

*NEXT*  
Greville Street Meeting  
16 January 2000

Issue No. 58  
November 1999

**Please note - there will not be a Greville St meeting in December**

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Editor's note,

Thank you to all contributors to this issue and I hope you all have a happy Christmas and relaxing holiday. We will be away during the middle of December so there **will not be a December meeting** at Greville Street. Terry will be holding his usual Clontarf Sunday meeting on the 3rd instead of 4th Sunday. That is Sunday 19th December.

*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 so please think about letting me have your views, experiences, discoveries and responses .*

**Annual Subscription \$12**

### Warwick meets Byron Katie

On the 8th of October I flew out of Sydney to see, in Los Angeles, a woman called Byron Katie - not Katie Byron, Byron Katie. I don't know what her surname is and it doesn't matter.

The story is that she had a spontaneous awakening when she was 43 years old, fourteen years ago. She had never taken any interest in spiritual matters, knew nothing about the mystics or metaphysics, she was an ordinary woman grappling with the world as we know it. At first she had no way of communicating to anyone what had happened, the immense love that she saw in literally everything and everyone. And she had some difficulty handling the thoughts that constantly arose in the midst of that ecstatic silence. So she devised a method that is now called The Work. The Work is a method of handling the thoughts that create our suffering. It is very simple. If you have a thought that troubles you, (you might think it is an EVENT that troubles you, but let's accept, for the sake of moving along, that what causes our troubles is not the events which happen to us but the thoughts we have about those events, and more particularly the belief we attach to those thoughts); as I say, if you have a thought that troubles you, you write it down.

I don't like.(Joe Bloggs, or my father).....  
because.....

Then you ask yourself four questions about this thought, (and write down the answers), and then, finally, you turn the thought around.

- 1) Is it true.
- 2) Can I really know that it's true?
- 3) How do I react when I think this thought? How do I treat myself? How do I treat others? How does that feel?
  - (a) Do I see a reason to drop that thought? (Don't try to drop it.)
  - (b) Do I see a reason, that is not stressful, to keep this thought?
- 4) How or who would I be without this thought?

The Turn-around:

Example: My children should respect me becomes I should respect my children, and I should respect myself.

The question is, "Does it work?" I had bought a few tapes of Byron Katie doing the work with various people and I had been very impressed.

Katie herself is a very powerful woman who radiates love and compassion. She gives the impression of being unwavering in her pursuit of truth but very gentle with the vulnerable human beings who have come to her for help to find an end to suffering, to find a way home to God.

And I had tried the work at home. I'd downloaded all the questions from her website, [www.thework.org](http://www.thework.org), and I'd gone through the procedures and immediately various resentments/sufferings had cleared themselves up.

So I just had to meet this remarkable woman. And on the 9th of October I turned up at the Hacienda Hotel, at 9:15 in the morning, to participate in one of Byron Katie's weekend events, they are called "intensives".

The atmosphere in the room was as if the sun were pouring down like honey. Warm smiles, people embracing. Some people don't like this sort of thing, they call it "touchy-feelie".(What's the preferred alternative, "thinky-readie"?) But I loved it, and when one of the greeting people, a lovely redhaired girl from New York, called Tara, asked me where I was from and if this was my first experience of Katie, and would I like to do the work with her, I told her I'd come from Australia to do just that; and that there was nothing I wanted more, and I collapsed into tears.

So Tara arranged for me to have the first session. As an aside, they aren't used to the name "Warwick" in the states, so somewhere between my bad writing, and Tara's telling and Katie's hearing it got a bit scrambled. And Katie eventually asked, "Is Warlick, (or was it Warlock?) Wakefield here. And she invited me to come up and do the work with her. And I've written out, from a tape recording, some of what transpired.

Incidentally, you have to bear in mind that they gave me some pieces of paper, with questions on them, about who I didn't like etc, and my written responses were the basis of the session.

We'll skip some of the early stuff. To paraphrase it, I read out that I disliked X, who was a therapist with whom I had some painful encounters at one time. And then I elaborated on this, that I wanted him to acknowledge that, "with all my faults, I'm a real human being, just like him".

