

Meetings (10.30am - 3rd Sunday)

81 Greville Street , Chatswood

Next Meetings –18 August 2002

15 September 2002

(02) 9419 7394 or <amann@bigpond.net.au>

		<i>Page</i>
	Farewell to John Scott (1915 – 2002.)	<i>Andrew Hilton</i> 2
	The Window Of Consciousness	<i>Alan Rowlands</i> 3
	The All-Pervading Intelligence – Follow-up	<i>Lyn Willmott</i> 5
	Presence	<i>Jim Clatfelter</i> 7
	Looking for God	<i>Warwick Wakefield</i> 8
	Self Enquiry Practice	<i>David Godman</i> 9
	That—This—The...	<i>Ingram Smith</i> 10
	Storm	<i>Colin Oliver</i> 10
	Children in Detention	<i>ChilOut</i> 11
	Meetings – Workshops - Gatherings	7 & 12

Editor's note

This issue opens with a farewell by Andrew Hilton to our friend John Scott.

Richard Lang will be holding workshops in Brisbane and Newcastle at the end of the month. Details on page seven together with dates for the Krishnamurti gathering at Springbrook, early in November. I have a feeling I may have mislaid a couple of contributions. If you sent me something which I have not acknowledged would you please remind me In the follow-up to Lyn's article (page 5) we talk about the possibility of a Sydney weekend. If anyone has suggestions they'd be welcome.

At the most recent of Alex Reichel's evening meetings Mishka Jambor introduced an Iranian refugee, Farshid Kheirollahpoor, who told us about his attempts to achieve refugee status. In spite of genuine prospects of incarceration if not worse on repatriation, the authorities placed every possible obstacle in his way in a vindictive campaign to crush his spirit. After a series of appeals against discriminatory tribunal rulings he gained admission to Australia after a three year battle. The appeal system, which finally ensured that his human rights were honoured, has now been overturned by recent legislation. He told us his agitation for better camp conditions led to a jail term. Ironically, it was his introduction to our official jail system that helped him begin to feel like a human being again: opportunity to study, some respect between staff and inmates, genuine activities such as interest groups, access to computers, TV, etc. I already knew that we were making a mess of the refugee business, but what I didn't realize was how thoroughly corrupt our system is. Mishka compared the treatment meted out to Farshid with her own experiences when she was caught in similar circumstances in Zambia. We have some catching up to do! It is not a political issue, it is a matter of human rights and I'm so stirred up about it that I've deferred the article I had already pasted up on page 11 and substituted some info that shows how individuals in Sydney can find out more about how to help. 'Chilout', whilst focusing on the children in detention, is clearly aimed at changing the attitudes which underwrite our treatment of all refugees.

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.

Subscriptions: Postal \$15 per annum, Email – Free

John Scott (born 26 July 1915 – died 19 April 2002.)

I have a mind to write a few words about John but I'm probably uniquely unqualified to. I come into his life fairly late in the piece. About John's early days in the UK I cannot say much, neither about his work in machinery (which cost him bits of a few fingers,) nor surviving the scarring war years, his family life, or for that matter about his life in Western Australia or his involvement in the Theosophical Society there, where he served as President for a time.

This is rather a bit of a personal goodbye, I miss you mate..... I could say that most of my meetings with John Scott (I knew him as John, others like Dorothy and John, his family, knew him as Jack,) had an illusory quality. They were pretty hard to recall.

John mostly spoke from a place of origin or insight, bristling with a commitment to enquiry and life. I have difficulty recreating the substance of those talks/walks/sessions but he sometimes recreated, (knowingly or unknowingly, oblivious to whether you might have been privy to the anecdote on an earlier occasion,) emphatically and with a sense of theatre. His thin body would become animated and the words would be intonated now loudly, now with hushed tones. Sometimes this repetition or review concerned his own realized insights, fresh takes on the meaning of well worn biblical episodes or his three audiences with Krishnamurti (K), and once more the passion in locating the significance of moments past would be reignited, with you a co-conspirator.

Sometimes our talks had the quality of intimacy, no space between us, on rare occasions some other kind of presence seemed to be actually in the room. Forget X-Files something was going down! There was beauty as we descended the wooden stairs fronting Tweed Head's beach at nightfall as he urged me to keep my feelings to myself, that sharing might kill the charge, and other admonitions besides.

We wrote a lot of letters especially in the early days of our friendship. John's handwriting was clearer than mine, he would complain to me a fair bit about this. Sometimes words (not just consciousness) in his letters would be transformed. I would for example use the word 'evidence' in a letter ~~to~~ he'd write back, while he's writing the sound of the word itself (namely 'evidence') breaks up, perhaps returning to the source of the word's meaning, he then writes 'heavy dense' as if he's speaking of evidence.

