



Issue 63 - April 2000

Meetings (3rd Sunday)
 81 Greville Street
 21 May & 18 June

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Editor's Note

I need help with two matters this month. The first is the proposal for a gathering on the Victorian/NSW border which has been in the air since the book launch at Point Lonsdale and the second is the question of an email edition of the Nowletter. I conclude the proposal for the gathering (page 3) with a couple of questions. It would be very helpful if you could reply before 15 May. If we can get a substantial number of readers on the email list it will help control costs.

Thanks to subscribers of material to this issue and for feedback from a number of you. The readership is very broad and I get complaints that the Nowletter is too 'heady' and fom others that it is too 'hearty' so I hope that means we are maintaining a proper balance. Finally, a reminder that the enterprise depends on you in every sense and that means letters, notes, articles, etc.

*If you receive this by email it means I have you on the list for the email edition.
 If this is not what you want, please let me know.*

Dates

The gathering would be on from 9am on Saturday 31 September until 4pm on Monday 2 October 2000. It is recommended that we arrive on the night of Friday 30 September if this is possible so we get a 'clean' start on Saturday morning.

Place

Ontos Health Retreat
Gelantipy Rd
W Tree VIC 3885
(03) 5155 0275 - Claire-Lise

This retreat is highly recommended by Wal Egan who has stayed there on a number of occasions.

Theme

We plan to use the essay 'The Mind of the Traveller' (Nowletter 59) by Eric Best as a background theme and framework for the weekend because it covers most of the issues which provide the content of the Nowletter and our various meetings. Those who volunteer to lead a session will be asked to link their message, however loosely, to the essay so we maintain some coherence and order without becoming too regimental.

Programme

It is planned, at this stage, to devote the morning sessions to discussion of specific topics with various volunteers (see below) introducing their topic. The afternoon sessions will be open dialogues, walks or whatever people think best. The evenings will also be free for small or large group meetings with the option of video tape screenings. We might have the opportunity to learn something about the Ontos farm which is renowned for its organic produce, permaculture, etc.

Cost for accommodation and meals

Meals are vegetarian and taken buffet style in the dining room. There are three types of sleeping accommodation:

Motel: Twin rooms with bathroom facilities.

Cabin: Two room cabins sleeping up to six with attached facilities.

Dormitory: Four-bed rooms with attached facilities.

(Bring bedding, pillows, towel & torch for Cabin & Dormitory bookings)

Type	per night	2 nights	3nights	4 nights
Motel	75	150	225	300
Cabin	65	130	195	260
Dormitory	55	110	165	220

These prices include meals

PTO

DIALOGUE MEETINGS SYDNEY AREA

LOCATION	DAY OF MONTH	MEETING PLACE	TIME & CONTACT	Phone Nos.
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	49 Peronne Avenue Clontarf	11am Terry O'Brien	02 9949 8379 018 410 127
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General

It is all very general at this point and to be more specific I need to know whether there is sufficient interest to take the plan forward. I need answers to the question at the bottom of this page. If you are interested in the proposal or some variation of it you can suggest would you please complete and return to me before 15 May. (Margot and I will be away from 21 May to 21 June). If we have reasonable prospects of getting the minimum enrolment of 10 people. I will be able to include some more detail about the programme in the June issue.

I HAVE REMOVED THE MAP SHOWING THE LOCATION OF ONTOS WHICH IS NORTH OF BUCHAN, A TOWN INLAND FROM AND BETWEEN BAIRNSDALE AND ORBOST, FROM THIS SECTION. IT USES ABOUT 3.5MB AND SLOWS DOWN THE EMAIL TRANSMISSION.

TO CHECK, LOOK AT MAP OF VICTORIA INLAND FROM THE COASTAL TOWN OF LAKES ENTRANCE.

Getting there

Obviously, the best way and perhaps the only way in view of the short period involved is by car. If we go ahead I am sure we'll be able to organise lifts for those who need them.

Questions

1. Will you come? YES POSSIBLY NO

2. Would you come if the timing was different? If so, what would be your preference?

.....
.....

Answers to this question might result in changed dates or help fix a more acceptable date for the next gathering.

3. Have you any thoughts about the location or other ideas?

.....
.....
.....

Registration details, programme information, etc., will be advised if we go ahead and whether we go ahead will depend on responses to this proposal.

Please post your reply or ring me - address-phone number on front cover/page 1

Passive Perception - A new Paradigm?