*Katie* So, sweetheart, he should realise that you're

a real person, just like him. What's the reality of it?

Did he acknowledge it?

*Warwick* I don't think so. No.

*Katie* WE should realise, everyone should realise, everyone in the world should realise that you're just like us. Is that true?

*Warwick* Yes, that's true.

*Katie* Well, sweetheart, have you noticed we don't?

*Warwick* (Long pause) ....., (big sigh). Yes.

*Katie* So let's ask what is the truth of it again. Is it true we should acknowledge you?

*Warwick* No, we should do what we've got to do.

*Katie* It's a flat out lie. We're not going to. Our job is not to acknowledge you.

*Warwick* Yes.

*Katie* You've had an entire lifetime to notice this.

*Warwick* Yeah.

*Katie* We don't notice you until we do. We don't acknowledge you until we do. Personalities don't love, they want something. I'll acknowledge you if I want something from you. Can you hear it? It's called personality.

*Warwick* Right.

*Katie* Fear is two things; afraid we're going to lose something or we're not going to get something.

*Warwick* Right.

*Katie* That's body - identification. We're all doing the best we can. How did you treat him when you attached to the story, "I want you to acknowledge me"? How did you treat him?

*Warwick* I hated him.

*Katie* And when he wouldn't acknowledge you? What else would you do?

*Warwick* I would try in my mind to prove him wrong. I would invent story after story after story to second guess his motives and prove him wrong. That's what I'd do.

*Katie* How does that feel?

*Warwick* Horrible.

*Katie* Can you see a reason to drop this story, "I want his acknowledgement"? And I'm not asking you to drop it. Put your family there. Your children, your spouse, your relationship. "I want my husband to acknowledge me; I want my wife to acknowledge me. Can you see a reason to drop this story, "I want him to acknowledge me."? And I'm not asking you to drop it.

*Warwick* Well.....the simple reason that comes to mind is that, if I didn't expect them to then I wouldn't be disappointed when they didn't, I'd just accept them whatever happens.

*Katie* There's a reason.

*Warwick* I'd look to myself for my own acknowledgement.

*Katie* So, sweetheart, can you see one good reason to keep this philosophy, "People should acknowledge me.", one reason that isn't stressful to keep that philosophy?

*Warwick* Well....the reason that I have it is that I WANT it. It's a simple childish wanting.

*Katie* It's a concept, "I want X to acknowledge me. There must be a benefit that is not stressful to keep that. Can you find it?

*Warwick* (Extremely long pause)

*Katie* One reason that isn't stressful?

*Warwick* Well, no; people are going to do what they're going to do. I can't control people.

*Katie* Without your philosophy, can you see a reason to keep that thought, "I want his approval"?

*Warwick* Without my philosophy? My philosophy being that people are going to do what they're going to do?

*Katie* Yes. Let's just look at the thought, "I want him to acknowledge me". Can you see one reason that is not stressful to keep that philosophy? Go inside.

*Warwick* I don't totally get that question.

*Katie* Yes, it takes us a while. You're doing really well. Who would you be without this thought, this philosophy?

*Warwick* That he should acknowledge me? That everybody should acknowledge me? Who would I be?

*Katie* That ANYONE, EVER.

*Warwick* Who would I be? Well, I wouldn't be me as I know me now. I certainly wouldn't be...I don't know who I would be but I certainly wouldn't be me as I know me now. I don't know who I would be.

*Katie* So he should acknowledge me--turn it around.

*Warwick* I should acknowledge him.

*Katie* And there's another turnaround.

*Warwick* I should acknowledge me.

*Katie* Yes, it's your job. He's off running his show. Whatever it is he does. We all are. We have our lives. We don't want to stop to acknowledge you. It's your job.

*Warwick* Yes.

*Katie* We have a life. It's unkind to think we should stop our lives to acknowledge you. I'm acknowledging the flowers and the trees and this and that and you want me to stop and whoosh!--focus here. It's a bit arrogant.

*Warwick* That's the way I am.