If one's response is not direct, ~~the~~ there's a need to interpret the meaning, that is to put the new word 'heavy dense' in the context of John's world view. Seeing evidence as what is manifest (or unreal) in the universe. All this within his experience, come-an-Eastern guru, he'd also be citing/drawing on.

Scary, I don't mean to be flippant, there have been times where I've been enveloped in silence after talking to John over the phone or reading his letters as they arrived. It would be good to go through this pile of his letters and edit and pass on what comes through them. (Any prospective editors contact Alan Mann.)

John was infuriatingly frugal, considering appearances and tasty food just another distraction, he was no Krishnamurti purist, frequently he went dabbling where he found truth to be present. Contradiction would never enter into it, one uttered a statement and watched the echo if there was one, then moved beyond both statement and echo as memory or knowledge. Ironically we never entirely died to knowledge. Not infrequently we would argue over the validity of a guru's worldview or revisit the significance of the derivation of a word. We were close, in the same boat so to speak, never more so with my heart in my mouth, John hurtling down mountain roads, meeting every moment fearlessly.

His enquiry was passionate and he had a need to operate from a place of freedom. John did invest in his significant others, most notably his family and friends, and we all know he touched many of us: with his spontaneity, unpredictability and radical input at K gatherings, his vigour and liveliness, and his responsiveness to our enquiries, all in a spirit of friendship.

Andrew Hilton

I only met John on the occasions we both attended the Krishnamurti gatherings at Springbrook. Nevertheless, I have very fond memories of him. I've never found anyone with so much fire and passion about whatever he held to be true. And what he held to be true seemed to arise from a commitment not to what he knew so much as what he was seeing/feeling in the moment of expression. He added life to what were sometimes very dry and dusty dialogues. We didn't always agree but that didn't worry us, the subjects of our agreements and disagreements didn't seem to matter very much. The last time we met he was very ill but still on fire. Something he had said in a meeting made me go up to him afterwards and say something of what I've just written. He was genuinely surprised to find he had such a powerful effect on me. Alan Mann

The Window Of Consciousness from Alan Rowlands

I am writing at Yewfield and through the window I can see Red Screens, the first mountain I ever climbed in the Lake District. That was with my father during the Second World War, when I was in my mid-teens. Even then I was fascinated by the whole notion of consciousness, as I think many young people are and I still am. (I am including myself among the young as well as the not-so-young because there is something which doesn't change, and maybe that is something to do with the subject of this article.)

Friends were here a few days ago, and our conversation about J. Krishnamurti's work, though brief, has triggered a few thoughts which I feel I'd like to set down on paper. Can conditioning ever end? And how, or from where, can one look at it? Who indeed looks? I couldn't help starting to consider again the nature of consciousness, and also some of the doubts and difficulties I have had with K's words about it over the years.

K's statement that "the content of consciousness is consciousness" has always bothered me. He might also say, "consciousness is its content", perhaps adding "without the content there is no consciousness—is there?" I think the reason this troubled me is that it seemed to belittle consciousness, taking away its wonder, making it into something local and circumscribed. Consciousness always seemed to me the greatest miracle, something that could never have been predicted, and still altogether beyond explanation. How is it that the universe (given the equally extraordinary fact that there is a universe at all) is not just dead, a conglomeration of insentient parts functioning together like a machine? Indeed there are some who would say that that is exactly what it is! Particles collide, chemicals react, organisms interact, the whole thing is physical, and there is no place in any of these processes (including the neurological ones) where the notions of "mind" or "consciousness" need be introduced at all. But I do not think this will do, and it is given the lie by our own immediate experience: I am conscious of these words as I write them, and you are as you read them. Certainly someone somewhere is aware of something—the question is what or who?

I once discussed this with David Bohm, and he suggested that K's statement is true of consciousness "as we know it", but that there might be another state of consciousness which is different. Now that I am considering this again so many years later, I feel I'd like to put it another way. I do not think it is necessary to invoke "another" state of consciousness but only to take a closer look at this one. Doing that, it seems to me that two things can be said. Consciousness is its content, yes—in the sense that it is *totally united* with its content, actually identical with it (and indeed one could not have the one without the other.) But at the same time, consciousness is *completely other* than its content—and it is this second statement that complements and puts right my worry about the first. It restores the primacy of consciousness and honours the marvel and mystery of the extraordinary state in which we find ourselves. I cannot now feel that consciousness is a latent or emergent quality of evolving life in this universe. It is the *primal fact* of existence, coming first, not last.

I do not think that to say that both these statements are true is the impossible paradox it sounds. Both can be true because consciousness is not a thing. No two things (and this includes thoughts) can be totally united—they are inevitably separated by their own identities, confined within their own boundaries. But the unity between thing and nothing is immediate and absolute.

