

Greville Street  
Meetings  
17 January 99  
21 February 99

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#### Editor's Note

We are still working on the transcription of the tapes which Warwick recorded during the Gary Hipworth meetings. We are about half way through and should have something to offer in the January issue. Warwick is now in England and we have two more reports, in this issue, on his dealings with the wise. Enid reports on the Satish Kumar seminar in Sydney.

I have summarised my understanding of a couple of articles which deal with obstacles to change and which I found to be relevant to issues raised at recent Dialogue meetings. We have just received a letter and contribution from Phil Lanzon, too late for this issue, together with the latest Uriah Heep CD in which he stars and which we will be playing as lunchtime music at future Greville St meetings.

Think about getting together at the Krishnamurti gathering at Katoomba in February. Note that the next Headless workshop is on Sunday 7 February.

The Nowletter appears between 10 and 12 times every year and is a vehicle for news and views about awakening to what is really going on. Contributions from readers are considered the most valuable content (even more important than subscriptions) so please think about letting me have your views, experiences, discoveries and responses.

**Annual Subscription \$12 -**  
Please make cheques payable to Alan Mann

*Satish Kumar*

*During November Satish Kumar visited Australia. He was invited by the Temenos Foundation to speak at various gatherings and seminars in his capacity as the director of Schumacher College, UK and editor of 'Resurgence Magazine'. Several of us bumped into him at one or other of the events arranged for him to meet Australia. The big one, a seminar at the Art Gallery of NSW coincided with our November Chatswood dialogue so most of us decided to remain focused on the main game. However, we gave Enid permission to attend the seminar on the condition that she gave us a report for this letter and here it is.*

*Ed*

### **Notes on the Art Gallery Seminar**

Satish impressed us with his wholesomeness and spoke with almost ecstatic simplicity and in the most beautiful English I have ever heard. There was no mention of ego or the world being our projection, no dizzying metaphysics. These may have been implicit but what he gave us, in practical terms, is what he called the spiritual view of life.

There are three principles to adhere to and underlying all three is the principle of replenishment. The first principle to take into account is our relationship to nature, where we realize we are a part, not an overseer. We treat nature with courtesy, we ask the tree for its wood and we thank it, etc.

The second is our relationship with society: in this we give our labour and our possessions and we give with gratitude. Satish has walked around India asking rich landowners to give land to the poor. "That's a tall order" said Phillip Adams in an ABC interview, to which Satish replied, "But this was India. And they gave it". When we give, we give with gratitude to the great civilisation we are a part of, and we always get back more than we receive. This is replenishment.

The third principle is our relation to ourselves. How to replenish the soul? He quoted Krishna's words to Arjuna; whatever you do, do without desiring a result. He spoke of fulfilment and realization rather than achievement. Every action is a complete whole, each has its own intrinsic value - and in this the intimate and the ultimate are linked.

There was lots more. Being a disconsolate greenie I was inspired by his attitude to the earth (and by his exquisite English) to subscribe to his journal 'Resurgence' which I'll gladly share with the Now group. I was also glad to talk to June, his wife, and later with Barbara Blackman whose connection with Temenos brought Satish here.

*Enid Jenkins*

### **John de Ruiter in London - 28/11/98, 7:16**

This has been a very interesting week. On Monday I

went with an old friend from my Rajneeshee days to hear John de Ruiter. The venue was a conference room in a hotel just off Russell Square. I arrived early and secured a seat at the front, right in front of the chair set up for John, (everybody calls him, and refers to him, as John, just as they refer to A. Cohen as Andrew.)

One of the organising ladies delivered a few announcements and while she was reading the last of them John came in and sat in his chair.

He is a well-built, big - chested man who seems to be in his late thirties or early forties. He has long, curly blond hair which he wears in a pony - tail. He was conservatively dressed, tweed jacket, light woollen trousers, white business shirt and polished shoes.

When he sat down he commenced to gaze around the audience. His gaze is one of his trademarks. He moves his head very, very slowly. His eyes rest on someone and stay connected to that person for a time that would be considered to be a totally inappropriate invasion of boundaries in normal society. But he claims to be a totally enlightened master, not just awakened but also enlightened.