The current issue is an interesting one. To be honest 'quotes' don't really appeal to me either - I'd much prefer to read from the source than have someone's interpretation and lately I find I read very little.

Summing up, just one thing has become evident above all else and it is this: the greatest block to wisdom is knowledge. At risk of being boring: knowledge and ignorance are inseparable companions, not opposites as many assume. The more expert one is (in any field), the less one knows about everything else: and this broadens the expanse of blind ignorance.

There is nowhere to go, nothing to achieve and no time to do it in. As I see it, the only thing to be 'attained' is freedom from the blocks to wisdom - through insight - which CANNOT penetrate the jungle of dead knowledge.

Last night I was talking to a friend on the phone about what he called "the lights that enter with profound wisdom that can't be conveyed in words". It became clear that he was discussing what I call arrows of insight.

We did not talk for long about it but there could be no doubting that our inperiences were similar - something unique for me - because they CAN'T be conveyed in words by either of us. As David said, he is aware (as an engineer) that there must be some 'effect' but cannot fathom what it is in order to understand it.

From my own inperience, I suggested that the impact is probably on the Being, not the Ego, therefore the brain will NEVER comprehend. This locks in with my observation that our bodies are in a state of devolution, which , of course, includes the brain as a bodily organ.

This is most evident in those who revert to use of the animal brain and its cunning, as well as its violence. Domestic animals, for centuries, have been subject to genetic engineering way beyond the nature of their ancestry. Domestic people have been indoctrinated for millenia by manipulative thought (education) control.

I guess it confirms the matrix of past insight during the last couple of decades when various original insights are woven together. (Those on "God", Life, Time, etc.)

From a superficial perspective I can only describe the "PROCESS" as follows: thought is by-passed. I'm lost in the bliss of Mind (the energy field that inter-penetrates the entire body and expands around it). There can be no denial that this is simply an aspect of Universal Mind/consciousness/God with no difference in its essence, texture or source. Completely without expectation, David's lights enter. They come from above and to the right of my right temple, 'faster than the speed of light', these arrowed insights of light penetrate the energy field and pass through me. (Neither of us is aware of any remaining residue).

For both of us "something happens" but neither knows what it is except that "something changes", fundamentally. It is obvious that the Soul/consciousness is in a state of evolution or purification and refinement which is probably the 'effect'.

This probably 'makes sense' only to those who perceive that consciousness can mutate solely through using the human body as a channel and experiencer. (Souls manifesting through bodies; not bodies with souls). On other occasions the arrows of light bring 'messages' from higher consciousness. These come in an instant (telepathically) either as revelations, flashes or imprints, which the brain does its best to muck up or confuse (as mine is doing now).

Like all past insights, which make most sense when they are woven together in a cohesive whole, this resonates with my earlier observations on 'Emergence' which seems to be the ground of everything that flows forth. (*Rome has dealt with Emergence in earlier contributions to the Nowletter*)

Everything is in Emergence
without Emergence there is No thing

The pulse of the living universe (which expands with its slow in-breath and deflates with its slow out-breath, eternally) is visible ..invisible.. material ..immaterial ..manifest ..unmanifest : - abidingly!

No-one can find what they seek because there is nothing to find. We are all part of it, just as we are a part of Nature, not apart from it.

When the 'head' emerges so does everything else: without it there is nothing else to emerge, despite any sense of emergency. Where the head is irrelevant. Does this make sense?

Rome Warren

Ed: Well, some of it didn't make sense to me, I was concerned about the priority given to the head in the final paragraph which seemed to be putting the cart before the horse and very much a secondary interpretation of what is happening, a third person view. I put my concern to Rome who replied:

I didn't keep a copy of the original but my reference to headlessness is this: it is impossible for the brain to catch anything but its own interpretation of vibrations from the residue of Emergence as it is in abeyance/headless' of all input from the (invisible) Mind-Soul experiences. (These 'occur' out of time therefore cannot be observed by the brain/ego/communicator).

Rome

My point was not that Rome's article was nonsense but that to describe experiencing in terms of what the brain is doing or not doing is getting away from direct experiencing - sensing - and into explanations about it. When she saw the final draft of the above which I had faxed to her she wrote to say she thought she had failed completely to communicate the experiences which gave rise to the words and that everybody would think it nonsense. I replied that my or anybody's inability to understand all or part does not make nonsense of it. There is much of what she says which passes me by but there are also many positive resonances not least her willingness to risk being misunderstood. Her second letter will appear next month.

