

Meetings (10.30am - 3rd Sunday)
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Issue 75 – October 2001

Staying Alive is the Miracle	<i>Gary Hipworth</i>	2
Dream Lucidity and Near-Death Experience	<i>John Wren-Lewis</i>	5
New memoirs about Krishnamurti	<i>Kriben Pillay</i>	7
Confrontation - The Suicidal Lie	<i>Douglas Harding</i>	8
Aberrant Ablutions Assumptions	<i>Vaughan Evans Idries Shah</i>	9
Meetings		10

Editor's note

I got the dates for the Lookforyourself workshops badly wrong in the last issue. Richard Lang will be here at the end of February 2001 and not the end of March as I reported. The Theosophical Society has programmed a talk by Richard at Kent St., Sydney on Wednesday evening 27th February and there will be an all-day workshop on Saturday 2nd March at a venue yet to be determined.

Krishnamurti Gathering

The next Krishnamurti Gathering will be held at the 'Kuranda' Theosophical Education and Retreat centre at Springbrook in Queensland over the weekend of 27/28 October 2001. Participants may arrive Friday evening (26th) in time for a light meal if more convenient for them, otherwise Saturday 9am in time for registration.

Cost: per person for the weekend, Friday evening to Sunday 5pm is \$125 flat rate, regardless of arrival time. Day visitors \$30 per day. Please send full payment on booking and no later than October 18 to:

The Treasurer, Krishnamurti Australia, PO Box 458, Burleigh Heads, Queensland
 4220.

Enquiries: Freecall 1800 633 727

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 thoughts, experiences, discoveries and any responses to what you read here.

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Staying Alive is the Miracle

by Gary Hipworth

When we get right to the point of all this talk about enlightenment and dialogue and what Krishnamurti said, or Maharshi, or Alan Watts or Jesus or anyone remotely interested in discovering truth, beauty, intelligence or compassion, what is the meaning of it all?

This was brought home to me in the most frightening personal way on the 11th September when the terrorist attack occurred in New York. You see my partner Jo on that very day arrived home from her trip to Canada and New York on a United Airlines flight via New York. Only two weeks earlier, Jo stood on the top of the World Trade Centre, which as we know is no more, and thousands of people have perished in another senseless act of violence. Only good luck and timing saved Jo from death.

Coincidentally, whilst Jo was away, I had been pondering the apparent discrepancies in the teachings and writings of various so-called enlightened people. I was also reflecting on my own change of consciousness experience that commenced over five years ago. What was troubling me was the question I posed in the first sentence of this article. I feel a million times better about life and the world, but is that it? Do I simply bliss out for the rest of my life, with no thought for the morrow? Can I understand what did happen to my brain and is it a repeatable situation for others? Is there such a thing as evolution and if so, does it have a purpose? Do I have a connection with any of this? I needed some insights because there seemed to be a piece of the puzzle still missing. Here is what some of the gurus have to say:

- Matter is not important.
- Matter or things are everything.
- Consciousness is the only thing. The world is an illusion.
- There is no 'Way' to the truth.
- There is no psychological evolution.
- There is neither creation nor destruction.
- There is no self.
- The real does not die, the unreal never lived.
- The body will survive as long as it is needed. It is not important that it should live long.
- Thought is the enemy (of the body).
- There is no good and no evil.

I let all this percolate for weeks and then the insights started flowing. I will simply list them in no particular order of importance:

Insights on what it all means (to me of course)

1. *The highest value is life itself.* Not just my life, or your life, but the whole flow of life in all its forms on Earth and elsewhere in the universe. The miracle is now, at this moment when I reflect on this simple but astonishing fact.
2. *For life to keep going in a fast-changing environment, it must get more and more intelligent.* This means it must sometimes adapt or change its internal structure just to stay around. Life is playing a nightmare game where the rules of the game keep changing because everything is truly connected with everything else and everything therefore influences everything else, both living and non-living processes. If a species is too successful (humans) this very success changes the nature of the game!
3. Those gurus or authorities that claim that consciousness is the only reality and 'things' are an illusion are therefore anti-life and are threatening the continuation of life on this planet. This also applies to dogma of any kind, whether

religious or ideological. *Matter, intelligence, consciousness, energy cannot be pulled apart because at a higher order of reality they are one continuous flow.*