He looks very relaxed. Not just his eyes, not just his face, but his whole body looks totally relaxed. He hardly moves a muscle. His hands either lie in his lap or rest on his thighs and all his life seems to go into his gaze. There is a deep silence. Not a totally comfortable silence on the part of the audience. Eventually someone cracks and asks a question. I forget what the first question was, it wasn't particularly remarkable, but his response was altogether remarkable. He just continued gazing. Not a muscle moved. Then, after about fifteen or twenty seconds, he began to speak. His voice is perfectly level, like his gaze. No sign of the rhythms and modulation that normally give a musical pattern to speech, no sign of the pauses and accelerations, stressed and unstressed words that give colour and variety to normal speech. Simply a steady stream of words in an unvarying monotone.

Nor did he tell any stories or give any examples of the principles that he was putting forward. Just a steady stream of words delivered in a tone of absolute certainty. I wondered if it were a form of hypnosis he was practising. I certainly felt acutely uncomfortable. I didn't object to anything he was saying, I just found it impossible to relax. All over my body I was tense. Back, shoulders, neck - everywhere. But particularly my chest. A huge tension in my chest. Sanji, my friend who was there with me, says that she had the very clear impression that he was in a deep communion with each questioner and that his replies came from a very deep space within him. This is very likely true, but I was so uncomfortable with this

monotone voice and unyielding stare that even if God Herself had been explaining the final mysteries of life and death I would not have been able to relax. After about half an hour I said to Sanji "Well, I'm ready to go whenever you are." But she asked me to wait for a while; she wanted to see more of him.

But a strange thing happened. I was leaning forward, with my hand supporting my head, and I began to notice the exquisite, sensuous smoothness of the skin of my face. It was totally engrossing. And after a little while I noticed that this warm and sensuous feeling had spread all over my body. Where before I had been totally tense, now I was totally relaxed. I looked at Sanji and smiled and saw that she had also entered into this wonderful relaxedness. Looking around the room it seemed that the whole room was in a space out of time, out of striving, simply enjoying being there. JDR has a very relaxed attitude to people getting up and going to the toilet or getting something to drink; and as a result there were people moving around, people sprawled on their chairs, people sitting up straight in traditional, straight-backed, meditation postures, and people like Sanji and me, who were neither sprawled out nor straight-backed.

What kind of things did he say? Well, he talks about the different bodies. The outer bodies are one's mental and emotional bodies, and there is one's physical body; and there is one's essence. It is the essence that JDR is concerned with. He said that when he gazes in his basilisk manner, (basilisk is my word), he observes the essence and also the condition of the outer bodies. He enters into communion with the essence, bypassing the outer bodies.

He says that change, of one's psyche, of any dysfunctional behaviour, is unnecessary - when one contacts one's essence one recognises that these external dysfunctional behaviour patterns which cause so much anxiety are peripheral to one's real fulfilment, which lies not in one's behaviour, not in one's life even, but in communion with one's essence.

He talks about being OK with whatever is happening, it is his term for surrender. Whenever anyone asks him about some problem in their life he replies, in one form or another, that if they accept whatever it is that they define as a problem, if they can be OK about their aches, pains, humiliations or whatever, then they can be in contact with their essence. He often says, as does A. Cohen, that there is nothing to be gained from this communion with, (or return to), one's essence. He says that it will cost you everything you now value, your entire life. I presume he means that it won't enable you to be more intelligent, or confident or charming etc., so that one can use this newly acquired intelligence, or charm, to win friends and gain power and prestige, money and sex.

On Tuesday I took the train down to Bristol and a taxi to the Council Hall and arrived just in time for his 2:00 PM session. This time I experienced the same tension and pain but this time it didn't go away. It lasted through the entire, three-hour session. And then the evening program started at seven o'clock, and still my tension remained. So, although I had originally intended to do the two sessions the following day in Bristol, and Friday and Saturday in London, I decided that I had had enough. No more JDR.

What was going on? One possibility is that the divine presence was exerting pressure on my heart centre, and that while my heart was able to open on the Monday night, on the Tuesday it remained firmly shut, causing the hours of agony. Another possibility is that the relaxation on the Monday night was entirely caused by the presence of my friend, Sanji, with whom I have an exceptionally warm and close connection, and that it had nothing at all to do with JDR. Whatever the cause, whatever the explanation, I had had enough. It really was a tremendous relief to decide that I had given him a fair trial and that it just wasn't working.