The best example I can think of is a window (and I can see this one before me as I write). If the glass is somewhat dirty, you get a partially obscured view of the scenery outside. Clean the glass and you will get a much clearer view. But you can still see the glass, maybe because of its slight irregularities or reflections on the surface. Now open the window completely and you have a new situation of which again two very interesting things can be said. There is now a completely clear view, because of the totally empty space within the window-frame. And also (and this is the part that is usually not noticed) you know it is an empty space because of the total clarity of the view. You cannot see the view without the space, nor the space without the view. The two are utterly different, yet totally united. Aren't our consciousness and its content like that? In this way, the very seeing of the conditioned is the evidence of the unconditioned. Eckhart said something like this: "We cannot see the visible except with the invisible."

Go right up to the window. The space will become bigger and the view wider. Lean out a little. Even the window-frame disappears and the view becomes total. Do you carry a "window-frame" of your own? I don't think so. The field of vision has no edge: try to find it and it will disappear. It also has no limit to its depth inward: such a thing cannot be found. Aren't you yourself like an open, frameless window on the world?—a window of consciousness, intrinsically empty and therefore capable of being filled with all the shapes, colours, sounds, thoughts and feelings that make up our perceived universe?

K would try to get us to see the truth of his statement, "you are the world", by showing us that we all share the same conflicts, anxieties, elations, depressions, self-motivations and so on. I felt he was implying that my consciousness is really that of mankind because its content is very much the same. But I always had difficulty with this, because although I can see that my consciousness is very similar to yours—very similar indeed—it is still not identical. It is rather like saying that because we all have two eyes, two ears, a nose and a mouth, our faces are one and the same. But every face is different and unique (itself a minor miracle and one to be cherished, I feel) and the psychological mix must also be different. Moreover, I do not know what you see when you look at colours, nor even *whether* you see them, and our experience of (say) music may be hugely different. Indeed, the more one thinks of it, the more different our experience of the world would seem to be, especially at any one moment. Even if you are right next to me you get a slightly different view out of the window.

But if our consciousness is like the window, intrinsically open and empty, what is there to divide us? There can be no difference between two nothings. It is even a nonsense to talk about two nothings. And certainly there can be no change where there is nothing.

There is yet another difficulty I have had with K's words—it concerns his explanation of "the observer is the observed". He would often seem to be saying that the observer is the past, or is thought, and therefore of the same order as the observed. But the past is dead, and how could something dead see? And thought is a thing, or a mechanical process, and how could that actually see? Only the living spirit, it seemed to me, could be said to truly see, and that is something intangible, although it is what we actually are. Any putative "observer" that one projects, imagines or conjures up (including oneself) immediately, by that very act, becomes part of the observed, leaving the window still clear. Seeing does not require, and never has required, an "observer" of any kind and we have only been conditioned by language and usage to think so. Indeed, if there were an observer, he would get in the way. How could anything be seen out of a boarded-up window?

I once passed the dining-table at Brockwood and heard K saying, "the Hindus have this idea of the manifest and the unmanifest". I longed to linger and listen, but had to be on my way, so I can't say whether he was going to put this traditional idea down or suggest that perhaps there might be something in it. I would be delighted to think the latter, as I feel there really is something in it, only the unmanifest is not something far away and unattainable, but *here in the very depths of one's being* the essence of that indescribable and infinite mystery which we are.

We always think of these things in psychological terms and don't give enough importance to the senses—the messages they bring us and what they can tell us about who we are. They have been considered "unspiritual" and their evidence suppressed over the ages. But the Katha Upanishad says that "God made the *senses* turn outwards; man therefore looks outwards, not into himself. But occasionally a daring soul, desiring immortality, has looked back and found himself". So what happens if we look inward with the *senses*?

May I suggest a practical experiment?—something involving doing and looking rather than thinking (really, we think too much!). Point your finger at some object in the room and notice how your fingertip indicates, across a space, a *thing*, usually some coloured, outlined, textured lump of stuff. Now point your finger back at the place where you normally think your eyes are (you will have to actually do this if I am to make my point). Look inward with all your senses alert and go by present evidence rather than past experience. Do you now find, in the direction in which the finger is pointing, anything coloured, outlined, textured—any thing at all? And do you find any limit to the space across which it is pointing? (please, as Wittgenstein said, "Don't think, look!"). It would be extraordinary if anyone could answer "yes" to these questions. Aren't you, in your own immediate experience, just like the open, frameless window, containing everything? This may seem odd, but why should you take the word of others, or your own past knowledge, as to what you actually are now? Those "others" do not even appear except in your own consciousness.

Or simply look at the printing on this page. Do you see it through two apertures in your "frontage"? Through some tube or projected on some screen in your brain? What screen, what brain? Doesn't everything look open, empty and clear where you are? Does anything at all appear on your side of the page? Can you by looking discover a viewer who is in any way distinguishable from the view?