*Katie* Hopeless!! We're going to acknowledge what we want to acknowledge. We're doing the

best we can. So, sweetheart, let's hear the first one again.

*Warwick* I don't like X because he was cold and hostile and dismissive, and prejudiced against me.

*Katie* Prejudiced against you. Can you really know that that's true?

*Warwick* No.....no.....no.

*Katie* How do you treat him when you're attached to that thought, "he's prejudiced against me."?

*Warwick* Well, I'm hostile towards him.

*Katie* Can you see a reason to drop this story?

*Warwick* Only that hostility feels horrible.

*Katie* There's a reason.

*Warwick* It consumes you, it's terrible.

*Katie* I see you're a seeker. I ask a question; you go within and seek the answer and there it is; "it feels terrible". That's as spiritual as I could ever get. This hurts, this doesn't; I just went with that.

But I found it was internal. I couldn't stop the world; I had to work with my thinking. And then it seemed as though - I don't know - I found some peace in my thinking. And I noticed there's nothing the world could say...that I couldn't understand. Peace with my thinking - it was over. Till it's not.

Name one place where he had power over you?

*Warwick* In the therapy room.

*Katie* Oh really? What's an example?

*Warwick* He would tell me what an asshole I was.

*Katie* Well, did you go inside to see if it was right?

*Warwick* I believed it actually.

*Katie* OK. Well, that's where I went with it also. If my husband calls me an asshole I can find it. I'm all things. The next minute he says, "I love you, you're wonderful." And I can find that too. And where is my prejudice about realising for myself those places in me that .....I think are there?

*Warwick* You said, "Where is my prejudice about realising for myself those places....."

*Katie* All the parts of me! I'm a wonderful being; and at times I'm an asshole.

*Warwick* Yes?

*Katie* I'm everything. What could my husband call me that I could not go in and....A true seeker can go in and find it.

*Warwick* So it's not about eliminating this....?

*Katie* Oh Sweetheart!! You can't not be whole!

*Warwick* (very softly) ok.....ok.

*Katie* You know I'm just waiting for a new

name to complete me. But there aren't any. Till there are.

*Warwick* I don't quite get that---you're waiting for a new name to complete you?

*Katie* Well between my husband and my children and my friends I'm becoming ---you know, self realised.

"You're terrible."

Oh, I can find that.

"You're wonderful."

I can find that.

"You're crazy."

I can find that.

"You're so wise."

I can find that.

My only other alternative is not to seek. I can attack. Out. And try to convince people that I am not this, this, this and this. And feel the pain of it until I go inside and seek. And find for myself what is true. Not their truth, my truth.

There are no enemies, there are only people giving me what I need in whatever terms it takes for me to realise.....myself.

.....

This might seem to be simply psychotherapy; but it is much more. Katie calls it a process whereby you discover that God is everything, literally everything, and everything is good. Of course we are accustomed to dividing reality into good and bad, and we tend to cling pretty fiercely to the ultimate reality of bad, particularly bad. Even though it causes endless suffering, we resist anything that might take bad away from us.

Katie doesn't argue about it; she simply says, "If you think it will serve you, do the work."

People see her differently, and although it is purely personal, I see her as a beacon of light; an ordinary American woman; and the best friend that you could ever have, if you think you might like to find an end to suffering, if you think you might like to go home to God.

*Warwick Wakefield*

### Comments on Bohm Dialogue

It seems to me that most of David Bohm's work proceeds from an assumption that is more metaphysical than scientific. He proposed that "all that is" composes one unbroken whole in flowing motion. He called this "the holomovement." In other language he also called it the implicate order out of which unfolds the explicate orders of our everyday awareness.

Now the questions arise, What is the cause of any particular unfoldment? And What organises its content?

It seems evident that what we can know about this explicate order exists in our conscious awareness. If it exists anywhere else, we can know it only through inference. So, we have to take seriously the notion that all "things" -- which is, by the way, a word derived from an Old English root meaning literally "to negotiate" -- are simply abstractions made by thought and sustained by thought within certain limits. Thus the "things" that we know about; the "things" that we take for granted, and that includes our "selves", are products of the images and languages which order and create the meaning which -- since they too, are a part of this totality - - are, by definition, in a state of constant transformation. All this, I think, must be addressed if we claim to take David Bohm's proposals seriously.