Whether he really is what he claims to be I have no idea; but he is not the man for me.

So, I hope all is well with you my friends in Australia. And if all is not well, which is much more likely, I hope you can be OK about whatever passing ills beset you.

*Warwick Wakefield*

### **Wayne Liquorman - 28th December 98**

Last night I went down to Windlesham, near Sunningdale/Ascot, in Surrey, to hear Wayne Liquorman. Wayne runs the Advaita Fellowship in Los Angeles and he began to teach some year ago at Ramesh Balsekar's request; he has, as it were, Ramesh's imprimatur. He also runs the internet website, Advaita Fellowship, and often participates in discussions in the website's chat room. That, in fact, is where I first met him; it was a case, one might say, of Darshan on the internet.

It was dark when I got off the train at Sunningdale and phoned a taxi. As I stood waiting on the platform I chatted to a man and a woman there who, it emerged, were also waiting for taxis to take them to the meeting place. Three people; three cabs, but it was too late to cancel cabs that were already on their way.

So my cab came, all shiny and quiet and leather upholstery, as the private cabs tend to be in the UK; and the driver was wearing a jacket and tie, as cab-drivers tend to do here, and we glided off through the dark foggy night, down narrow lanes, with trees reaching out to each other from opposite sides of the road, almost forming a tunnel, and signs pointing to

"Old Manors" and "Old Vicarages" and Foggy Bottoms and Fox Hollows, and eventually we pulled up and a lovely young woman with long black hair and a long red dress emerged from the darkness and showed me inside.

"Inside" was a huge room with a smooth stone-slab floor and pieces of ancient artwork displayed on plinths and hung on the wall. There was a magnificent ram's head with wonderful curving horns. A figure whose powerful pagan force remained undiminished in spite of the passage of the centuries that had given the patina to its surface. There were large fragments of amphora, encrusted with the shells of the sea-life that had grown on them as they lay on the ocean floor. And this was just the ante-room.

I was led through a succession of rooms, each containing similar objects; dozens of large, vellum-bound books, some open at illustrated pages, more paintings of an English kind, men on horseback, that kind of thing, (I forgot to mention that in the first of the galleries there was a huge Pro Hart depicting what seemed to be a day in the life of a nineteenth-century, newly-established mining town.)

The meeting was to be held in the last of the galleries, a huge room, carpeted, with sofas and easy-chairs and cushions spread over the floor. Our meeting, it must be said, only took up one end of the room, the end with the huge fireplace that consumed great chunks of tree trunks. The people there, about 25 or so, were much less of a new-age disposition than the people at, say, John de Ruiter's gatherings.

Wayne eventually appeared and took his seat and the session commenced. I found Wayne much more impressive than his tapes. He is not a master of rhetoric, and his voice, which tends to be a little loud, has a strange modulation. He delivers his sentences, short sentences, in short bursts. But underneath his loud voice he is very gentle, very sweet-natured. He used one metaphor which just didn't seem to add up and when I objected he said, entirely innocently "Well, it's only a metaphor, if it doesn't help you to see things more clearly then just forget about it."

His teaching is basically the same as Ramesh's. That there is no self, no free will and when enlightenment happens, if it happens, there is no "one" there to enjoy it. He said a particularly interesting thing at the start of the session. He looked at two of the participants, who had probably been at his London teachings the previous week, and he said, "I heard you remark that this is where we spend the weekend doing nothing." We all had a bit of a giggle and then he remarked, "Maybe by the end of the weekend we'll even become good at it." It took a little while for it to sink in but I suddenly realised how deep and how liberating that

statement was. He grew in my estimation at once.

The most remarkable thing about the session was how relaxed it was. It seems that this is an essential part of the teaching, that you cannot let go of the idea that you are, that you are the "doer", while you are tense or worried or making a great effort. But he doesn't say this in so many words, he is simply very relaxed himself. I suppose that if you said it, it would be like "using humour" to promote spiritual understanding - something that is intended to produce a result in the future is just not going to work.

On the way home in the train I had a long chat with Alan & Jean, who run the Ramana Maharshi foundation and who had organised Wayne's London teachings. They are both great admirers of Douglas Harding and keen practitioners of headlessness. They both agreed that having experienced headlessness is a great advantage when listening to, or reading, the great masters (or even the ordinary ones for that matter). The experience is often what makes it possible to have some idea of what they're talking about.