Consider how this page is illumined. Is it the light of a lamp, or from a window, coming ultimately from the sun? Is that what we actually experience? Or is it the light of consciousness, coming ultimately from you? Certainly, without your presence the page could not be seen (and if you imagine someone else seeing it, you still have to be present).

Doing these experiments, it is difficult not to remember K's words about *looking not with eyes only but with one's whole head, as though from the back of the head.*" (Notebook, p I2). What did he mean by this? I don't know, but would have thought that the situation as one actually finds it is more as though one had no head at all! Why did Rumi

say, "Behead yourself!", and Kabir and others talk about "seeing without eyes"? Why is the Chinese character for "Tao" made up of two others, one meaning "head" and the other "going away"? Why did Emerson write: "I become a transparent eyeball; I am nothing; I see all?" Again, I don't know. I only know, or rather see, how it is here at this moment. Red Screens is serenely on view about four miles on the other side of the window. I am sitting about ten feet on this side of the window, but when I inspect that ten-foot space in this direction, I find it disappears into a void. It is difficult to believe that anyone else sitting here would experience anything different. Ramana Maharshi said, "It is like gazing into vacancy." But this is more like gazing *out* of vacancy, isn't it?—and much better, I should think, otherwise one might bump into the furniture (which he never did, by the way). He also said, "You will realise one day that your glory lies where you cease to exist."

But do we exist now?—and if so, in what sense? David Bohm used to explain "exist" as coming from "ex" and "sistere", implying "to stand out against a background". Going back to that inward pointing finger, does it indicate anything "standing out against a background" where you are? I do not think so. There is only the pointing finger, looking very sharp and luminous. I am glad that Ramana used the word "glory". The view is indeed glorious when seen from this place—which is really no-place. Red Screens shines serenely. You now really see "the beauty of the mountain" if I may quote a well known book title!

Alan Rowlands

This article was originally intended for a Krishnamurti-oriented journal sponsored by Mr Friederich Grohe, who has also published a booklet of his reminiscences about Krishnamurti entitled ' The Beauty of the Mountain' . It was printed in the current issue of The Headless Way journal from which it was copied with the author's permission.

The All-Pervading Intelligence – Follow-up, from Lyn Willmott

(Lyn Willmott's article The All -Pervading Intelligence which appeared in June Issue, No. 81, prompted me to ask her a few questions which now appear as this post-script to the original contribution. Ed.)

Exchange 1

Alan: The questions I referred to in my earlier email seem to have evaporated during the re-readings. The main one was to do with what you were or are still 'doing'. You explain, as well as such experiences can be explained, what happened but I am not clear whether you were going about your daily affairs, meditating or just doing nothing and waiting, for example, when you said "Every day repeated the day before as I sat alone in my house."

Lyn: *That' s exactly what I was doing, living alone, day after day. This went on for months - if I look back over the last ten years - I have lived alone all that time - so the groundwork for the final isolation was being laid throughout most of the 90s. To begin with I hated being alone, but as time passed I slowly realised that this was perfect for ' inner work'—not that this took away any of the feeling of separation and loss. I was a potter and that in itself is very physically demanding, but also it kept me isolated in my workshop 6 days a week. Then every Sunday I had the pleasure of driving to Melbourne and being among people as I sold my work. Always I was able to compare the two worlds, the remote workshop in Gippsland with the hustle and bustle of a large city and I am sure living alone was beneficial to what eventually happened, even though I did not plan it. Then in 2000 I sold my house and pottery and moved into a small flat. It was here that the true isolation began. Now I was doing nothing - day in and day out. I had very little contact with people, and I shunned trying to occupy myself because I understood how this kept me hooked into ' the dream' .*

I must interrupt for a moment to talk about this most important aspect of spiritual growth. We fill our lives with empty foolishness in an effort to avoid the void; to avoid the very thing we know in our heart of hearts we should be experiencing; the fullness of who we really are and what we should be attempting in an effort to complete the tasks we have set ourselves in this lifetime.

So one part of me realised that we live almost like puppets most of our lives, attached to the strings of illusion, but in my ordinary every day mind I kept questioning what I was doing by living such a useless life. I went through crisis after crisis wanting it all to stop but doing nothing to help myself. The larger inner self certainly knew what was happening and now I understand why I was being driven towards the point where the breakthrough happened. I must have lived in this agony of isolation for nearly six months before IT happened. So the lead up was not pleasant, but where I am now can not even be compared to or balanced up against those years of depression and emptiness. This is because I feel so different.

