

**Greville Street Meetings**  
*3rd Sunday of every month*  
**16 April**  
**21 May**  
**18 June**

**Issue No. 62**  
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	<b>CONTENTS</b>		<b>Page</b>
	<i>The Nowletter - What is it?</i>	<i>Editorial</i>	<i>2</i>
	<b>My Satsang Journey</b>	<i>Maureen Elizabeth Lawson</i>	<i>2</i>
	<i>Who is The Economist? What is I?</i>	<i>David Clouston</i>	<i>3</i>
	<i>My Katoomba Weekend</i>	<i>Alan Mann</i>	<i>4</i>
	<i>Retreat with Dhiravamsa</i>	<i>Richard Lang</i>	<i>7</i>
	<i>Enjoying the World</i>	<i>Thomas Traherne</i>	<i>8</i>
	<i>Circle experiment</i>		<i>8</i>
	<i>Meetings</i>	<i>Sydney area</i>	<i>10</i>

Editor's note,

There has been some constructive criticism coming in so I thought it might be time to take stock and review what is going into the Nowletter and its relevance to the interests of readers. I have summarised the comments and my responses and added a few thoughts, after discussions with a small sample of readers, in a much longer than usual editorial on page 2. Additional feedback would be very welcome.

We are thinking about a gathering on the Victorian/NSW border before the end of the year. If anyone has any ideas about suitable venues, what form it should take or any other thoughts please let me know.

**A reminder that the date on the address label on page 10 is your subscription renewal date according to my records. When two months have passed, after the renewal date, I take this as a sign that you want to cancel your subscription. Also please advise if the date shown is incorrect.**

*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**  
**Please make cheques payable to Alan Mann**

### **The Nowletter - What is it?**

The February dialogue meeting at Greville Street opened with some welcome critical feedback about the content of the Nowletter and there have been one or two other comments during the month so I think it is probably time for a review.

The comment at the meeting was that the Nowletter seems to be very teacher dependent. We seem to include a lot of articles in which readers or other contributors are interviewing or reporting on their contacts with people who are recognised teachers (experts) in the field.

This is seen as a contradiction to the Nowletter notion and the 'non-purpose' of dialogue that we can work it out for ourselves. It is a good point and I'm not sure how to address it. We often chide one another at meetings for depending on quotations. Krishnamuti quotes come under particular heavy fire. My view on this is that it is quite legitimate to use quotes as a clear expression of a point of view but that they should not be used as an authority for that particular angle.

In the same way I think articles which advocate a cause or express a particular point of view are quite acceptable. The danger would be if it was assumed that their selection for inclusion in the Nowletter made them 'right'. Presumably, they are 'right' for the contributor concerned otherwise he/she wouldn't have sent them in but they don't become an authority until we grant them that status.

This leads to the solution of the problem if it really is a problem because the Nowletter is in your hands. I dream of a participating readership and, if I had my way, the Nowletter would comprise only contributions from the readers but there just aren't enough articles coming in. If there is too much of what you consider to be inappropriate content then please let me have articles and commentaries which you think are what we need.

The second objection was the inclusion of reference to Sydney satsangs. This was more 'raised eyebrows' than objections proper but I thought it warranted a response because one reader hung his resignation on it. If this is a worry then it means that the worrier has completely missed the point of both the Nowletter and the dialogue process.

The third objection is lack of bite. Where are the raging controversies of yesteryear, don't we have the time, energy or interest to challenge? Have we fallen into bland agreement. If so, it might be time to close shop.

I am indebted to Terry O'Brien for the following quotation which sums up my answer to the question heading this editorial, "*the Nowletter is a forum for difference*". Please share your differences here. *Ed.*  
**My Satsang Journey**

"In the moment, I became the absolute stillness within everything, totally connected to all life"

Satsang with John David is held each Thursday evening between 7 and 9 pm in The Friends' Meeting House in Surry Hills. This hall for the Quakers in Sydney has recently been renovated. The floor is of polished wood. The hall has a high beamed ceiling. The windows are old casement. The energy is perfect for Satsang.

