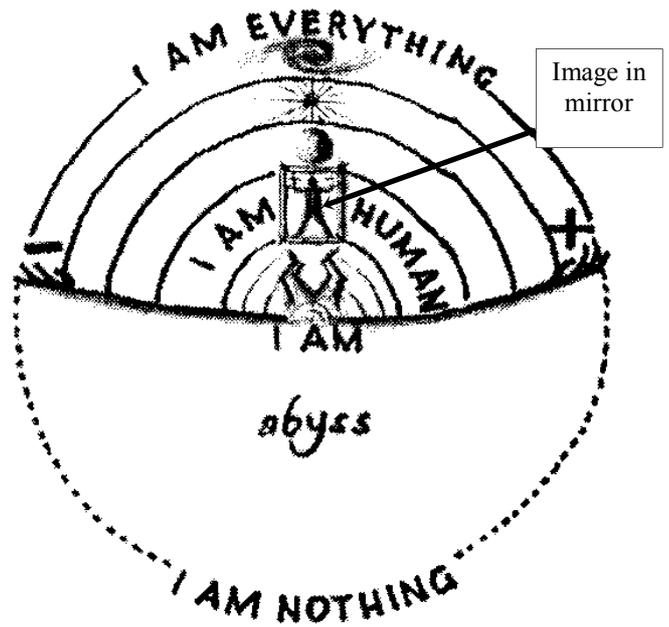
Please examine this picture carefully, starting at the top and working down. you will see how it sets out the relationship between the many levelled physical world, and humankind, and the particular human you see in your mirror, and the all-inclusive Consciousness whose name is I AM, and the Abyss of Unconsciousness from which that Self-originating One miraculously arises.

Where do I come into the picture?

I find myself permanently stationed at the mid-point of an onion-like (or, rather, half-an-onion-like) universe, at the core of its many skins. Looking up from here, I find the outermost layers to be occupied, in turn, by such heavenly bodies as galaxies and stars and planets, the Sun and the Moon. Looking out from here, I find the middle layers to be occupied, in turn, by such earthly bodies as clouds and mountains and hills and trees and houses (not shown in our picture) and also by humans including the one in my mirror who I identify as Douglas Harding. There he is alongside other humans, the same way up as they are and, furnished with two eyes in a head. Looking down from here I find the innermost layers to be occupied, in turn, by my feet and my foreshortened legs and most of my foreshortened trunk. And I find the whole picture terminating at my Bottom Line, at this fuzzy but perfectly visible boundary drawn across my chest, in line with my outstretched arms the neck and the head. No sign of the neck and the head I was told I had right here. When, in the

physical as well as the moral sense, I have the humility to bow before the evidence, before what's given up there and out there and down there - given to the headless one at the world's end - this is what I get. I'd better take notice.

Nor can this Self-portrait be dismissed as naive, as a subjective delusion. No, in essentials it's what any objective observer makes of me when he homes in on me, travelling through the onion of my appearance what they are appearances of, to the Reality at their core. Starting light years away, he comes to places where I'm revealed as something astronomical then something geographical, then something human, then something cellular, then something molecular, and so on. Till, on arrival he finds what I find here: namely Emptiness And if he then turns round to look out with me instead of in at me, why again he finds what I find. The Emptiness is filled to capacity with that many-levelled scene, and moreover aware of Itself as No-thing and All-things.



When we were very young it was a wide, wide scene. As we grow older however, we come to take a more restricted view. The angle of our tunnel vision may reduce to something like 5 degrees, on either side of those increasingly vague objects are more or less ignored. We become wretchedly exclusive, self-occupied, narrow-minded and hemmed in. We become sick.

My own healing, which you are invited to try out and make yours - actively participating in it and not just reading about it - begins like stretch out my arms at shoulder level to mark out that 5 degree tunnel. Then, with great attention and continuing to look straight ahead, I widen their angle till they almost vanish. Enjoying now something like 260 degree vision I'm taking in and taking on the whole extent of: world as it currently presents itself.

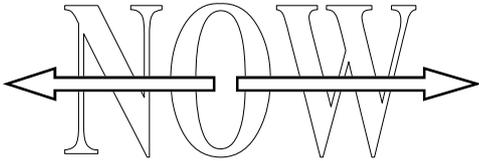
At once I experience an expansion, a vast breadth. What's so astonishing, what makes this breaking out - this cosmic flowering - so real and so refreshing is that my outstretched hands are for me as far apart as East and West. That's not how I imagine them: it's how they are presented visibly and truly I'm welcoming the World with open arms, actually embracing it. It's my world, and no longer alien. Insofar as I go on seeing clearly and steadily the huge scope of my embrace the matching understanding and feeling naturally follow, and my acceptance of all things as they are becomes more and more heartfelt. From living a 5 degree life I begin to live a 160 degree life. From saying "no, thank you!" and "Keep out!" to almost all the richness I'm given, I begin to say "Yes!" and "Come in: I've nothing to keep you out with!" In fact, I'm well on the way to loving the world wholeheartedly

But I'm not yet whole, not all there. My completion, which is also the completion of my healing, is that I take in and take on the 200 degree below my bottom line, and begin consciously to be an all-rounder living a full 360 degree life about my true Centre. In moment-to-moment practice this means turning the arrow of my attention simultaneously inwards as well as outwards. It means ceasing to overlook what I'm looking out of - namely, the Abyss, the Mystery, the unknowable but absolutely real Re-source from which Consciousness and its objects continuously spring, without reason and without stint. Now at last I am well.

Such are the consequences of the shift from my false centre over there in that mirror-man to my true Centre right here where I AM. To the extent that I cease identifying with that headed and two-eyed and normal-way- one, with his little arms embracing his little world, to that extent I come to identify with this headless and single-eyed and other-way-up one with his great arms embracing his great world. The former is what as 3rd person I appear to be, what I look like to others over there at a distance, what they and their cameras make me out to be. The latter is What as 1st Person, I AM: what I AM for myself right here and right now. It's the One I'm coming from, my Reality.

Douglas Harding

DIALOGUE MEETINGS SYDNEY AREA				
LOCATION	DAY OF MONTH	MEETING PLACE	TIME & CONTACT	Phone Nos.
North Ryde	First Saturday	Swedenborg Centre, 1 Avon Road	12.30pm Barry Hora	043 622 843 Wk.9997 4412
North Sydney	First Wednesday	Don Banks Museum, 6 Napier St	7.30pm Terry O'Brien	02 9949 8379 018 410 127
City	Third Saturday	Theosophical Society Level 2, 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 & Margot Mann	02 9419 7394
Clontarf	Fourth Sunday	49 Peronne Avenue Clontarf	11am Terry O'Brien	02 9949 8379 018 410 127



DIALOGUE MEETINGS OUTSIDE THE SYDNEY AREA				
LOCATION	DAY OF MONTH	MEETING PLACE	TIME & CONTACT	Phone Nos.
Ourimbah	5th Sundays	RMB 6445 Enterprise Drive	11 am Barry Hora	043 622 843 Wk.9997 4412
Nowra Jervis Bay	First Sunday	North Nowra Community Centre	11am Joan Everitt	02 4443 4727