Ed.

There are no Short-cuts

The question as to the presence and/or influence of ego* in the conscious decision to apply a method or formula (with particular reference to headlessness) for the purpose of awakening to a natural, non-illusory (non-dual) state, has been the heated topic of a recent dialogue/debate. I have argued for the J. Krishnamurti 'choiceless awareness' approach as I believe it is the only authentic means of awakening more permanently to the living truth. The self reveals itself constantly - all we can honestly do is notice and learn implicitly without judgement.

Though I'm not opposed to headlessness or various other proposals, I feel it is essential to realize their limits. In the first instance they are a manipulation of consciousness from within the boundaries of conscious pursuit. The practice is immediately in danger of producing a contrived effect - a product of subtle yet wilful desire. True spontaneity is thus circumscribed.

Such practices, as I perceive them, are effective simply at relaxing consciousness, not awakening it. They may induce a calm state of mind but the monkey remains present and quietly active. In a nutshell, 'choicelessness' includes the internal monkey, headlessness excludes it, favouring external perceptions.

I see all around me, among everyday folk, symptoms of delusion and denial, but none so much as in the 'spiritual' aspirant. It could just be me projecting my own condition on to others but I really don't think I'm all that unclear.

The significance of K's teaching that transcends many other teachings is his uncompromising disclosure of the fundamental flaws of any meditative practice as a means to enlightenment. Life itself is the learning/unlearning process by which we inevitably transform, though not always obviously. K's teaching points away from the mesmerising dependence on mind altering practices and points back to a full participation in everyday life. Life is the real teacher, the only Guru, the means and the end - there are no shortcuts.

Patience is one of the most important things we have to learn, and most people learn it by default - via the consequences of impatience.

There is nothing wrong with practices, but we have to be aware of their function and their role. They have a place, probably an important place, but it is within awareness and not of it. They assist as servants and distract as masters.

Finally, everything is true (as I discovered recently) and everything is OK. Though I often find I'm dwelling in the dark. A good shake-up from time to time reminds me of the light, and how vast and beautiful it really is. As best I can recall - a famous Mark Twain quote: "I have survived a thousand disasters - and some of them even happened...."

** Ego - I define as any activity of consciousness that prevents clarity of what actually 'is' beyond the veil of concepts..*

P.S. In fairness I want to add that I greatly respect Douglas Harding. (Headless father) and his lifetime of work - he is obviously pragmatic, down-to-earth and genuinely kind. I'm actually quite drawn to his simple suggestions for 'seeing'. The only downside is his almost casual dismissal of third person consciousness which, I believe, demands more appropriate acknowledgement. He makes a well balanced point though to Shawn Nevins in Nowletter 61,p6:

"I think the more we focus on the seeing, the more these big metaphysical questions we bellyache about will either be answered non-verbally or cease to be important to us"

Perhaps one day I'll be ready to take his advice - I'll see.....

Terry O'Brien

Reply to 'There are no Short-cuts

I agree with Terry that there are no short-cuts but for a different reason. The destination is right here, now - so both short-cuts and long ways round seem equally unnecessary. All headlessness does is reveal the obvious which has become overlaid with habit. It does this by recovering what for most of us is a 'lost' way of looking and one which immediately reveals the 'right here, nowness' of it all.

As to whether looking in a different way is a method or not is another question but if it is and if it works - so what? Krishnamurti must have got that one wrong. And even Krishnamurti, who Terry claims as the underwriter of his approach, on at least two occasions, asked whether all this plodding observation and analysis was necessary or whether he could by-pass all that.

" I want to find out immediately what is true, and not wait a few seconds, or until the day-after-tomorrow; I want to be there.....etc."

That sounds constructively impatient to me.

How do I know I'm not deluding myself? That is the implied question behind all this. Well, I don't know but it doesn't really matter because it is not to do with knowledge it is about seeing. It opens to a simpler, more fundamental awareness which includes but is free of belief and in which questions like: what am I? what is death? what is truth?, am I deluding myself? are irrelevant. It is more of an alert uncertainty than a method, it is like - 'what is awareness up to at this very moment, Now?'

Alan Mann

Budgie Mind

This is a story about my friend's daughter that you may use in the newsletter.

I visited my friend one afternoon and his 9 year old daughter Paris had a budgerigar sitting on her shoulder. I asked Paris "what is your bird's name?" Paris responded "Smudge" and then she said "do you know my bird doesn't think it's a bird it thinks it is you".