But this is not to deny the possibility and the probity of making distinctions. If we are to be able to enquire into any domain of experience, the nature of our thought process makes it necessary for us to create distinctions. But if we forget that these distinctions can never be more than conveniences -- valid in a limited domain where they are actually relevant -- then we are left in a seriously incoherent predicament, and I believe that this is the case more often than not for most of us.

Our distinctions and the categories and meanings derived from those distinctions have value only to the extent that they give us an opportunity to see how that part of the system works. Thus if I am in the African bush, I would do well to distinguish a movement in the grass and the flash of something yellow with black spots against the background of the surrounding flora before a leopard leaps out and eats me. But such a distinction would more than likely be pretty incoherent across a dinner table in London. This example is, perhaps, trivial and obvious but I trust it makes a more general and subtle point about the nature of thought.

Bohm made the point that thought is a material process. It functions, in other words, at the level of the material body or, in his terms, "soma". But this process also has an aspect that he termed "significance". Significance is the part of the "soma-significant" process that invokes and produces meaning. I must pause to apologise here

because "meaning" is yet another term that has to be taken into account in this model. And it is important to keep in mind that it is only a model - - a collection of distinctions that allow us to predict the directions of a part of the overall flow and to perhaps participate more intelligently and coherently in that flow -- for we are clearly something more than mere flotsom or jetsome driven by an all powerful stream flowing from somewhere to somewhere else or in strange or infinite loops.

So this brings us to dialogue, a form of activity aimed at learning how to participate in this holomovement more intelligently. The methods of this sort of dialogue have already been well documented and are widely available, but the meaning of the activity is subject to constant appraisal and reappraisal. For me this aspect of dialogue is what gives it value, excitement and broader significance in the larger picture beyond the individual group that gathers to talk together. For in the idea of the implicate order there is not only the unfoldment into the explicate but a re-foldment back into the implicate which, in the non-local and probably non-temporal, domain of the implicate brings about changes in each succeeding unfoldment which are intrinsically unpredictable, but none-the-less highly significant, at least, in their potential.

*Donald Factor*

*(Reprinted from the Bohm Dialogue web page with the writer's permission.)*

### **We are One with the Source**

We look down into a crystal clear pool. We found this pool in a sunlit clearing, deep in a primordial forest, and in this clearing there is a stream, a fast flowing stream, flowing down over the ancient moss covered rocks. As we gaze down into the stillness of that crystal clear pool, we recognise in that moment, the same stillness which resides within ourselves. We recognise in that instant our own crystal clear pool, residing at our core, at our energetic centre. Recognising this stillness to be our true nature, our Eternal Self.

In that moment we realise that the forest and the clearing, the sunshine and the stream and the crystal clear pool are all Maya or illusion. In that moment, in that stillness and silence, when the mind simply stops, in that instant we realise that we are consciousness itself. Through years and years of not understanding, not Knowing, and at the same time having inside ourselves some sense of almost Knowing, or of a knowledge that had been known and since lost, we have been

searching.

In that instant, as we gaze down into the crystal clear pool, in that instant, everything clicks. Everything comes together. In that moment there is complete clarity. In that moment we witness ourselves standing there, the sun casting a shadow from our body onto the ground. We see that shadow, and yet we know that we are more than a shadow.

We know that we are the witness. We are the one watching the shadow, and in that moment, when time stops still, when our minds are no longer churning over our old memories, just for an instant, all the emotional drama of our life is left on the side. In that moment we can connect directly to the source. In that instant there is no separation between ourselves and the source. We are one with the source. We are one with everything.

*extract from "SONGS of SILENCE"*  
*spoken through John David*

### **Future Imperfect Indicative?**

#### *Number One*

In May, 1990, I took up work as a temp for a small insurance company in London. It was called GIO (UK) Ltd. This was strictly to pay the mortgage while I found the next thing to do. As far as I was concerned, I had finished forever with insurance when I left Lloyd's a few months before.