Satsang is a meeting in silence out of which may arise an issue, a question, or a need to share that which has been experienced by the individual in stillness. The silence allows us to connect with our essential nature, our true Self. It allows us to connect with the essential nature of others in the group. We can connect with others in a new and profound way.

My own Satsang journey has followed a course of almost two years here in Sydney with John David. It has been a journey in which I have been able to re-experience at times a deep connection with all of existence, and therefore with my essential nature. As a child I had such moments of blissful connection. There was no one to validate those moments, and with education and cultural conditioning they became lost to me.

The blissful moments of deep connection to all that exists, have co-existed with face to face moments with who I believed myself to be. I come face to face with the created perception of myself. These layers of old self can be allowed to drop away on this journey which re-connects us to our true Self.

The rewards of the Satsang journey are great. With the disintegration of the old, I perceive a sort of shadowy Phoenix arising. There are more moments of bliss; more moments of being totally present with whatever life offers in the Now. Existence begins to work through me. I can chose to be no longer a prisoner of the past, no longer anxiety-ridden about the future, no longer trying to make life happen for me. There are more and more moments when Life just is. Becoming clear of the old allows space for Consciousness.

*Maureen Elizabeth Lawson*

Love is like this:  
If you were to cut your head off,  
and give it to someone else,  
would it make any difference?

*Kabir*



## My Katoomba Weekend

*This is not a general review of the Krishnamurti weekend but notes on personal highlights. I haven't mentioned the people I was engaged with in these discussions because I haven't had time to clear it with them before publication. They can identify themselves when they reply with their version of events which I hope they will allow me to put in future issues.*

### 1 Relationship – Getting to know you.

*(Krishnamurti sayings in italics)*

These are notes on the session I was allocated on the subject 'Getting to know you'.

Krishnamurti continually refers to relationship. The talks and writings are peppered with the term 'life is relationship'. I understand relationship to mean 'what one thing or person has to do with another'. Yet the teachings seem to be pointing to a wholeness, an underlying unity of being in which relationship comes to an end. This is expressed in the oft quoted phrase "the observer is the observed".

My understanding of the Krishnamurti teachings has been greatly aided by parallel enquiries and interests particularly my early conditioning which made me receptive to Christian mysticism. The practical as opposed to the theoretical side of Zen has also been helpful, Traherne and Douglas Harding are major helpers but I am most interested in anyone around me who is participating in the enquiry.

One of the lessons I have learned from the teachings is the need to break free from the teacher be it Krishnamurti or anybody else and work it out for myself. Also that the teaching is not about some once and for all effect but an attitude which allows life to be itself and unfold in awareness from moment to moment, "there is no continuity to understanding".

So the consequence of a keen interest in Krishnamurti has been, as far as I am concerned, an interest in a continuing enquiry, not so much through an ongoing 'search' which involves sitting at the feet of a succession of spiritual heavyweights but in meeting and exploring relationship with my peers. This has taken the form of dialogue meetings and associated activities such as the Nowletter, 'Seeing' workshops and gatherings like the present one at Katoomba. I see dialogue as the dynamic, living extension of the Krishnamurti teachings but I realise this view is not shared by most Krishnamurti advocates. I think dialogue offers the most practical resolution to the apparent paradox of life as relationship and the teachings as the ending of relationship and I have explained what I mean by this in earlier contributions to the Nowletter.