Alan: I am interested in the 'how' of it for two reasons. One is my re-awakened interest in doing nothing and waiting to see what happens as I explained in my *Now You see It!* contribution in the May edition. Secondly, the only time I approached the sort of experiencing you seem to be describing was after a period of several days of deliberate inaction.

Lyn: *Alan, I think this is one way of achieving what we are searching for. I certainly would not advocate this method if it went against the person's belief system, or lifestyle, but if as you say, you have already received benefit from this method, perhaps you should try a few weeks tucked away alone in the bush, just walking and being with nature. No books TV or newspapers. This is the great part of being by one's self, to come in contact with the reality of the natural world. Earlier I was talking about the stress I suffered trying to stop myself from being drawn into the 'illusion' but along side the bad there were times of exquisite beauty, and I had many many realisations. It was a stepping stone process as I crossed into a large state of consciousness. If you do decide to isolate yourself it might be better not to have any expectations because whatever happens it will be unique to you, and probably be nothing like you expect or like I am describing. This is such a paradox. All such experiences reflect our individuality, yet all experiences lead us into the same state of being. This certainly has been my experience. I had no idea about this energy I now interact with - this all pervading intelligence - because although one hears about love, and about passion, nothing can prepare one for the actual experience. The different accounts I have read over the years all talk of this wonder but words are just words; also there is such variety in these accounts...so when it's time, just go, and be open to what ever is about to happen. I believe there is an inner self continually preparing us for our future. Be great if you could harmonise with this part. I kept denying and struggling against what was being given to me, and that's why I suffered so much. Silly me!:)*

Alan: You may not feel it appropriate to talk about 'method'.....

Lyn: *No! No! I must share everything I can. I am working on just such a method now.*

Alan:but I would be very interested in any additional comments you feel free to make.

Lyn: *Please just ask questions.....if you want me to write another article, or tidy up this conversation and put it in the Newsletter feel free.*

Alan: Thank you for sharing those wonderful experiences.

Lyn: *This is a great pleasure. I am thankful that after so many years I have information I can share with people...in the very manner that we are doing now. I am working on a course centred around 'hands on exercises' that some people might find beneficial. There are so many wonderful courses being offered these days that I am not sure if I have anything more to add, so my plan is to put information up on a web site and if after people have read it, they want me to present the course I'd be happy to do so.*

Exchange 2

Alan: You said, "... but if as you say, you have already received benefit from this method, then maybe you should try a few weeks tucked away alone in the bush, just walking and being with nature. No books TV or newspapers." Well, that is exactly the plan I adopted before I had a taste of what you describe but I did absolutely nothing for about four days which is nightmare territory for me as I'm a doer *par excellence* and doing nothing is just not my style. So, what, if anything, do you allow yourself to do?

Lyn: *I did what was necessary to keep my house and myself in order, but as I'm not a compulsive housekeeper (smiling) this took a minimum of time each day. Apart from that I walked in the bush a great deal; I attempted to become aware of how far my energy body extended, in an attempt to touch the trees as I passed. Because of my 'denseness' I am not sure of the effect although occasionally I would feel a type of contact - but it may have been imagination. I used quite a complicated exercise in energy exchange during these daily bush walks, and I could feel my heart chakra growing stronger. I meditated each day but often this would end in tears as I was struggling too hard to reach my own expectations. I tried not to watch television because I knew I was escaping into the 'dream'. It became obvious how most forms of entertainment are huge spirit- traps, but I could not help myself and usually I would finish the day with a couple of addicted hours of TV. I did a great deal of personal writing, and a great deal of praying and pleading for help. Remember, for me this period had no end. I did not plan to finish the experiment on a certain day, then take up my life again. As far as I was concerned this was all there would ever be...it was for the duration! I guess it was a life and death struggle because of the path I was/am travelling.*

Alan: As far as your question of a group weekend or whatever up here is concerned I'd be happy to organise it if we find that there is sufficient interest and I'll ask for feedback in this issue to see what sort of response we get. We need more than just the usual Dialogue meeting to justify a trip up here and I imagine you'd be thinking about a weekend?

Lyn: *As I say, the Website will go up soon, then if there are enough people still interested I would be happy to make the trip.*

Alan: The Greville Street Dialogue community is a diverse group comprising everything from Atheists, Scientists, Agnostics of various persuasions, through Buddhists, Taoists, Krishnamurtiites, Hardingians, Christians right up to 'it's all a dream Advaitists', etc. The one thing they have in common, apart from the dialogic truce, is a strong resistance to being told what's what by anyone at all. So all offerings are received politely but critically. Is that the sort of environment you would be happy with?