If I had glimpsed the future exactly six years ahead, I would have seen myself apparently still working at that same company. Several of the same people were there. Very little had changed. In that future, I was living with my same flat-mate, catching the same old train from Highbury & Islington.

Provided with that glimpse of the future, I would have been horrified. I would certainly have imagined that I had failed in all my (then) ambitions to find something else to do; that I had settled for a second-rate life; that I was doomed never to escape the City. There would hardly have been a limit to the desolation I would have projected for myself.

As it happens, I would have been entirely wrong.

Because in those intervening years, I...

Was invited to Sydney by the company's head office

Took up playing the piano again

Started playing keyboards in a band for the first time

Was sponsored for Australian residency by GIO

Sold my house in London

Emigrated to Australia

Decided to work as a professional musician in Sydney

Did it for several years

Found it wasn't very enjoyable

Decided to return temporarily to England for a re-think about things in general

Was offered a consulting job by GIO to sort out a minor computer problem in London

Took it for three months

And therefore found myself...

... working at that same company. Several of the same people were there. Very little had changed.

My old flat-mate Bruce had meanwhile got married (I was best-man at the wedding), had two children and moved to a bigger house down the road. He and Susannah kindly insisted that I stay with them, which meant I was...

... living with my same flat-mate, catching the same old train from Highbury & Islington.

#### *Number Two*

In November, 1981, I started work at a Lloyd's broker called Bradstock, Blunt & Crawley Ltd. The offices were in Fenchurch Street, on the seventh floor of the Marine Institute of Engineers' building.

I was 21, and quite ambitious. This was the start of my Career. I had big plans for myself, which included driving down Fenchurch Street in an open-top sports car with a pretty girl in the passenger seat.

If I could have seen myself nearly eighteen years later, I would have seen a slightly depressed man entering the same building, getting in the same lift (even the carpet in the lift hadn't changed), pressing the same button. I would have seen myself experiencing feelings of pointlessness, mild but perceptible anger and self-contempt, and a definite sense that the job wasn't worth much.

What would I have made of *that* vision?

A few weeks ago, I found myself back in London doing a two-day job for my current employers, J

B Boda & Co. It was a dull assignment, and I found myself feeling slightly depressed during the short time I was in their offices...

... which (as you have probably guessed) were in the Institute of Marine Engineers' building. Although the Boda offices are on the sixth floor, the mens' toilets are on the seventh floor. So coming back to the building after lunch on the first day, I found myself pressing button number 7 in the lift – whose carpet was indeed the same.

I had just spent a very pleasant three weeks in Brighton, and was not pleased at having to work in the City. This sensation, perhaps exacerbated by finding myself unexpectedly re-visiting the past, led to feelings of pointlessness, mild but perceptible anger and self-contempt, and a definite sense that the job wasn't worth much.

### *Number Three*

I had dinner last night with a friend. She is experiencing some difficult times at the moment. At one point she said, "I wonder what will be happening in five years' time. Do you think I'll still be at [she named her current occupation]? If I could see myself in five years' time, what would I be doing?"

I said, "If you could see yourself in five years' time, it would be quite meaningless. It would tell us nothing at all about anything important."

She replied, "Thank God."

Yes.

*David Clouston*

### **Headlessness and Its Uses**

I was invited by Alex Reichel to talk to the Health and Wellbeing group. The group meets every month in Devonshire St, Surry Hills. I was a bit uncertain about accepting because of the resistance which the headless label generates. It is tempting to use the alternative of 'seeing', it is more respectable but it has also been well and truly done to death and, consequently, means different things to different people. So headlessness it is, it is a catchy tune and it forces me to get to the point. I am also often worried by the difficulty of communicating in words something which has to be experienced. I was aided in this enterprise by Margot and David Clouston who came along and helped with advice and with the concluding discussion session.

Alex gave me the title "Headlessness and its Uses". It was the need to come up with the uses which made me think about that aspect in a serious way for the first time and which now leads me to share what I came up with by way of this Nowletter article.