4. *Enlightenment simply means being your own light* in understanding life in yourself and continuing the struggle to keep **the whole** flow of life going. In the context of the current world situation, it would be absurd and dangerous to accept any one person's views on this matter or follow anyone else. Closed cults and groups are very dangerous for the same reason. At a higher level of mutual understanding and influence, self-reliant and interdependent people (another paradox) become united in moving towards a common goal – is this One World, One Species? It is the quality of our individual relationships that will determine what happens to our planet and our species in the near future, not just the quality of our leaders.
5. *Living things are self-organizing and self-maintaining.* They create order out of chaos. This is a continual, dynamic process. Moments of bliss (or peak experiences) occur for an individual organism when 'everything is in order' ie food and other basic needs are satisfied, *for the moment*. Therefore bliss is a result of order being maintained. If there is disorder in a living organism, it will result in suffering until the problem is resolved. The human body/ mind split has created disorder, (creating a symbolic existence which has lost touch with reality) and this split is having its effect in the environment and in our relationships.
6. *Evolution on Earth does not have a purpose as such, other than to keep going, moment-to-moment.* As conditions on Earth change rapidly or gradually over long periods, life has developed a pattern of increasing complexity. In humans we evolved a new brain that invented language and a symbolic, conceptual reality. Why did this new brain evolve? At first, it was for survival, as language gave us a competitive edge, but then a weird thing happened. This symbolic brain imagined an ego or self into existence. We are the only animals that have self-consciousness ie we are aware that we exist. Exactly how this process works in the brain is still a mystery, but it is indeed an illusion. How do I know? One morning thinking stopped, and my sense of self also stopped at the same time. What is it that remained? The body's natural functioning, based on the five senses, without recognition or cognitive interpretation, although thought was still trying to control/ interpret what was happening, and is still is trying to get control of something it can't understand.
7. *I now understand why my dog has moments of bliss*, just like me – he has no fear of death and this is a natural state for all living creatures, when basic survival needs have been met, for the moment! (except us poor human beings, who live mainly in a world of ideas, and chase after happiness all their lives). How do I know my dog is in bliss? I observe him when he lies on his back and kicks his legs in all directions at once or when he takes off around the garden and runs in circles. This also makes me see why killing any living creature, when one has a choice, is evil.
8. *My consciousness changed to a natural consciousness because I began living from day to day on a survival basis, and I stopped putting energy into maintaining false values* (improving self, (what self?) ambition, pride, seeking permanent anything). Can anyone have this experience? It all depends on one's motive. I had no choice in the matter because I saw the falseness of believing in a permanent self and the trouble that this ego-state was causing for the survival of myself and all life on Earth. This insight was sudden and total. This crisis of consciousness found its own solution –“I” (psychologically speaking) had nothing to do with it. If there is any self-centred motive, there really is no crisis, only a strengthening of the same ego process.
9. *Human beings do not have a choice about whether there will be a new consciousness.* It is out of our own hands because we won't survive unless there is a mutation and we cannot use will power to do it. The current planetary crisis will resolve itself, one way or another. So we are not in charge of our own evolution although we are active participants in the flow of life. We either harmonize with the whole of life or we self-destruct. Is there really any choice?
10. *Thought is a very important tool for creative living, but not for psychological identification, because it then creates disorder in the organism.* Life, in humans cannot become less complex and go back to the state of so-called innocence or pre-thought. However, thought must be integrated with the organism's number one value – the continuation of life. In the last few hundred years this game on earth has got a lot more complicated due to population growth, (1800 AD world population was 1,000 million, year 2000 it was 6,000 million and growing exponentially). We also have invented the nuclear bomb and our innate tendency towards using violence to achieve our goals means that we are **all** living at a time when we could all be annihilated. It is no longer simply about the individual or their tribe/ nation trying to survive. Humans have made it into a game where we must find a way to cooperate with all of life and all people on Earth. The reality is there is only **One Earth and One Human Species**, and so there are natural limits on us all. It was recently reported from the international space station that the view of Earth is becoming increasingly hazy due to dust from our destructive ways. These are facts, not religious beliefs or opinions! This daunting challenge requires a mutation of consciousness **in** you and me, not simply a new idea about sustainable development. (the latter being only a change **of** consciousness)