A few examples of how I find the parallel lines of enquiry relevant and helpful:

*We do not see things the way they are.*

*We see things the way we are.*

*The Talmud*

*Krishnamurti - You are the world.*

*Douglas Harding says - We create each other by mutual projection and reflection. For as Traherne so admirably puts it,*

*"We need spectators, and other diversities of friends and lovers, in whose souls we might likewise dwell, and with whose beauties we might be crowned and entertained. In all whom we can dwell exactly, and be present with them fully.....And as in many mirrors we are so many other selves, so are we spiritually multiplied when we meet ourselves more sweetly, and live again in other persons."*

*Centuries II 70*

*Krishnamurti - Life is relationship.*

*The golden key of awareness which will unlock the mysteries of the world lies within our reach, in the recesses of our own being. It is a matter of shifting our attention from the outer to the inner. This reading of the book of life is not selfish or self-centred activity, but instead leads to a true insight into the relationship between ourselves and the world.*

*Albert Blackburn 'Now Consciousness - Exploring the World Beyond Thought'.*

These quotations underline the fact that Krishnamurti's reading of the situation is not unique although it is probably the most relevant contemporary contribution to this age-old understanding.

In an effort to communicate the actuality of the ending of relationship in relationship I thought we would use the 'Circle' experiment which we then tried by making three circles and which I made a complete mess of by failing to lead the process effectively. For those who are still wondering whatever I could have been talking about I have printed this wonderful experiment on page 9 so you can try it again without my interference.

The aim of the experiment was to demonstrate that getting to know you is really about getting to know me.

### 2 Method

The drive back to Sydney passed very quickly as we spent most of it in a dialogue about whether the K teachings involve method. I think they do and I also believe that the general insistence that they don't involve method could be the major reason they don't seem to be working. Why? Because if you catch yourself doing what is necessary you have to stop it at once for the reasons given below.

The basis of the 'no-method' claim is the statement in

the famous disbandment speech of 1929:

*'Truth is a pathless land'. Man cannot come to it through any organisation, through any creed, through any dogma, priest or ritual, not through any philosophic knowledge or psychological technique. He has to find it through the mirror of relationship, through the understanding of the contents of his own mind, through observation and not through intellectual analysis or introspective dissection.*

There are many examples of the claim that there is no way out through method in his talks and books even to the point where no-method itself could be seen as the 'method'.

Definition of method (Concise OED.) Procedure for attaining an object. A mode of procedure; a (defined or systematic) way of doing a thing in accordance with a particular theory or as associated with a particular person.

Evidence of necessary procedures in the teachings.

- Watch thought
- Work it out for yourself, depend on nobody especially K.
- Find it .....through observation and not through intellectual analysis or introspective dissection.
- Freedom is found in the choiceless awareness of our daily existence and activity.
- Drop everything: knowledge, past insights, habit of self-centred living and anything that is not arising in this moment.
- The specific action arising from adoption of these principles.

Evidence of method and/or procedures in the behaviour of some of the people interested in K.

- Promotion of the teachings.
- Adoption of Krishnamurti's philosophy and language of description.
- Denial of the efficacy of and rejection of parallel lines of enquiry.
- See Kriben Pillay's comments below.

None of this negates the teaching but I am interested in why the denial of method plays such a prominent part in teachings which themselves lay down a procedure expressed in a certain way of living. This denial results in the sort of contradiction that Krishnamurti is talking about in the following quotation:

*The pursuit of authority only breeds fear. No expert, no specialist, can show us how to understand the process of the self. One has to study it for oneself. You and I can help each other by talking about it, but none can unfold it for us, no specialist, no teacher, can*

*explore it for us. We can be aware of it only in our relationship - in our relationship to things, to property, to people and to ideas. In relationship we shall discover that contradiction arises when action is approximating itself to an idea. The idea is merely the crystallization of thought as a symbol, and the effort to live up to the symbol brings about a contradiction. From Freedom from the Known (Chapter 8)*

One of the background themes at the gathering was the recent Link magazine article by Kriben. Pillay on Translation & Transformation. Here are some key extracts which relate to the question of method:

*Kriben Pillay*

*I find that there is also a subtle psychology at work. Because of Krishnamurti's particular stance on spiritual practices, and because we see the truth of it intellectually, we then tend to stand superior to those who are engaged in such practices, not seeing that our own engagement is a kind of spiritual practice—reading the books (scripture), watching videos or listening to audio cassettes (ritual), engaging in trying to be choicelessly aware (meditation practice). But we tend not to see this in the context of translative spirituality because we believe that understanding teachings that talk against translative spiritual practices somehow takes us out of such practices. But the fact is, we are still seeking (perhaps disguised by the term 'inquiry') transformation, and while that is still there we are still in the position where, as Wilber points out:*

***“ the self learns to translate its world and its being in the terms of this new belief or new language or new paradigm, and this new and enchanting translation acts, at least temporarily, to alleviate or diminish the terror inherent in the heart of the separate self.” (Wilber, 1999, p. 28)***

*In Krishnamurti's words, we have mistakenly taken the word for the thing itself.*

Kriben goes on to quote Almaas:

*Krishnamurti says his teaching is simple and direct. He has said that a person can listen to him and understand him, and be transformed right there, before leaving the lecture hall. This is all very true, but it is simple and direct only to Krishnamurti's own perception. The state he is describing is experienced as simple. It is simple, and ordinary, and very near to the individual. It is, in fact, the very nature of awareness: simple, empty, clear.*

*But his teaching does not take into account the state of consciousness of most of his listeners. Their minds are preoccupied with other things, are full of all kinds of concerns and conflicts that they are not about to give up. These concerns and conflicts make up not only their lives but their very identities. They cannot*

therefore just be simply aware.

*Krishnamurti is in fact asking his listeners nothing less than to give up their ego and their sense of self identity. But there is a lot involved in this sense of self and much of it is unconscious, not available to awareness. It is the sense of self that still governs the mind, the movement of thoughts, the focus of attention. (pp. 16-17)*

Back now to Kriben Pillay

*My own feeling is that Krishnamurti's teachings are part of an evolutionary thrust; Life itself is looking at ways to bring about authentic transformation (and we have to say Life rather than Krishnamurti, because the essence of his message is that there is no separate self), and the teachings are part of this experiment which is always on-going. (We must also not ignore the fact that the teaching themselves show an evolution of methodology.) By its very austerity and impact—yet lack, ultimately, of real results—the teachings, indirectly, force us to re-evaluate our relationship to them, to see whether we are in fact involved in translation and not transformation. But we need to honour this rather than making it into a problem; because invariably we give the teachings such sacrosanct status, that we place all blame on ourselves, rather than inquiring with other tools (such as Almaas' psychological approach) as to why the situation exists in the first place. (I am aware that this can be difficult for most students of the teachings, because reflexively we try to use the teachings—that is, our concepts—to transcend the situation, not seeing that it is this very action that keeps us stuck.) Perhaps we need to look at Life's other offerings that can end the translative phase so that we are truly engaged in authentic transformation. For the vast majority, it would appear that to make the passage to integral understanding, we need to find more appropriate ways to make the transition.*

*Of course, for the Krishnamurti purist, the above suggestion is absolutely blasphemous. But to have such a feeling could be a clue to the awakening of true transformation if we allow ourselves to see that we could only react in such a way if we have a concept of the teachings—if we see that reaction is part of the translative phase.*

Sorry for all the quotations but they say it rather better and more comprehensively than I could manage. We are much more comfortable with doing, talking, etc., than seeing and I find the teachings can be an excuse for engaging in all this peripheral activity. A good example arose in a discussion or dialogue about conflict and how harmony could not possibly come about until the world crises were resolved. We were off in Chechnya, Aceh, etc., when suddenly everything stopped and we were at peace in the fullest sense of that word. Harmony prevailed for a minute or so until the mayhem in the Balkans or wherever reasserted itself in our minds.

### 3 What is the Brain?

The colleague in the converted rail carriage which serves as dormitory says to me 'what is the brain?'

The two ways of dealing with this question it seems to me are through knowledge or through perception, knowing and seeing.