### *Headlessness - What it is*

(For those of you who haven't been exposed to the headless approach)

Put aside what you know is going on for a moment and rely only on what your senses are telling you. Point with left or right hand at the place where others see your face. (Please do it. Don't imagine you know the answer. This exercise is an attempt to by-pass the imagination, to give it a rest, and to see what happens when it is no longer in control)

Ask yourself what are you pointing at - remember present evidence only.

What do you see?

If you feel like responding with "well, I know I can't see my head".

Then I reply "quite so - but what do you see?"

What I find, when I notice what the finger is pointing to, is 'nothing'. Not quite, what I find is not a thing but an openness, an aware capacity. If I keep looking I discover that this aware capacity is not 'empty' but filled with everything that appears before me.

When I say "appears before me". I am not just using the word 'before' to mean 'in front of me' but also 'prior to me'.

To repeat, with revised emphasis, I discover that this aware capacity is not 'empty' but filled with everything that appears prior to the arising in awareness of the 'me' as observer.

When the idea of me as an observer of what is 'in front of me' arises in consciousness and I identify with that notion I separate from the totality and my head is firmly back in place. Knowledge has been allowed back in and re-captured centre stage. This has become an automatic response to the world for most of us, what Deikman calls 'the trance of everyday life'.

In noticing what I am looking out of I find that what I formerly regarded as 'out there' and 'other' is, in fact, what occupies this space. I see (not

think) that what I really am is not an observer/witness of what is going on but that 'what is going on' is what I am!

How simple. And it is not either-or but both. The aim of headlessness is to reveal the primary aspect which I have overlooked for most of my life. So assuming I have seen that this simple fact is true, what possible use could it have?

#### *Headlessness - The uses*

What are the practical consequences and what is the spiritual function which is how the Swedenborgians define the word 'use'?

#### *1 Closer to the truth.*

When I confronted David with my problem of how to talk about headlessness in terms of what use it could possibly be he said "well, if it is true or truer than my normal appreciation of what is going on then that in itself would be a very good reason for taking it seriously". So I adopted that as my first use.

#### *2 The 'Electron Microscope'*

Secondly, I find it is the electron microscope of spiritual enquiry. Many teachings and traditions are awash with enigmatic statements which are often a mystery even to their committed adherents. Headlessness throws great light on such mysteries. I chose a few sayings of Krishnamurti to illustrate this point:

- *The observer is the observed*
- *You are the world*
- *The first step is the last step*
- *To cross this river you must start from the other side*
- *Seeing is the only truth, there is nothing else*
- *Liberation is freedom from the known*

These may or may not be clear to the reader but in your headless state of first nature they become quite obviously true. We can apply the beam of headlessness to the sayings of Jesus and probably most other teachers.

#### *3 Dialogue*

Dialogue is primarily about process. The subject matter or content of the dialogue is regarded as a secondary concern. Headlessness reveals that what I really am is a process of awareness and that what I think I am is a secondary concept, a 'piece' of content which arises in awareness. To

be headless in dialogue is not simply to give precedence to process but to fully identify with the process.

#### *4 Enjoying the world aright*

Headlessness provides a foundation for happiness because realising what I really am removes the major obstacle to happiness by putting that which I think I am in its proper place. I concluded the talk with the full version of the well known Traherne quote:

*You never enjoy the world aright till the sea itself floweth in your veins, till you are clothed with the heavens and crowned with the stars: and perceive yourself to be the sole heir of the whole world, and more so, because men are in it who are every one sole heirs as well as you.*

*Till you can sing and rejoice and delight in NOW, as misers do in gold, and Kings in sceptres, you never enjoy the world.*

*(Traherne - Centuries 1/29)*

I could write a long commentary on the above but will be brief. If you got the message of the exercise you might not have experienced the 'sea flowing through your veins' but you couldn't have helped noticing 'that which is before you' flowing through your being'. And you, as sole heir of this magnificence, in your capacity of first nature, become aware that this is also our common wealth. Finally, if I really see that it is advisable to rely primarily on what is given rather than imagination, I realise that Now is all there is and, consequently, I am well advised as well as very happy to sing and delight in it.