If human self-consciousness is an illusion (or an imagined, memory-based reality), and natural consciousness (or now consciousness) is of the five senses before recognition, then there is a predictable experiment that anyone can do. I would love you to try this and let me know what you discover:

(Preferably this experiment is best done alone and in a natural setting eg in the bush and off the beaten track)

Step 1. Think about an event in your life that was very emotional and traumatic. Re-live the experience in your mind.

Step 2. Now switch your full attention to your immediate surroundings. Be aware that you are in a potentially life-threatening and dangerous environment. There may be snakes, or hidden gullies to fall down, or you might just sprain an ankle and not be able to get back to civilization. Using all your senses, start walking through the bush. Your **only** goal is to stay alive. Keep scanning the whole of your environment.

That's it. When I do this experiment, there is a noticeable change in my consciousness ie between step 1 and step 2 states.

Staying alive, for the individual, must inevitably be a game that comes to an end. But we know that the flow of life-energy continues in our children and their children. **Is the game of life worth living for its own sake?** I don't have to think about it. But the reality is that the game is getting a lot more challenging for all of us. Will we get more intelligent or fail the test? The jury is out, but life enjoys struggling against all odds and so far, it has been incredibly successful. Don't underestimate its ability to transcend itself, so that it can simply keep the flow going. Every day there are more people who are at least beginning to understand the problem, if not able to see there is nothing that can be done from the 'normal' human perspective. This is the beginning of a new consciousness and it is a collective process of mutual influence because we are all part of the one miraculous web of life, **whether we like it or not**. We still might be stupid enough to blow it all away – that's the scary part. That's why it is up to each person to go seriously into the world problem, which is really the individual relationship problem. It is much later than we think.

The real terror is the normal human consciousness, not its consequences however horrific, e.g., the bombing of the world trade centre.

As of this moment I am creating a network of interested people with the name "OWN" – stands for "One World Network". Instead of a vision, it has a FACTVISION – ie a combined fact and a vision (fact means a thing that has known to have occurred, to exist, or to be true and vision means the act or faculty of seeing or a thing or idea perceived vividly in the imagination). When you combine these two 'ideas' you get something very powerful – a **self-evident seeing of the whole** in a sudden flash.

Humanity needs a common FACTVISION that powerfully unites/ organizes THE WHOLE WORLD in a common cause or purpose as of this moment!, but still leaves the individual/ group/ nation free to organize their own unique lives. What is this common FACTVISION? One world government? Sounds like tyranny. Human rights? Sounds like more Utopia. Survival of the human species? Sounds too species-centric. How about a change of consciousness from the egocentric one that is causing all the damage to ...? An unknown consciousness that is in harmony with the new world situation. The paradox is that as soon as we become aware of the problem of ordinary consciousness in me and in you and share this concern with each other, we have already created a new consciousness – more complex, more open, more vulnerable and more creative. If we try and create an idea of what this new consciousness will be like, we are projecting the old mind. Our motive must be for the good of the whole, and not seeking a personal benefit. Then we can truly be objective about understanding the disorderly functioning of the human mind in the context of its environment and our relationships.

We also need some values for the journey (values – one's judgement of what is valuable or important in life). It seems that we only need one self-evident value – the subject of this article – the intrinsic value of life itself. Killing is evil – anytime, anywhere. Showing respect for the other person is essentially showing respect for life. This is why the terrorist action in New York is evil and why America's response will also be evil, if one life is lost in the process.

Welcome home Jo. We are all incredibly relieved to see you come back home safely.

Gary Hipworth

Dream Lucidity and Near-Death Experience—How a trip to the “Other Side” can affect subsequent dream life.

by John Wren-Lewis

(The following is an updated version of a paper which JOHN WREN-LEWIS wrote for Lucidity Letter an the American journal devoted to the study of the phenomenon called “lucid” dreaming, wherein the dreamer actually knows, in the dream itself, that it is a dream.)