Monday morning

On the Saturday Sanji wanted to hear him so she drove us both down. This time we arrived in the early afternoon and we saw that the building where the meeting took place is set in the most beautiful estate; little lakes with arched wooden footbridges, pathways with native and exotic trees and shrubs, lawns of emerald green and dense woods. There was even one very healthy gum-tree.

I don't remember too much of the detail of the session; but I do recall that Wayne is VERY relaxed about the process. There was one moving exchange between him and a tall and urbane Swedishman named Schell. (Of course that's not the way that you spell his name.) Wayne said that he never feels that he's DOING anything, he said that it is in the exchange of energy between two people that the phenomenon of the Guru arises. And you really get the feeling that Wayne doesn't have a huge investment in being a Guru, that he could quite happily spend the afternoon roaming the country walks if no-one turned up to talk with him. (That is a part of the Ramesh/Wayne official position, but it seems to be in accordance with what you can observe.) And in fact there IS an extraordinary innocence and gentleness about Wayne. He told us about his first arrival in Bombay, how he was terrified of what he imagined might possibly be asked of him. He had just bought a new convertible; what if Ramesh wanted it? What if Ramesh wanted to have sex with him? The more I reflect on it the more I see that he doesn't place himself above those who come to hear him, in fact he is really an exceptionally sweet and gentle man. (Of course he

wants to destroy you, but that's another matter.)

The next day he was asked if the experience of mystical union ever happened to ordinary people who had never taken a specific interest in these matters. He gave a fascinating reply. I'm pretty certain that it was something that just unfolded then and there, not one of his stock stories. Firstly he said that such an experience of union could occur but just be ignored and forgotten. Whereas if it occurred in the context of a community, (however loose), of seekers and a teaching then it could be made sense of, allowed to have a transformative effect. (I wonder what would be transformed? Not the person, who doesn't exist. Consciousness? But, in the headless sense, consciousness is not the property of the individual, and it is forever pristine and without qualities. Perhaps the physical constitution of the specific brains/bodies involved. Or is that confusing the first person and third person perspectives?)

Wayne said, "Now let's imagine an ordinary farmer is driving his tractor and the feeling of separation recedes and he sees the essential unity of existence. Later he might be at the local bar and in the course of conversation he tells someone, "You know, today I had the strangest experience; that I didn't really exist as a separate entity; that everything is one." And someone overhears this and comes up to him later and says, "I'm real interested in what you said about that unity business," and our farmer replies "Well, ya'll come round some time and we'll have a good talk about it." And the guy does, and later on he brings some of his buddies, and before you know what's happened you've got an Ashram"

*Warwick Wakefield*

### **Something Missing?**

There is a thread of enquiry starting from the Hipworth weekend and winding through a number of our recent dialogue meetings which I think is worth trying to pin down. On the second morning of the gathering Gary asked us all to comment briefly on our reactions to the previous day. My contribution was that I was held by two fundamental propositions; first, that there is nothing that the 'I' can do to resolve the situation and secondly that there is just this, only this, and nothing else. I felt suspended between these two facts of life.

At the following Greville St dialogue, when talking of the 'need' to impose our reactions on situations as they arise, Wendy said "we seem unable to accept things on their own terms". I understood this to mean that we

don't allow things and situations to reveal themselves before rushing in with our descriptions, recognitions, explanations, etc., as we hasten to fit whatever we come across in life into our own world view. It struck me that this was an additional prong for my fork and I now had a trident made up of; '*nothing I can do*', '*there is just this*' and '*meet it on its own terms*'. In response to my interest in this question Wendy sent me a bit of reading which was a lesson from the Intrinsic Freedom course compiled and run by Peter and Penny Fenner and which she had attended in Adelaide. As I understand it, the aim of the Intrinsic Freedom teachings is to awaken to what is described as the state of Presence. In the words of a recently arrived notice from the 'Centre for Timeless Wisdom', "*We tend to take ourselves and our search for meaning, truth and freedom very seriously. Through awakening the heart we discover a natural pathway for infusing our wisdom mind with joy, spaciousness and clarity.*"

The article which Wendy lent me starts by describing the state of Presence as one which is self-arisen, self maintaining and which doesn't need cultivation; an experiencing in which nothing is missing. It goes on to explain that people sometimes feel they have lost the experiencing of presence or it has become diluted. As this belief gains strength people tend to seek a discipline or practice which will lead to a recovery of the state. The article goes deeply into this question and although I propose to summarise here I doubt whether I'll be able to do justice to it in the space available. More information is available through the references provided below.