Lyn: *All I can do is offer my experience. I certainly will not enter into any intellectual discussion because how can anyone assume the responsibility of changing the beliefs and attitudes of others? The diversity of our human journey is such that everybody lives their own truth - but for those seekers trying to identify where their lives are leading my experience may touch or blend into their knowledge. Nothing more.*

Alan: Yes, I think that would fit. There would be questions of the sort I'm putting to you now which I imagine would be acceptable. A question just occurred to me as I wrote this. Can you say something about the 'teachings' or experiencing which led you to adopt the course you describe and what is your view of those 'steps on the way' from your present perspective?

Lyn: *I have had a series of powerful internal experiences which have altered me externally (physically), but would take up too much space to talk about here. These experiences will go up on my website, (although I'll include one in case you might like to print it in the newsletter) The actual teachings have been so wide and varied that the list could go on for pages. Hindu doctrine such as reincarnation and chakra centres, Buddhism, Christianity, Jane Roberts, Krishnamuti, Yogananda, Robert Munroe, Carolyn Myss, Sitchin, Cayce, The Tarot, Sacred Geometry, Headlessness, Quantum Psychology, Astrology, The Kabbalah, One Light, The Afterlife... it just goes on. This study has been eclectic but intense, and I simply pick the eyes out of the work under scrutiny then move on, never settling on any one doctrine although constantly adding to my understanding of 'spirit'. I maintain that personal experience brings about change. For some of us the knowledge gained from other's teachings can be a pathway leading to this personal expansion – although others do not need this. Personal events seem to launch them directly into the realm of spirit. Nevertheless a channel between the head and the heart is necessary, because 'intellectual pursuit' on its own is part of the 'dream' circling around more intellectualism leading to more intellectual debate...do you see?*

Lyn Willmott

<p>Presence</p> <p>Seeing neither knows a past Nor looks to future days But always holds the Infinite Eternal in its gaze.</p> <p>Jim Clatfelter</p>
--

(Jim reports that this verse is based on how headlessness was characterized as 'including the infinite/eternal in our gaze' in the Now You See It! article in the May Nowletter he said "It seems to me it's nothing less than that!" – Ed.)

Look for Yourself Workshops with Richard Lang

Brisbane – 31 August - 10am to 5pm. Ring Barry Hora – 07 5533 5211 or Brisbane TS Lodge (Phoebe)_07 3839 1453

Newcastle – 1 September – 10am to 5pm Belmont Community Centre – 5a Glover Street, Belmont - Ring Dan Hodgson 02 4952 5301

Krishnamurti Gathering – 1st to 3rd November - 'An Enquiry into the Transient Mind'

Theosophical Society Centre at Springbrook, Queensland. (2nights and 6 meals \$75) ring freecall 1800 633 727 for enrolment forms or Terry O'Brien 02 9949 8379.

Looking for God
from Warwick Wakefield

Drinking coffee at a roadside café,
the sun shining brightly and a cool breeze blowing,
the conversation turned to God.

It was not, “God save us from our misery”
or “lift the burden of unremitting boredom”,
it was a feeling that She might be close.

It was an intimation that there in the coffee shop,
we might be close to the Holy Land,
and, with nothing to lose, we made so bold
as to look for it, hand in hand.

Now, what were the signposts?
And suddenly a signpost appeared:
“Who am I?”
No, not “Who *am* I?” but “Who am *I*?”
And on the board the words changed as we looked;
“What is ‘I’?” “What do we mean when we say ‘I’?”

And then the smiling face of Jesus and the soft sound
of his voice,
“Yes, **I, I, I**.
‘I’ is the way.
‘I’ is the truth.
‘I’ is the light. You are on the right track.”

And for a time we stayed there, contemplating I.
Your eyes were bright and eager
And your whole body was a receptivity.
Your mind had turned to listening,
not a dead silence
but a warm and fertile listening,
a listening as fertile as the floor of any rain forest.

More guidance.
The words of Francis;
“You live simultaneously in two dimensions.”

Well, what are the two dimensions?
More guidance;
Becoming and being.

Ah yes, becoming, that one’s easy;
the body that was once a child becoming old,
the mind that is sluggish in the morning
becoming active at midday and weary in the evening.

And in the world, winter becoming spring,
and spring becoming summer,
every aspect subject always to becoming,
the enchantment of becoming,
the body, mind and world, the gleaming BMW,

accelerating in the straights, braking before the turns
and hugging the road through the chicanes.

We pause. So much darkness has collapsed.
The Lord is all around us, inside and out.
Fingers tingle. Chests heave and hearts beat.
You have been talking for me and I for you.

The search resumes. What is the realm of being?
Hard to say.
What is immune to becoming?
Ah yes – I.
In a way, I is immune to becoming.
In the ordinary way of seeing things,
I can become a chef, I can become a horseman,
I can become a motorbike racer,
but no matter how you look at it
there is one thing I cannot become – I cannot become I.
For I cannot *not* be I.
I always was and I always will be I.