My experience during a brush with death in 1983 lacked almost all the dramatic features emphasized in the now voluminous literature on the subject in both the mass media and in scientific journals. I had no "out-of-body" vision of myself in the hospital bed, no review of my life, no experience of hurtling through a tunnel towards a heavenly landscape and no encounter with supernatural figures urging me to return to bodily existence. I simply dissolved into an apparently spaceless and timeless void which was total "no-thing-ness" yet at the same time the most intense, blissful aliveness I have ever known.

The after-effects of the experience, however, were dramatic indeed, and I have found no account of anything comparable in the NDE literature. I have been left with a change of consciousness so palpable that in the early days I kept putting my hand up to the back of my head, feeling for all the world as if the doctors had removed the top of my skull and exposed my brain to the infinite darkness of space. In fact the Living Void, which I prefer to call Eternity or Deep Heaven, is still with me as a kind of background to my consciousness. The effect is that I experience everything, including this seventysomething-year-old body-mind, as a continuous outpouring of Being, wherein every part is simultaneously the whole, manifesting afresh moment by moment from that infinite Dark. As "John" I seem to have no separate existence, but am simply the Void knowing itself in manifestation, and in that process of continuous creation everything seems to celebrate coming into being with a shout of joy—"Behold, it is very good!" Yet the experience is in no sense a high, for its feeling-tone is one of gentle equanimity. My impression is rather that I am now knowing the true ordinariness of everything for the first time, and that what I used to call normal consciousness was in fact clouded.

I still slip back into that old clouded state frequently, but this is not a process of "coming down." What happens is something I would have found unbelievable had I heard of it second-hand—namely, I again and again simply forget about the pearl of great price. I drift off into all kinds of preoccupations, mostly trivial, and become my old self, cut off from the Void-Background. Then, after a while, there begins to dawn on me a sense of something missing, at which point I recall the Void and usually click back into the new consciousness almost immediately, with no effort at all.

I think this is what is meant by the mystical notion that so-called normal human life is really a state of chronic forgetfulness of "who we really are," and I suppose my NDE must somehow have shocked me into recognizing my identity with Eternity, with the result that my forgetfulness is now spasmodic rather than chronic. Needless to say, I was bowled over by all this at first, and spent many weeks coming to terms with it, during which I found that the new consciousness did not seem to demand any drastic changes of life-style. In keeping with its sense of utter ordinariness, I remained recognizably John, and neither my tendency to drift out of the new consciousness nor my ability to click back into it seemed affected in any way by variations in diet, environment, or activities such as meditation.

One change that did impress me, however, was that to begin with my sleep seemed to become quite dreamless, where hitherto I had always been a big dreamer. In fact I seemed no longer to experience sleep as unconsciousness, but rather as withdrawal into something like the pure void-state of the original NDE. Then, after about two weeks, I woke one morning with a dream, and was very disappointed to find it a rather "boring" scenario totally lacking in mystical consciousness. My disappointment grew as this experience was repeated several times over the following weeks, and I wondered if it meant my new consciousness was somehow superficial, doomed to fade before long. In fact, however, the consciousness remained undiminished in waking hours and at sleep onset; with a scientist's hankering after quantification, I estimated that I stayed in it between 30% and 50% of my waking time.

The explanation of its absence from dreams became apparent as soon as I put aside disappointment and resumed regular dream-work, using the approach developed by my partner, Dr. Ann Faraday in her books *Dream Power* and *The Dream Game*. I found that my dreams now, just as in my pre-NDE life, were working over, in their own distinctive dramatic-symbolic mode, various specific unresolved concerns of the day—and I immediately recognized these as the very preoccupations that had obscured mystical consciousness during my "drifts into forgetfulness." In fact my disappointment came from not taking our own dream theory seriously enough.

In the Faraday view, most dreams—even happy, creative, numinous, archetypal and transpersonal ones—derive from waking concerns requiring further attention, mainly thoughts, feelings or subliminal vibes passed over during the day because we were either too busy or unwilling to examine them. The essence of my mystical consciousness, on the other hand, is that each moment is enjoyed with full feeling-attention—not because I stop thinking or imagining, but because I am coming from a state of complete satisfaction with whatever is in the moment, irrespective of what has to be completed along the line of time. The clouds descend when consciousness gets caught up in some concern, high or low, and forgets

its identity with the Void-Ground—and normal dreaming, in which the self is completely involved in whatever dream-drama is going on, is an exact reflection of this state of preoccupied forgetfulness.