I am particularly interested in the suggestion that the belief 'that something is missing' is the cause of great misunderstanding and waste of energy. The implication underlying this approach is that if the assumption that something is missing is incorrect then the whole business of seeking, meditational practice, etc., might be way off the mark. It may be, as the author says, remedial action undertaken to repair something that isn't damaged.

I think this is a much more fruitful approach than claiming everything is OK just as it is and there is no such thing as good and evil which have led us through a number of mazes in recent months. It is one thing to say 'everything is perfect (whole) just as it is (nothing missing) but quite another to claim that everything is perfect (without blemish) just as it is. Anyway, to approach the question by looking at the assumption that 'the belief that something is missing' might be the root of our difficulties gets us away from the moral aspects and back to what is actually going on and that, for me, is the value of this approach.

In addressing the question the article makes a number of interesting points. The desire to recover the feeling of presence leads to a conclusion that some action is

required which is different from what I am doing now and, when I start the different action, it will lead to a more desirable state of affairs than prevails at present. Hence the search for a practice. The idea that something is missing is not usually seen to be an idea but interpreted as *'how things really are'*.

If we engage in practice to recover the sense of presence it will reinforce the idea that something is missing (unless we carry it out on the lines indicated below). What we need is a practice that recognises the need to do something but doesn't reinforce the problem.

The recommended practice doesn't necessarily require the abandonment of existing practices but it does require that the motivation for the exercise be included in the action of practice. It requires that whatever practice we adopt we are aware of the underlying ideas of:

- 'something is missing',
- 'something needs to be done',
- 'what we do will recover that which is missing' and for us to be aware of this as an ideas system and not mistake it for what is actually the case.

A couple of quotations from the article:

*".....Being aware throughout the duration of the action that it (practice) expresses a belief that we must change something if we are to recover an experience of what we have lost."*

There is no best practice, the aim is *"...to uncover the transparent beliefs behind the practice or lack of practice that people find themselves in."*

The author prefers the term appropriate practice to 'best practice'. "An appropriate practice is defined as one that can be done without artificial contrivance or strenuous effort." It should be accessible wherever we are, whatever our state of mind and enable us to experience our immediate experience without distorting it.

It involves attention to reactions, e.g., like, dislike, our need to impose a structure on the practice such as special times, duration of practice, etc. As the practice deepens our resistances and attractions dissipate and simple observation prevails. At this point we may find we have arrived at 'bare awareness' or 'being present' and although realising that it cannot be forced and requires no effort we may still regard it a result of practice and something we should sustain.. *"We are not yet experiencing practice as simply a particular feeling of intentionality accompanied by the thought that we are doing something personally worthwhile."*

*"At a certain point we can discover that we aren't doing anything special, different or unique.....The*

*feeling that practice consists of doing something that we weren't doing already is replaced by the realisation that there is no such thing as practising. There is no special thing to do or perform that is different from what we are already doing."*

When this is deeply realised as fact stopping practice becomes indistinguishable from continuing - we are already practising no-practice and nothing can displace the experience of presence.

*Alan Mann*

*(Editor's note - The above is an attempt to summarise a 17 page article entitled 'Practising the Impossible' by Peter Fenner. It is a very important but subtle point that is being made and much will have been lost in the compression. More information on the Intrinsic Freedom Courses from Barry Reed on (03) 93793156 (h) or Penny Fenner on (03) 9885 0119.)*

### **The Problem with Problems**

In his ongoing research into the 'Rasa' business Barry Hora made contact with the author of a book on the subject by David Howe which is entitled Sumara. Barry is trying to find out if it is available in printed form. Francis Chan has downloaded this book from the Internet and I am hoping he will give us a review for inclusion in a future issue of the Nowletter.

IN his exchanges with David Howe, Barry received an article from David headed The Problem with Problems which he passed on to me for information. I thought it far too dense and specialised at first but on the third reading the penny dropped and I saw how it fitted into a number of issues we have been talking about at Dialogue meetings as well as matters rippling out of the Gary Hipworth weekend.