I can answer from the third person perspective which is what the objective Alan knows about brain. If he doesn't know much he can take you along to the nearest reference library and leave you in the section dealing with brain physiology, cognitive science, etc. This would be the normal response based on my everyday world view in which I adopt the observer role and inhabit a world of concepts about my self, time and place.

My second option, based on what is revealed by the senses, involves direct experiencing completely free from what is known about what is going on and from memory based responses.

The question is put, 'what is the brain?'

I look to see/hear and try to apprehend what this question is referring to. I see nothing brain-like, all there is is awareness occupied by the questioner on the other side of a double bunk in a wheel-less railway carriage. That is my consciousness and its content at that moment - and 'brain' is just a concept arising in that space.

Answer: 'What brain?'

The second response is the critical one as it breaks the normally fused bond between what is going on and what I think is going on; between the actual and the conceptual. The third person, rational mind rejects this answer as simplistic, limited, etc. All the defenders of the status quo come rushing in but, if they are observed as they pop up, they are seen to be just more concepts arising in defence of their conceptual world. The world I have been sucked in to accepting as the one true state.

If I continue to reject answer number two in favour of answer number one then I'm not really interested in freedom from the known. So what do I think I'm doing on a Krishnamurti weekend? And during the weekend it struck me that the major obstacle in all of this is my inability to separate what is going on from my descriptions and explanations of what is happening. Even when the difference becomes clear and the priority revealed the pull of the known is immense.

### 3 Cathedral or Quarry?

I have a lifetime passion for parish churches and cathedrals. I don't know how we got on to the subject but my lunchtime companion said that where others

saw a cathedral he saw a hole. In other words, the sight of it made him aware of the environmental consequences and human suffering involved in the construction of such a folly and the vanity of all the traditions out of which it arose and which sustain it. It is an interesting point of view and one I hadn't considered. I don't share it and cathedrals remain for me one of the greatest expressions of human endeavour. Nevertheless, I sense that my friend's view is closer to the true K way than mine.

*Alan Mann*

### **Retreat with Dhiravamsa**

In January 1978 I attended a five day retreat with Dhiravamsa, an ex-Buddhist monk from Thailand whose work involved integrating Eastern methods of meditation and healing with Western psychotherapy. The retreat was in Cambridgeshire, England, at Chapter House Meditation Centre. At this time in my life I had been practising headlessness for eight years - the practice of seeing directly into one's true nature taught by Douglas Harding, author of *On Having No Head*. However, I had always dabbled in other things along the way, curious about what other people were doing, and having recently heard Dhiravamsa give a talk, and feeling a connection with him, I had signed up for his retreat. Here was an opportunity for me to find out more about meditation..

From the start I decided to give my best to the retreat, which for me meant sitting in meditation as still as I could, engaging fully in all the other activities in the programme, and observing the rule of silence. It was an intense schedule, starting with getting up at 5am and ending after the last meditation session at about 10.30pm. I was already aware that my true nature was clear and edgeless like space, empty for whatever was happening, and my intention was to remain awake to this and observe whatever came and went, within and around me. The first day went well. I was pleased with myself for being able to sit cross-legged for eight hours without moving - the meditation sessions were in one hour sessions, interspersed with body work, chanting, meditative walking, and the meal breaks. On the second day my legs and back began to hurt, but I persevered with the programme. However it was becoming clear, quite quickly as the day developed, that I was finding myself in more and more pain - physical, but also psychological pain. Because I was determined to sit through it, to face it, I found myself experiencing intense states of mind. I remember seeing visions of whirling vortexes. I sat with eyes closed and watched. Physical pain caught fire and burned in the spaciousness of my true nature, but as I remained aware of being spacious and empty for the pain, amazingly and wonderfully the tension and discomfort would dissolve into cool, expansive, joyful states of mind. And then the pain would catch fire again, and my heart would sink into difficulties once more.