Realizing this, I understood why many mystics have referred to unenlightened human life as a kind of waking dream. I also recalled the claim often made by J. Krishnamurti that he had "no need to dream" because he completed each waking moment in fully satisfied feeling-attention. He awakened each morning, he said, to a world completely new and fresh, having spent the night in a state beyond both dream and dreamlessness—perhaps the same state which Tibetan yoga describes as transcending the state between sleep and waking. Could this have been what I experienced in the first two weeks after the NDE?

I remained puzzled, however, about where lucid dreams would fit into this picture, and tried several experiments to induce them by pre-sleep suggestion, without success. And then, at Easter 1984, I got my answer, and also my first dream that did include mystical consciousness, through an entirely unforeseen circumstance.

The occasion was a dinner party in Sydney at which my host continued unobtrusively to fill my glass with superb Australian wine to the point where I had drunk more than is my custom. All my Puritan Christian conditioning, reinforced by my studies in Eastern mysticism since the NDE, closed in on me with the fear that I might have sabotaged my mystical consciousness. In actual fact I could not detect any clouding at all—the party, and the streets on the way home after, were full of the usual blissful "Isness." But my worrying Topdog voices wouldn't be shaken off, and I went to bed half convinced that I would wake next day to find I had betrayed my gift of grace, dissolved the pearl of great price in a mess of alcohol. Instead, I had the most remarkable dream of my life. Since it occupies seven pages of my dream diary, I can only give a bare summary here.

It began as an ordinary dream. I was wandering around Sydney and gradually becoming aware that most people couldn't see me because I was dead. Of the few who could, one was Ann, and another the then real-life President of the Australian Institute for Psychical Research, Eric Wedell. He seemed to have a special responsibility for instructing me in how to handle this strange post-mortem existence, and when he mentioned wine I suddenly became lucid. I knew this was a dream, in which my ghostly invisibility symbolized my post-NDE state and the dream-characters who could see me were the people who in waking life recognized that I was living in heaven here on earth, dead to "this world." I also knew I was creating this dream to explore my concern about drink and mystical consciousness, and I became aware of lying in bed in our apartment overlooking Sydney Harbor Bridge with my mouth dry from mild alcoholic dehydration.

Still in the dream, I recalled the discussion in *Lucidity Letter* following Charles Tart's proposal to restrict the term "lucid" to dreams in which there is full rational consciousness, including awareness of lying in a particular bed asleep. I thought to myself, 'Well, here's one for you Charlie!', and continued with the dream, maintaining simultaneous consciousness of lying in bed in one room while talking to Eric in a quite different dream-room. I asked him outright what were the heavenly rules about drinking, to which he replied that "here" (meaning in Heaven) drink just wasn't available for people likely to abuse it—and wouldn't I like to try this new vintage? With a flash I saw that the real threat to my mystical consciousness lay not in drink itself but in getting caught up into an internal dialogue about drink, and to celebrate this "breakthrough" in dream-terms, I walked straight through the wall of the dream-room.

As I emerged into the street by the harbor my dream was flooded with mystical consciousness, not as something new, but as a simple recognition of what had actually been there all along, the exact same sense I have when I click back into the conscious-ness in waking life. I flew over the water, borne by a wind I knew to be the breath of God on creation's first morning, and fainted at the beauty of it all—to wake in bed, my eyes brimming with tears of gratitude.

The gratitude has returned many times since, for I have used the insight again and again in waking life to break out of internal Topdog/Underdog dialogues (of many different kinds) and click back into mystical consciousness far sooner than I would otherwise have done. Largely thanks to this particular piece of dream-work, I am now enjoying the mystical state for well over half of most days, sometimes much more, and this has been accompanied by some quite astonishing effects—for example, an ability to take even quite unpleasant experiences like pain into the consciousness and find them, too, "very good".