"What do you mean?" I asked

“This bird has never seen itself in the mirror, every time it looks at you it thinks it is you”.

After this, a sequence of light sparked truth - the intelligence of a nine year old. I could see we're all one - no separation.

There's not much else to say - is there?

Maria Dolenc

Maria is trekking in Nepal. Before she left I asked her whether Paris had any knowledge at all of the headless way. She said absolutely not, no previous exposure whatsoever. Ed.

P.S This contribution from Maria reminded me of the cow at Arunachala Ashram that Ramana Maharshi said was enlightened. I wondered whether it was for the same or similar reasons. Would any of you interested or involved in the Ramana Maharshi line like to comment?

PPS To all those who remain convinced that headlessness is for the crazies amongst us, it might be worth spending a bit of time playing around with this simple story and see for yourself what Paris, Maria and probably the Budgie are coming from.

The Book - *On the Taboo Against Knowing Who You Are* by Alan Watts 1966

Gary Hipworth drew my attention to this book which I'd never read but which I found very compatible with my perspective on these matters and relevant to much of what has appeared in the Nowletter over the past few years. I pulled out the bits I found particularly interesting and added comments as I saw fit.

The taboo is our tacit conspiracy to ignore who or what we really are. Bringing this ignorance into the light of awareness is, of course, what headlessness is all about and much of what Watts says echoes Douglas Harding, Traherne and many of the contributors to this publication.

Irrevocable commitment to any religion is not only intellectual suicide; it is positive unfaith because it closes the mind to any new vision of the world. Faith is, above all, an act of open-ness - an act of trust in the unknown. (p10) We do not need a new religion or a new bible. We need a new experience - a new feeling of what it is to be "I".

I thought that an interesting observation in view of the almost anything goes approach of both Dialogue and the Nowletter.

Watts makes the familiar claim that you don't die because you were never born and you've simply forgotten who you are. This happened because friends, family and society have conspired to confirm our illusion of separateness, to help us become “areal person” which by Watt's definition means a genuine fake. He explains the source of the word person, from the Latin *persona*, which was originally the megaphone mouthed mask used by actors in open air theatres of ancient Greece and Rome, the mask through (*per*) which the sound (*sonus*) came. p36. That was a new one on me and I find it helpful.

As opposed to the two most usual responses to realisation of the nature of self, the withdrawal of the hermit or involvement based on future reward, both ego driven responses, he suggests:

...a third response is possible. Not withdrawal, not stewardship on the hypothesis of a future reward, but the fullest collaboration with the world as a harmonious system of contained conflicts - based on the realization that the only real "I" is the whole endless process. p78

I read this as both a withdrawal and an engagement. A withdrawal not from the world but from illusion thus enabling full engagement in the active present instead of basing action on a conceptual framework involving the idea of self as an entity engaged in achieving future goals.

On the question of doing good deeds and helping the disadvantaged to acquire the advantages we enjoy:

For, as things stand, we have nothing to give. If our own riches and way of life are not enjoyed here, they will not be enjoyed anywhere else. No work of love will flourish out of guilt, fear or hollowness of heart, just as no valid plans for the future can be made for those who have no capacity for living now. P103

What is the practical application of the understanding of non separateness? The absolutely vital thing is to consolidate your understanding, to become capable of enjoyment, of living in the present, and of the discipline that this involves. Without this you have nothing to give, to the cause of peace, racial integration, etc.....p106

There are references to two of my 'guides', Douglas Harding on page 91 and David Bohm page 98. Also a wonderful advertisement for the Newsletter from Erwin Schrodinger on page 99:

For eternally and always there is only now, one and the same now; the present is the only thing that has no end.

On the realisation and its consequences Watts goes on to say:

The more you plumb the question "who or what am I" - the more unavoidable is the realization that you are nothing at all apart from everything else. p110

.....when you know for sure that separate ego is a fiction, you actually feel yourself as the whole process and pattern of life. p111

.....when the line between myself and what happens to me is dissolved and there is no stronghold left for an ego even as a passive witness. I find myself not in a world but as a world which is neither compulsive nor capricious. What happens is neither automatic nor arbitrary: it just happens, and all happenings are mutually interdependent in a way that seems unbelievably harmonious. Every this goes with every that. Without others there is no self, and without somewhere else there is no here, so that - in this sense - self is other and here is there. P114

As a result of recent dialogue meetings I have become more convinced than ever that the major blockage is the failure to make a clear distinction between what is seen/apprehended and what is known. Until the distinction is clear I will forever try to reduce insight to knowledge and to utilise the memorised insight from the knowledge platform. Watts has quite a lot to say about this and here are a couple of quotes:

As I said at the beginning, it is just unbelievably odd that anything is happening at all yet how am I to express this feeling in the form of a sensible question which could have a satisfactory answer? The point is perhaps, that I am not looking for a verbal answer, just as when I ask for a kiss, I do not want a piece of paper with 'A kiss' written on it. It is rather that metaphysical wonder for an experience, a vision, revelation which will explain, without words, why there is the universe, and what it is - much as the act of loving explains why we are male and female.