We both hear Jesus, “Before Moses was, I am.”
Or was it Abraham?
No matter.
The point is I. I am. I is.
There is no way I cannot be.
I is being, not becoming.
I sees becoming, becoming cannot see I.

And you look at me and say, “We are both I”.

And all the signposts fade away,
and all the searching stops.
We are in the Holy Land
And the Lord has shown us our place in Her
kindergarten.

Warwick Wakefield

Self-enquiry Practice by David Godman

(The following note was a message to the LookforYourself conference from Michael Adamson. If you read through and pass it by in the usual manner it will sound like so many of the things you have read before but if you actually do what is recommended then it is likely there will be a significant change in the 'sense of I'. At least I have found it to be so as contemplated upon it from time to time in recent weeks. It is a very powerful complement to the Harding experiments and, like all experiential approaches, it has to be done not just read about. I haven't come across David Godman before but he is writer and commentator on Ramana Maharshi and a light unto himself and others. See <http://www.realization.org> - Ed.)

Beginners in self-enquiry were advised by Sri Ramana to put their attention on the inner feeling of ' I ' and to hold that feeling as long as possible. They would be told that if their attention was distracted by other thoughts they should revert to awareness of the ' Ithought whenever they became aware that their attention had wandered. He suggested various aids to assist this process - one could ask oneself ' Who am I?'or ' Where does this I come from?' but the ultimate aim was to be continuously aware of the ' I ' which assumes that it is responsible for all the activities of the body and the mind. In the early stages of practice attention to the feeling ' I ' is a mental activity which takes the form of a thought or a perception.

As the practice develops, the thought ' I ' gives way to a subjectively experienced feeling of ' I ' , and when this ~~feeling~~ ceases to connect and identify with thoughts and objects, it completely vanishes. What remains is an experience of being in which the sense of individuality has temporarily ceased to operate. The experience may be intermittent at first but with repeated practice it becomes easier and easier to reach and maintain. When self-enquiry reaches this level there is an effortless awareness of being in which individual effort is no longer possible since the ' I ' who makes the effort has temporarily ceased to exist.

It is not Self-realisation since the ' Ithought periodically reasserts itself but it is the highest level of practice. Repeated experience of this state of being weakens and destroys the vasanas - mental tendencies - which cause the " -thought to rise, and, when their hold has been sufficiently weakened, the power of the Self destroys the residual tendencies so completely that the ' Ithought never rises again. This is the final and irreversible state of Self-realisation.

This practice of Self-attention or awareness of the ' Ithought is a gentle technique, which bypasses the usual repressive methods of controlling the mind. It is not an exercise in concentration, nor does it aim at suppressing thoughts; it merely invokes awareness of the source from which the mind springs. The method and goal of self-enquiry is to abide in the source of the mind and to be aware of what one really is by withdrawing attention and interest from what one is not. In the early stages effort in the form of transferring attention from the thoughts to the thinker is essential, but once awareness of the ' Ifeeling has been firmly established, further effort is counter-productive. From then on it is more a process of being than doing, of effortless being rather than an effort to be.

Being what one already is is effortless since beingness is always present and always experienced. On the other hand, pretending to be what one is not - i.e. the body and the mind - requires continuous mental effort even though the effort is nearly always at a subconscious level. It therefore follows that in the higher stages of self-enquiry effort takes attention away from the experience of being while the cessation of mental effort reveals it. Ultimately, the Self is not discovered as a result of doing anything, but only by being.

As Sri Ramana Maharshi himself once remarked:

Do not meditate - be!
Do not think that you are - be!
Don' t think about being you are!

Self-enquiry should not be regarded as a meditation practice that takes place at certain hours and in certain positions; it should continue throughout one' s waking hours, irrespective of what one is doing. Sri Ramana saw no conflict between working and self-enquiry and he maintained that with a little practice it could be done under any circumstances.

He did sometimes say that regular periods of formal practice were good for beginners, but he never advocated long periods of sitting meditation and he always showed his disapproval when any of his devotees expressed a desire to give up their mundane activities in favour of a meditative life.

That — This — The..... *From Ingram Smith*

What can be done? Is there any self/ego action?

What to do? What can be done?

Very simply, that becomes this as soon as I am there.

Here is where I am, there is somewhere else, until I arrive;

then, that becomes this, there becomes here, then becomes now.

The future is present, that is this.

Now, this is what is, as (earlier) that was what maybe.

So why not live in this immediacy, while observing it — and watching that-this change?

The ever-ephemeral, transient present turns in to be the abiding eternal.

So I am what is, I am actually what is, at every moment and in every circumstance.

What was—is—will-be is here—now—this.

Allow myself to be — to be empty — to be that which is eternally this.

Emptiness is essence of creation — creation, the unknown, inconceivable, ever- present, wondrous, unknowable, now.