For the record, I have not noticed any decrease in my dreaming, but this is for me no surprise. Dreams deal with specific unresolved concerns, any one of which can sometimes be worked over by several dreams the same night, so even a small amount of time caught up in preoccupation during the day could still generate as much "need to dream" as a whole day of clouding. The "Krishnamurti phenomenon," if it occurs, would represent a quantum jump to complete dreamlessness when daily drifting into preoccupation is reduced to zero, and I am a long way from that yet.

Meantime, my main concern here is to report what I have learned from all this about lucid dreaming, and once again I must necessarily resort to summary. My dream described above completely confirms Ann Faraday's view that the contents of lucid dreams, including breakthroughs, flying and even the act of "awakening" to lucidity, can be interpreted in the same way as the contents of non-lucid dreams. Ann links varying degrees of self-reflection or lucidity in dreaming to

occasions of comparable "awakening" during the day, when we catch ourselves out (albeit only partially or fleetingly) getting lost in some internal drama of our own making. In my case, the fleeting moment of waking lucidity must have occurred on the drive home from the party, when I looked around the Sydney streets and found them still full of blissful "Isness," despite my inner Topdog trying to persuade me otherwise.

The dream very clearly portrayed mystical consciousness as beyond the "awakening" to lucidity. Following the logic of a Faraday interpretation, I see this as a reflection of the fact that mystical consciousness includes but goes beyond psychological "awakening" to one's internal dramas. This jibes with Ken Wilber's repeated insistence that psychotherapy and human potential work can never themselves bring fulfillment or liberation, which is transpersonal, though they may perhaps facilitate it. In Wilber's paradigm, mystical consciousness is presented as a separate stage of development, requiring yogic or Zen techniques, after psychological self-awareness has been attained. In my case, having been catapulted into mystical consciousness by the shock of the NDE, I now find myself having to use the self-therapy of dream-work to claim fully what I already have much of the time.

Because my NDE has given me this foothold beyond psychological self-awareness, I would expect, on Faraday principles, to have fewer spontaneous lucid dreams than I did before, since any time I catch myself out in an internal drama during the day I normally click straight back into mystical consciousness with no opportunity for the self-awareness to become an unfinished concern. I think lucid dreams are likely to arise for me now only in rather special circumstances like the Easter party, and so far I have had no further instances. For anyone without a mystical foothold beyond psychological self-awareness, on the other hand, I would expect the practice of regular dream-work of other human potential disciplines to be accompanied by an increase in all the stages of lucidity in dreams, just as Ann Faraday reports in her books.

I suspect that my Archimedean foothold beyond self-awareness was also in some way responsible for the fact that my Easter 1984 dream gave me full "Tart-style" lucidity for the first time in my life, though the precise logic of this is not yet clear to me. I think Charles Tart is wise to emphasize that there could be something like a difference of kind, rather than merely of degree, between knowing clearly in a dream that one is its author and actually being aware of sleeping in bed and of dreaming simultaneously. While the former would seem, on Ann Faraday's principle, to reflect some unacknowledged moment of self-awareness during the day, Tart's lucidity seems to imply a state of consciousness transcending the distinction between sleep and waking, as envisaged in Tibetan dream yoga. I should therefore be extremely interested to know if Tart or anyone else who has experienced what he wants to call lucidity in dreams has ever done it spontaneously, or whether it is the result of some special exercise, as would be expected on Wilber's paradigm.

In the light of all the above I would expect no simple correlation between NDEs and the incidence of lucid dreaming. There might even be a negative correlation if NDEs regularly produced mystical consciousness with full feeling-attention and complete satisfaction in each waking moment. Most NDEs, however, seem only to produce conversion-experiences, which, if they involve an impulse towards greater self-awareness, might bring an increase in lucid dreaming according to Ann Faraday's paradigm.