On the third day it got too much for me. We were in silence, so my psychological struggles had no verbal

outlet and were going round and round, spiralling downwards into anxiety and depression. The retreat was in the very flat area of England called the Fens. This land is practically below sea-level, the fields ringed by dykes - drainage ditches many of which had been built by the Dutch centuries before. We were in a house which had for most of its life been an Anglican rectory, built in the 1780s, with its creaking floorboards in the rooms and corridors and the worn stone floor in the hallway. A beautiful building but spooky to me now that I was beginning to suffer. The weather was cold, the nights long and quiet, the days wet and foggy. I began to feel deeply lonely and unhappy. I began to think that this was a weird place, that the people here were weird, that Dhiravamsa was weird. I longed to be back in my home in Cambridge. I thought: What am I doing here? I am already awake to my true nature. Why do I have to go through this experience? I can be aware of who I really am back in Cambridge. I don't need to go through this pain! And so, on the evening of that third day I decided I would leave. It was too late to go then - I would have gone if it had been possible, but the buses and trains closed down early in that part of the country, so I was forced to wait till the following day. I didn't attend the evening meditation session, but when it was over I went downstairs from my room to meet Dhiravamsa to tell him of my decision.

Dhiravamsa didn't seem particularly attached to whether I stayed or not - it was my decision - but I felt he was genuinely interested in my welfare and understood what I was going through. Probably he had seen it many times before in the retreats he had led. To my objection that I couldn't see the point of the retreat - awareness was intrinsically pure, so I could be just as aware of who I really was back home as there on the retreat - he responded that yes, awareness itself is pure, but at the level of the content of awareness, at the psychological and physical levels, we become stuck. The retreat is an opportunity to unblock areas where we have become stuck - not by trying to unblock them, but by letting go, by surrendering, by letting awareness flow and so do its transformational work of healing. And yes, meditation doesn't mean that we finally arrive there, at perfection - actually we arrive here, in the present moment, with whatever it offers! But since life is change and we become caught up in things again and again, so we need again and again to give time for healing, for transformation, just as we keep taking a shower or a bath when we need to get clean again. (This is my memory of the conversation, anyway!)

I wasn't convinced. But perhaps no argument would have won me over at that moment. I was in pain and wanted to leave. But then Dhiravamsa suggested that overnight I keep an open mind about whether to leave or not. I couldn't go now anyway, so why didn't I just wait and see how I felt in the morning. I felt annoyed at his suggestion. I just wanted out. I didn't want to entertain the idea of staying. It was too painful being there. But I knew instinctively that he was talking

sense, that he was seeing through my rationalising arguments. And it was a familiar place for me to find myself - wanting to back out when I met difficulties, not wanting to see the process through. I knew I was running away. And so with these thoughts in my mind I went to bed, reluctantly keeping at least a part of my mind open to the unwelcome idea of staying.

In the morning I wasn't in such pain and so, warily, I decided to continue with the retreat. Perhaps I just couldn't face being seen to run away. The only way forwards was to let go and surrender to being there. And the extraordinary thing was that my experience of the retreat transformed during that day. What had been suffering became - well, became bliss. I remember sitting in meditation that evening and hearing an owl hooting. My awareness of that sound was crystal clear. No me, no distance, just the sound of the owl right here in awareness. We sat round meditating in a circle holding hands, and with my eyes closed I saw a beautiful glowing blue light ringed round just where the other people were situated in the circle. The light stayed, and stayed. I felt still and peaceful and happy, and effortlessly aware too of the clear space of being in which all this was happening. I wasn't elevating the light into anything more than what it was, but it was a wondrous thing. A couple of days later, on the journey back home in the train, I read one of Dhiravamsa's books I had bought, and understood every word. Here was a path different from the path of headlessness that I had been used to for years, yet Dhiravamsa was pointing to the same deep truths. This new perspective was refreshing. The world had suddenly become a deeper and wider place for me.