These are my summary notes as I tried to make sense of the article.

1 Our reactions to a particular situation are based on what we believe is going on more than what is actually happening.

2 The capacity to model situations which are not actually happening at this present time (using our imagination) allows us to select appropriate responses. That is, we can think about the options and thereby solve our problems.

3 Every reaction has an emotional and a cognitive response. The interpretation of these reactions is not an automatic response to what is actually happening and is dependent on what I believe.

4 In searching our memory for suitable responses to a particular situation a psychotic person might produce responses which are completely unrelated to what is

actually happening.

5 This process of memory searching for responses is what the author means by 'problem solving'.

6 He refers to two problem solving models (p5). The search for a solution to the problem has the aim of freeing the attention.

7 If you are mentally ill you might get caught up in the search and continue endlessly, irrespective of already having found an answer to the problem. This is usually to do with what you believe to be happening rather than what is actually going on.

8 In the final paragraph he says:

".....This process (problem solving) when activated can either solve the problem that triggered it or become the problem itself."

Comment from your reviewer:

The search for enlightenment is a good example and this may be what he's getting at. The search reveals that there is no such thing as a psychological entity, a permanent me. However that is not the end of it because the discovery of that fact doesn't fit in with my belief system. So even though the truth is seen the belief system doesn't accept it. Consequently, I keep searching because believing or knowing has become the operating system and frozen out seeing. The first step is the transition from believer to seer.

I think that is what K was saying when he said that if you really see it, the brain changes. That's what seems to have happened to Gary. It wiped out his belief system. We'll ask him!

The headless experiments are a also great example and I am reminded of Douglas's response to John Wren-Lewis's famous question when John asked him how many people actually "get it" when they do the experiments and he replied "Oh, everybody gets it but hardly anyone believes it".

*Alan Mann*

"The Problem with Problems" from Culture and Schizophrenia: A Consideration of Ignorance and Information by David Howe.

*Yesterday is history  
Tomorrow is a mystery  
Today is a gift - that's why  
It's called the present.*

*Shelley Kenigsberg*

## **Krishnamurti Gathering Katoomba**

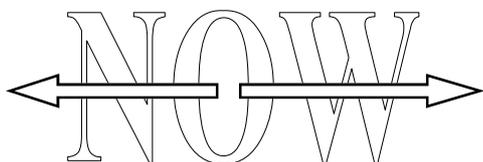
26 - 28 February 98

This is an opportunity for Sydney dwellers who would like to know more about Krishnamurti or more about the sort of people who are interested in Krishnamurti and/or what Krishnamurti had to say - to find out without going any further than Katoomba. The theme of the weekend is *Freedom from the Known - exploring relationships in the present and abandoning authority.*

Details from Barry Hora 0243 622 843 or Geoff & Shirley Miller 1800 633 727 (evening to 9pm)

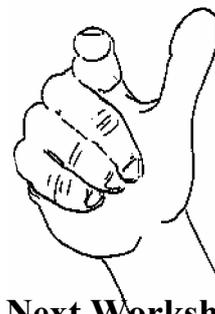
## DIALOGUE MEETINGS SYDNEY AREA

LOCATION	DAY OF MONTH	MEETING PLACE	TIME & CONTACT	Phone Nos.
North Ryde	First Saturday	Swedenborg Centre, 1 Avon Road North Ryde	12.30pm Barry Hora	043 622 843 Wk.9997 4412
North Sydney	First Wednesday	Don Bank Museum, 6 Napier St, North Sydney	7.30pm Terry O'Brien	02 9949 8379 018 410 127
City	Third Saturday	Theosophical Society Level 2, 484 Kent St., City	2.30pm Barry Hora	043 622 843 Wk.9997 4412
Chatswood	Third Sunday	81 Greville St. (off Fullers Rd) Chatswood	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
Glebe	Second Tuesday	Ring for details of meeting address	Donna Toussard	9660 8603



If unable to deliver please return to:

**81 Greville Street, Chatswood 2067**



**Next Workshop  
7 February 99**

## DIALOGUE MEETINGS OUTSIDE THE SYDNEY AREA

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

**'Seeing' Workshops Next Workshop - 7 February 99**