*It could be said, then, that the best answer to "What is everything?" is "Look and see!" But the question almost always implies a search for something **basic** to everything, for an underlying unity which our ordinary thinking and feeling do not grasp. Thought and sensation are analytical and selective, and thus present the world as no more than a multiplicity of thing and events. Man has, however, a "metaphysical instinct" which apparent multiplicity does not satisfy. P130*

There is also an oblique reference or two to another current item of interest - what is meant by 'The Dark', here he quotes Idris Parry:

What guarantee is there that the five senses, taken together, do cover the whole of possible experience? They cover simply our actual experience, our human knowledge of facts or events. There are gaps between the fingers; there are gaps between the senses. In these gaps is the darkness which hides the connection between things.... This darkness is the source of our vague fears and anxieties, but also the home of the gods. They alone see the connections, the total relevance of everything that happens; that which now comes to us in bits and pieces, the "accidents" which exist only in our heads, in our limited perceptions.

Idris Parry, "Kafka, Rilke, and Rumpelstiltskin"

Man is therefore intuitively certain that the entire multitude of things and events is "on" or "in" something as reflections are on a mirror, sounds on a diaphragm, lights and colors in a diamond, or the words and music of a song in the singer. This is perhaps because man is himself a unified organism, and that if things and events are "on" anything at all, they are on his nervous system.

It is the intuitive approach that interests me and I don't think it is clear just how the intuition can be exercised without contamination by knowledge. I can't accept that it is purely a matter of Grace. I feel (intuitively) that it more a question of right orientation.

As it is, we are merely bolting our lives gulping down undigested experiences as fast as we can stuff them in-because awareness of our own existence is so superficial and so narrow that nothing seems to us more boring than simple being.....And, when you consider that this incalculably subtle organism is inseparable from the still more marvellous patterns of its environment-from the minutest electrical designs to the whole company of the galaxies - how is it conceivable that this incarnation of all eternity can be bored with being?

Finally his thoughts on death were interesting and roughly reflect my understanding except for:

I am not saying there is no personal continuity beyond death - only that believing in it keeps us in bondage. p36.

I thought that was having two bob each way until he explains what he means by personal continuity, see below.

I was going to write a response to comments in recent issues about the post death situation because I cannot reconcile the realisation of what I am with a wish for or expectation of personal survival - except in the way Watts describes below, so he did the job for me:

The major trick in this deception is, of course, death. Consider death as the permanent end of consciousness, the point at which you and your knowledge of the universe simply cease, and where you become as if you had never existed at all. Consider it also on a much vaster scale - the death of the universe at the time when all energy runs out, when, according to some cosmologists, the explosion which flung the galaxies into space fades out like a skyrocket. It will be as if it had never happened, which is, of course, the way things were before it did happen. Likewise, when you are dead, you will be as you were before you were conceived. So - there has been a flash, a flash of consciousness or a flash of galaxies. It happened. Even if there is no one left to remember.

But if, when it has happened and vanished, things are all as they were before it began (including the possibility that there -were no things), it can happen again. Why not? On the other hand, I might suppose that after it has happened things aren' t the same as they were before. Energy was present before the explosion, but after the explosion died out, no energy was left For ever and ever energy was latent Then it blew up, and that was that. It is, perhaps, possible to imagine that what had always existed got tired of itself, blew up, and stopped. But this is a greater strain on my imagination than the idea that these flashes are periodic and rhythmic. They may go on and on, or round and round: it doesn' t make much difference. Furthermore; if latent energy had always existed before the explosion, I find it difficult to think of a single, particular time coming when it had to stop. Can anything be half eternal? That is, can a process which had no beginning come to an end?