John Wren-Lewis

New Memoirs about Krishnamurti

A review by Kriben Pillay

THE TRANSPARENT MIND A *Journey with Krishnamurti* by Ingram Smith (Softcover/200 pp., Ojai CA: Edwin House Publishing Inc, 1999 \$A39.85 ex stock Adyar Bookshop) A VISION OF THE SACRED *My Personal Journey with Krishnamurti* by Sunanda Patwardhan (Softcover/120 pp., Ojai CA: Edwin House Publishing, 1999, \$A38.95 by order from USA)

Edwin House Publishing is performing a valuable service to the field of Krishnamurti studies by bringing out this series of memoirs. Krishnamurti was an extraordinary spiritual teacher and mystic, but the impersonal nature of his teachings does not leave much room for intimate close-ups. These two books reveal other, equally interesting facets of Krishnamurti, by those who knew him over many years.

The Transparent Mind is a new edition of *Truth is a Pathless Land*, now supplemented with an account of the perceptions that occurred to the author in the fourteen years since Krishnamurti's death in 1986. The book's journal-like style is adequately suited for the author's explorations into his own being in his experimentation with Krishnamurti's teachings. And this is its value. Too often a disciple can foist all kinds of projections onto a teacher (very often rosy-hued) but this account is about what the teachings mean for the life lived of an individual who has seriously dedicated himself to the challenge of inner transformation implicit in Krishnamurti's teachings. I found this comment most telling about this author's own deepening insight:

Perhaps for me the clearest perception of self-reception came suddenly. There it was as though a ball had fallen into my hand--the Separation was gone. He is my enemy out there. But no! I am the enemy. In me is the feeling, the experiencing.

In this my body and mind is the aggression felt. When I know he is the belligerent one the experiencer is me. The enemy is in my mind (p. 165).

If the nondual perception is about seeing that there is, finally, no other, then Smith has hit the nail on the head.

The late Sunanda Patwardhan's account of her association with Krishnamurti traverses more than fifty years. Pithy chapters evoke her journey of living the inward life and playing a central part in the organisation of Krishnamurti's activities in India: very often grappling with Krishnamurti's insistence that there should be no contradiction between the inner and the outer.

Patwardhan's story is poignant. We are made aware through honest introspection that meeting the demands of living a totally revolutionary life was at times a despairing task for the author. And perhaps we truly see something of Krishnamurti's own sense of things in this following account:

I remember again an occasion when almost in despair I asked Krishnamurti why he could not transform me. He said, *I can't. You have to do it yourself. Learn from everything in life*". At another time he had said, *Don't ask to be transformed K has come not to transform but to awaken p.116*)

There is a moving candour when Patwardhan says, despite her own deepening spiritual 'experience', that this is, however, not the total transformation that Krishnaji talks about (p. 116). The starkness of this observation forces the reader to find out for herself what this might mean. But rather than offering this on a plate of despairing resignation, Patwardhan throughout the book counterpoints her own spiritual struggles with the strong sense that in the shadow of the sacred that Krishnamurti cast, every last struggle was not a waste.

Of course, both books include many vignettes of Krishnamurti in many different kinds of context, but these can only, throw up more questions than answers about Krishnamurti the man and teacher. No book can provide definitive answers about such an unusual figure and, thankfully, neither of these books attempts to. Their value lies in what the authors reveal about themselves in contact with Krishnamurti.

Kriben Pillay

(Donald Ingram Smith is a regular contributor to the Nowletter.)

Confrontation - The Suicidal Lie

by Douglas Harding

(Richard Lang sent the following short article to the Lookforyourself email conference. Douglas wrote it more than 25 years ago and its relevance to our current confusion needs no comment from me. Ed)

The lie is that you are what you look like. That your reality there for yourself resembles your appearance here for us. That right where you are is some-thing which is shutting us and everything else out, instead of no-thing which is taking it all in.

For our part, we can check that you are no-thing by gradually going right up to you with a camera, fitted with increasingly powerful lenses. Our photographs show you vanishing finally into Space.

For your part, turn to anyone present (your face in the mirror will do) and check that you are Space for that one. Examine the evidence now, as if for the first time. Observe how the given set-up is face to no-face, two little eyes to one immense "Eye", coloured-shapes to no-coloured-shapes, opacity to transparency, sound to silence, motion to stillness, strife to peace, content to container. Always asymmetry, non-confrontation - for the 1st person singular, present tense.

Every animal and infant - no matter how naturally combative - lives this way, unconsciously, from its Space, its no-thingness.