The result of the retreat was that I decided to explore meditation more deeply. I saved some money driving a van and went back to live in the meditation centre that autumn, joining the community there. I had enough money to stay for four months, and as a community member could participate in some of the retreats - which was the attraction for me. Half way through this period I was asked to train to lead retreats. This was an unexpected and wonderful opportunity for me. It was as if someone opened a door that led through into a mysterious country I had always wanted to travel in. Adventure beckoned. And though I was fearful, not knowing what would unfold on the other side of that door, I knew I must trust and walk through. My training lasted throughout the next year. Following on from this I led retreats at the centre for the next three years. This experience has profoundly influenced me and my work ever since.

Looking back I am grateful to Dhiravamsa for encouraging me to keep my mind open that January night, to stay with not knowing, to wait a little longer before making a decision rather than acting out of confusion and pain. It was a pivotal moment in my life from which many good things have flowed.

Dhiravamsa is now based in Spain. He continues to

lead retreats around the world. Chapter House Meditation Centre was sold some years after I left, and shortly after it was sold caught fire and burned down!

*Richard Lang*

### Enjoying the world

Your enjoyment of the world is never right, till every morning you awake in Heaven; see yourself in your Father's Palace; and look upon the skies, the earth, and the air as Celestial Joys; having such a reverend esteem of all, as if you were among the Angels.....

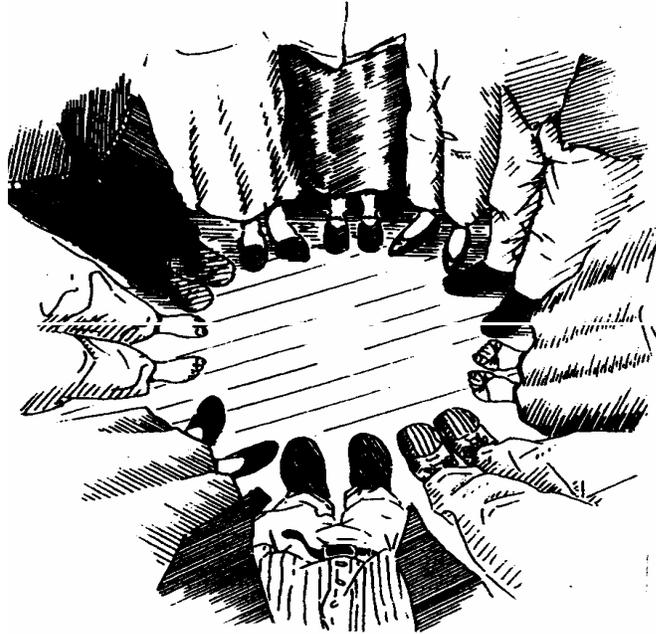
Till your spirit filleth the whole world, and the stars are your jewels; till you are as familiar with the ways of God in all Ages as with your walk and table: till you are intimately acquainted with that shady nothing out of which the world was made: till you love men so as to desire their happiness, with a thirst equal to the zeal of your own; till you delight in God for being good to all: you never enjoy the world. Till you more feel it than your private estate, and are more present in the hemisphere, considering the glories and the beauties there, than in your own house: Till you remember how lately you were made, and how wonderful it was when you came into it: and more rejoice in the palace of your glory, than if it had been made but to-day morning.

Yet further, you never enjoy the world aright, till you so love the beauty of enjoying it, that you are covetous and earnest to persuade others to enjoy it. And so perfectly hate the abominable corruption of men in despising it, that you had rather suffer the flames of Hell than willingly be guilty of their error. There is so much blindness and ingratitude and damned folly in it. The world is a mirror of infinite beauty, yet no man sees it. It is a Temple of Majesty, yet no man regards it. It is a region of Light and Peace, did not men disquiet it. It is the Paradise of God. It is more to man since he is fallen than it was before. It is the place of Angels and the Gate of Heaven. When Jacob waked out of his dream, he said "God is here, and I wist it not. How dreadful is this place! This is none other than the House of God and the Gate of Heaven."