I presume, then, that with my own death I shall forget who I was, just as my conscious attention is unable to recall, if it ever knew, how to form the cells of the brain and the pattern of the veins. Conscious memory plays little part in our biological existence. Thus as my sensation of "I-ness," of being alive, once came into being without conscious memory or intent, so it will arise again and again as the "central" Self - the IT- appears as the self/other situation in its myriad pulsating forms - always the same and always new, a here in the midst of a there, a now in the midst of then, and a one in the midst of many. And if I forget how many times I have been here, and in how many shapes, this forgetting is the necessary interval of darkness between every pulsation of light. I return in every baby born.

I am intrigued by this book. I told Gary I would read the Adyar library copy and apply my usual technique of listing all the things I don't agree with or don't understand and then compare notes with him about the listed items. As it turned out I couldn't find much to complain about. Most of the areas covered reflect my understanding pretty accurately. An unexpected benefit was the underlining of recent major themes: what is the seeing that needs no knowing? what is the 'dark'? why the endless overlooking of the obvious?

On the Taboo Against Knowing Who You Are by Alan Watts - Vintage Books 1966 - Available from Amazon at \$US8 plus hefty postage fee. I haven't found copies in Sydney bookstores but Adyar Bookshop will get it in for about \$A20 which is my recommendation..

In response to a preview of these notes Gary wrote:

Finally, re Alan Watts book - your critique of his book is OK by me and please put to the NOW readers. I have not prepared anything. (*I had thought he might be making up some notes for us*)

But I would say one thing about the book, and your comments, and you may quote me in the newsletter, if you like. It concerns the subject of death - I don't see that any thought/ knowledge/ imagination/ intellectual process can say anything about what happens after "I" have died as an organism. Any attempt to soften the blow, or talk of alternating flashes of light and dark seems to me to still have an element of hope that there might be something **for me, in some shape or form** after I am gone.

Why do we need to know? The fact is we cannot know anything about the afterlife following death of the physical organism. The more fascinating question for me is...what happens NOW, whilst still alive as an organism, when the false psychological centre "dies"? This is something that we can discover for ourselves...and this discovery changes the quality of our lives, **today**, in a way that cannot be described. Then the concept "death" ceases to have any significance. No more questions about death. Because we are living with the reality of living and dying every moment.

Gary Hipworth

Saint Warighte

I have been doing some research into the origins of my name. It appears to be a corruption of the name of Warighte.

Saint Warighte lived in the tenth century in Ireland. He was an earnest but eccentric seeker after truth.

He used to travel to all the great monasteries and engage in discussion, debate and confrontation with the eminent theologians of his day. He was famous for one, particularly baffling, ploy. He used to place on the top of his shaven head a leather sphere, and cause it to rotate at great speed.

Then he would demand of the assembled monks;

Weare be lefte?
And weare be right?
To Him whose Sichte
Is not confined
To the Pointe of View
Of Separate Minde?

It seems that on one occasion a monk, an Englishman, who was watching, realised that Warighte was pointing towards the Ineffable and felt so threatened that he sprang forward and, with his forehead, knocked the leather sphere from Warighte's head, shouting as he did, "I refute Warwick thus!"

This moment marked the birth of the corrupted name, Warwick, and also the birth of a particularly aggressive and shallow strain of English philosophy, and as well as that, the birth of football.
Cheers,

Warwick Wakefield

Transformation Soup

This nourishing concoction was pinched from Consuming passions, series 5 page 9. *Serves 8*

METHOD

Wash lentils in several changes of water. Drain.

Saute onion gently in the oils until soft. Add ginger, coriander, turmeric, garam masala and chilli sauce and cook for 2 minutes longer. Add lentils and cook for 2 minutes. Stir in stock, cover and simmer for 50 minutes. Serve garnished with coriander leaves.

INGREDIENTS

375g red lentils

1 large onion, finely chopped

2 Tbsp peanut oil

1 tsp sesame oil

1 tsp minced ginger

2 tsp ground coriander

2 tsp turmeric

3 tsp garam masala

1 Tbsp Thai-style sweet chilli sauce

1.5 litres chicken or vegetable stock

Chopped coriander leaves

Published at the request of several friends at the April, Greville Street meeting who claim that the Nowletter is hopelessly bogged down in head and heart issues and needs to get its stomach back into focus. There has been no food news since Enid's enlightenment brew.

Group Meetings

Sydney

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.

Nowra

Dialogue Group meets every first Saturday of the month from 4-6pm

The Tea Club, Berry Street, Nowra - Opposite Roxy Cinema

Call Riche 4421 5947