Only Man contrives to thing himself, to block his Space with a This to set against every That. Confrontation is his game, the million-year-old stroke of imaginative genius to which he owes his survival, his astounding success, all he holds dear.

And all that now terrifies him. For, like other fallacies, Confrontation eventually lets us down - in the course of our life as individuals and as nations, and now as a species. It has become counter-productive. Its survival value is turning into extinction value. Ignorant of the cause of our plight, of our basic error and its basic correction, we despair.

The human sum can be put right only by going back to where it went wrong: by re-discovering and consciously living from our no-thingness - from the Space which (like a mirror) is unstained by what it's taking in, yet one with it. A few extraordinary people - seers following various religions or none - have, over the past 5,000 years, been doing just this.

And now at last, as the saving truth becomes de-mythologized and obvious, it is available to us ordinary people - in sufficient numbers and in time (we trust) to reach our leaders before imagined Confrontation ends in real Omnicide.

To help break the deep-seated habit of overlooking our Space - which is our common ground - let us share the seeing of it, and actively participate in Humanity' s second (and more realistic) stroke of genius, its new and even more challenging evolutionary adventure.

If a lie could work such wonders, what could the truth not do?

Douglas Harding

Assumptions

The following story, presented by Shah (Idries), is a good example of how prejudice, the result of fixed assumptions, precludes the perception of reality:

Time and again, Nasrudin passed from Persia to Greece on donkey back. Each time, he had two panniers of straw but trudged back without them; and, each time the guards searched him for contraband, they found none.

“What are you carrying, Nasrudin?”

“I am a smuggler.”

Years later, Nasrudin, who was more and more prosperous in appearance, moved to Egypt. One of the customs men met him there.

“Tell me, Mulla, now that you are out of the jurisdiction of Greece and Persia, living here in such luxury, what was it that you were smuggling when we could not catch you?”

“Donkeys.”

(This was extracted from an article which Eric Best sent me to read, The Work on the Superego By A. H. Almaas and which I understand is available in full at www.mightywords.com Ed.)

Aberrant Ablutions

(Halcyon Evans was prompted by Margot's report of our 'faulty showers' experiences in the last issue to send us this poem by her late husband, Vaughan, which he wrote after a return trip to his homeland Ed.)

Overseas showers
are not like ours.

Some
benumb,
perhaps
with taps
one has to learn
to push, not turn.

Others we got
were arranged so that what
should have been hot
was not.

Some were fickle,
first a flood, then a trickle.

Some were made
to cascade
from on high.
Others try
to make one stoop,
or droop
meekly
and oh so weakly.

In some you stoop again
for the open drain
down which your soap
will elope

Some shock
because the door won' t lock.

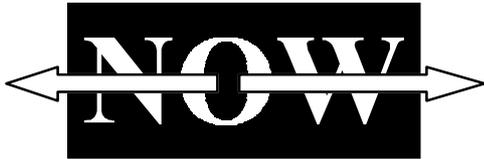
Others for which
the light switch
is right outside, out of sight,
give greater cause for fright
when, naked, soapy and wet
you get
plunged into utter gloom
in a one-star hotel' s scalled
bathroom.

We can recall
Examples of all.

Vaughan Evans

Meetings Sydney - Dr Alex Reichel (02) 9310 4504 – 2nd & 4th Tuesdays
 Academy of the Word Seminar Programme – Under St Peter's Church, Devonshire St., Surry Hills
Second Tuesdays 6.15pm - Healing & Well-being - **Fourth** Tuesdays 6pm - State of the World

Programme		
9 October	Mysticism & Rationalism in Jewish Thought	Dr Avram Erlich
23 October	Blended realism – Feeling & Reason	Lindsay Mell
13 November	Email to heaven – george.houston.reid@heavensgate.org.etern	Anne Fairbairn



If unable to deliver please return to:
81 Greville Street, Chatswood 2067
amann@bigpond.net.au

DIALOGUE MEETINGS				
LOCATION	DAY	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
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
Nowra	First Saturday	The Tea Club, Berry Street, Opposite Roxy Cinema	4-6pm -Riche	4423 4774