*Thomas Traherne - Centuries*

## No-Head Circle

The following experiment enables you to see for yourself what and who you are at centre and resolves the apparent paradox of life as relationship and the ending of separation. You are asked to do it with an open mind. You are to go by your here and now experience, not by previous experience, knowledge, memory etc. The idea is to direct your attention to what/who you are right where you are, nearer to you than your breathing, nearer than your thoughts and feelings.



Stand in a circle with some friends - between say 3 and 10 of you. Put your arms round each other so that you are close, and look down.

There you see a circle of bodies. Obviously they are distinct from one another, each taking their own space. They do not merge into some kind of 'oneness'. Each body there has a name, a background and history, an age, a nationality and so on. Down there we are separate from one another. We see feet, legs and bodies all in relationship to one another.

Notice your own body - it disappears above the chest into No-thingness.

Notice that from this point of view the other bodies also disappear above their chests - into the same No-thingness that your body disappears into.

Here at the top there are not many No-things - just one. Here in this edgeless space are no dividing lines, no name tags, no bit of the No-thing that is mine or yours. Here we are indivisibly one.

The nameless awareness here at the top includes all those different bodies. They all disappear into, or emerge out of, this One who has no name.

Looking down, each of us has our own unique point of view, our own thoughts and feelings. I don't know what you are thinking, or what your past is. I might not even know your name. But I can see who you really are - here at the top of the circle.

Here at the top all our differences dissolve, all separation is overcome and relationship dissolves into unity - without destroying those differences and relationships down there. The space at the top has room for every point of view.

The No-Head Circle is like a circular temple. The bodies form the walls, like columns. But this temple is ruined - the roof has been blown clear off. The temple lies wide-open to the sky - a sky that is totally clear. A sky that is boundless. You are that infinite sky - the sky of Being.

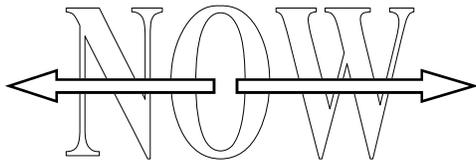
Who is it that now looks down?

Looking at the Looker I come home to who I really am, the One who has no boundaries, and I find that this One includes everyone. Down there in the circle I am one amongst many - others stand either side of me, apart from me, with me, perhaps even against me. But here, above the line of chests, there are no others. All divisions are healed, all separation overcome. Here, looking down, including us all, is the One within all beings. You are that One.

*From the Headless Way web page at -  
<http://www.headless.org/introduction.html>*

## Sydney - Open Group Meetings

- Academy of the Word Seminar Programme - Under St Peter's, Devonshire St., Surry Hills  
 Second Tuesdays 6.15pm - Healing & Well-being  
 Fourth Tuesdays 6.15pm - State of the World  
 Dr Alex Reichel (02) 9310 4504
- Satsang with John David. Thursdays - ongoing - From 7-9pm. Friends Meeting House - 119 Devonshire St., Surry Hills (3min from Central Station)  
 Call Open Sky (02) 9300 0234 for details.



If unable to deliver please return to:

**81 Greville Street, Chatswood 2067**

amann@bigpond.net.au

<b>DIALOGUE MEETINGS SYDNEY AREA</b>				
<b>LOCATION</b>	<b>DAY OF MONTH</b>	<b>MEETING PLACE</b>	<b>TIME &amp; CONTACT</b>	<b>Phone Nos.</b>
City	Third Saturday	Theosophical Society Level 2, 484 Kent St., City	2.30pm Terry O'Brien	02 9949 8379 018 410 127
Chatswood	Third Sunday	81 Greville St. (off Fullers Rd) Chatswood	10.30 am Alan & Margot Mann	02 9419 7394
Clontarf	Fourth Sunday (No meeting in February)	49 Peronne Avenue Clontarf	11am Terry O'Brien	02 9949 8379 018 410 127