It seems to me that Awareness comes into Being, becomes consciousness, together with that of which it is aware.

Life comes into being, manifests into existence, as it is sensed, heard, inperiened. Only at this moment has it reality. Watch it. Be it.

There and here, then and now, that and this

All have their summation in THE.....

NB: If you enjoy experimenting with experience, read this again aloud and rhythmically and you may hear further meaning.

Ingram Smith

Storm

The storm hangs a veil to the sea.

I bolt down the shingle, stones running.

A downpour drenching in seconds,
a great bulb flashing on the saltmarsh.

Ruts in the cart track brim and stream,
a toad crawls from the flood into grass.

The air cracks, yards off, and I reel,
shocked outwards, becoming all I see.

Colin Oliver

This is the official ChilOut flyer for their meeting, lifted from their website below.

Information Evening

Monday 2nd September at 8pm

*Paddington Uniting Church, 2 Newcombe St, Paddington
(Inside church building, not hall)*

Guest Speaker: Brigadier General Adrian D' Hage

Brigadier General Adrian D' Hage (retired) has had a distinguished career in our defence forces and has been very vocal on the asylum-seeker issue. Adrian D' Hage routinely receives standing ovations for some of his addresses and his views on this issue will make very interesting and informative listening, especially as a military strategist. Don't miss this!

What is really happening to Children in Australian Immigration Detention Centres?

What can you do to help?

Please come along and bring your friends.

We are concerned about conditions under which children are being detained, denied access to basic education and the lack of opportunity to play and develop. Professional childcare workers and psychologists have reported that children are being physically, emotionally and developmentally damaged by their continued detention. Some children are on anti-depressants, others have been on hunger strike or have sewn their lips together in protest at their treatment. Many suffer from Immigration Detention Stress Syndrome as documented in the prestigious British medical journal Lancet.

Act on your intuition. Get involved. They need your help.

Children Out Of Detention (ChilOut) is a group of parents and citizens opposed to the mandatory detention of children in immigration detention in Australia. Our motivation is humanitarian, and non-political. We are appalled that Australia's treatment of asylum seekers breaches several UN Conventions, in particular the *UN Convention on the Rights of the Child*.

www.ChilOut.org Contact: **friends@chilout.org**

Meetings – Workshops - Gatherings

Academy of the Word Seminar Programme - Dr Alex Reichel (02) 9310 4504 – 2nd & 4th Tuesdays– Under St Peter's Church, Devonshire St., Surry Hills.

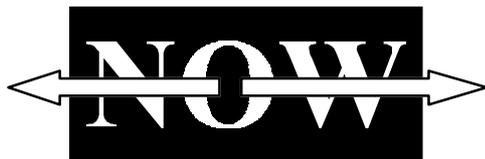
Second Tuesday 6.15pm - Healing & Well-being - **Fourth** Tuesday 6pm - State of the World

Blavatsky Lodge of The Theosophical Society

Level 2, 484 Kent St., Sydney (near Town Hall Station) Talks Programme Every Wednesday at 2.30pm and 7pm – Printed programme available 02 9267 6955 and at - <http://qmttech.com/blavatsky/index.html>

Melbourne Evening dialogues with Penny Fenner: are the last Sunday each month.

Sunday August 25th - *"Love and Relationship"* September 29th - *Letting Go* October 27th - *Unconditional Openness* at 23a Britten Street, Glen Iris - 7.30-9.30pm, \$20. To register and for more information on weekends, etc., please contact us. **03 9885 0119** - **E: penny@fenner.org** **W: www.skilfulaction.com**



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

Dialogue and Self-discovery Meetings				
<i>LOCATION</i>	<i>DAY</i>	<i>MEETING PLACE</i>	<i>TIME & CONTACT</i>	Phone Nos.
<i>Self-Discovery Melbourne</i>	Third Saturday	St Stephens Anglican Church Church St., Richmond	12 Noon to 3pm Gary Hipworth	0352 581119
<i>Dialogue Sydney City</i>	Third Saturday	Theosophical Society Level 2, 484 Kent St., City	2.30pm Terry O'Brien	02 9949 8379
<i>Dialogue Chatswood</i>	Third Sunday	81 Greville St. (off Fullers Rd) Chatswood	10.30 am Alan & Margot Mann	02 9419 7394
<i>Dialogue Clontarf</i>	Fourth Sunday	49 Peronne Avenue Clontarf	11am Terry O'Brien	02 9949 8379
<i>Dialogue Nowra</i>	First Saturday	The Tea Club, Berry Street, Opposite Roxy Cinema	4-6pm –Riche Riche du Plessis	4423 4774
<i>Dialogue Nowra</i>	Third Sunday	3/117 Berry Street Nowra	10.30 am Riche du Plessis	4423 4774