*Alan Mann*

*PS In the original version of the above quotation Traherne uses the word God which I have replaced with 'NOW'. I have taken this liberty for reasons of emphasis and feel free to do so because*

"When content and process are in balance words are important, joyful and expressive play tools of feeling meanings".

*B Hora*

*Traherne himself used the words*

**BLUE MOUNTAINS - KRISHNAMURTI WEEKEND GATHERING  
26th & 27th February 2000**

THEME

Theme "Reflections"& getting to know each other.  
Video screenings, light discussions, dialogue, Tia-Chi and bush walk

VENUE

The Buddhist Sanctuary ' KARUNA ', Explorers Road, Katoomba, NSW, 2780.  
(Explorers Rd is left-hand turn off The Great Western Highway 3km west of Katoomba Town and railway station).  
Kanuna is a bushland location in The Blue Mountains. There is a Central Hall for the large group gathering with video screening facilities and Separate Dinning Room for Meals. The meals will be vegetarian. Accommodation is shared.

TIME - Arrival may be Friday (25th) evening (light meal) or 9am Saturday Registration.

COST - Full cost to be advised

ENROLMENT

Below is an enrolment & deposit form. Please complete and return to: -  
The Treasurer, Krishnamurti Australia, c/-PO Box 458, Burleigh Heads, 4220. Together with your deposit **Cheque/Money Order** payable Krishnamurti Australia. Receipt, information and questionnaire sheet will be forwarded.

CONFIRMATION

Confirmation of your booking is required with full payment no later than February 15th 2000.

ENQUIRIES

Free call 1800 633 727 between 7pm & 9pm. or Terry O'Brien 02 99498379

**REGISTRATION FORM: To:** The Treasurer, Krishnamurti Australia,  
C/- PO Box 458, Burleigh Heads, 4220.

**Name:**.....  
**Street:**..... **Suburb:**.....  
**Post code:**..... **Tel:**.....(day).....(eve)

**Enclosed:** Cheque/ Money Order - \$50 Deposit \$...../ Full Payment \$.....

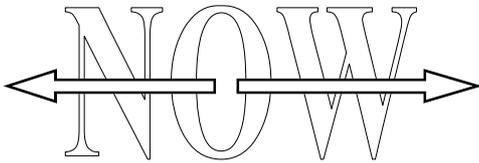
## Reading Group

The reading group has been reading 'God's Funeral' by A N Wilson and found it good. As a result, I decided to read 'The Way of All Flesh', written about 1885, for the first time and here is an interesting extract from page 298.

*The trouble is that in the end we shall be driven to admit the unity of the universe so completely as to be compelled to deny that there is either an external or an internal, but must see everything both as external and internal at one and the same time, subject and object - external and internal - being unified as much as everything else. This will knock our whole system over, but then every system has got to be knocked over by something.*

*Much the best way out of this difficulty is to go in for separation between internal and external-subject and object - when we find this convenient, and unity between the same when we find unity convenient. This is illogical, but extremes are alone logical; and they are always absurd; the mean is alone practicable and it is always illogical. It is faith and not logic which is the supreme arbiter.*

*Samuel Butler*



If unable to deliver please return to:

**81 Greville Street, Chatswood 2067**

***Please note - No Greville St meeting in December***

DECEMBER DIALOGUE MEETINGS SYDNEY AREA				
LOCATION	DAY OF MONTH	MEETING PLACE	TIME & CONTACT	Phone Nos.
Clontarf	First Wednesday	49 Peronne Avenue Clontarf	7.30pm Terry O'Brien	02 9949 8379
City	Third Saturday	Theosophical Society Level 2, 484 Kent St., City	2.30pm Terry O'Brien	02 9949 8379
Clontarf	Third Sunday	49 Peronne Avenue Clontarf	11am Terry O'Brien	02 9949 8379

***IF YOU PLAN TO BE AT THE KENT ST. MEETING PLEASE RING TO CONFIRM***