

Issue 86 –November 2002

Meetings (10.30am - 3<sup>rd</sup> Sunday)  
 81 Greville Street , Chatswood  
 Next Meetings – 15 December 2002  
 19 January 2003

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Editor's note

I received quite a lot of positive and negative verbal feedback on the last issue. I would appreciate it if you could find a few moments to put your responses in writing so I can share your views with the readership. Thank you to those of you who have done so for this issue.

**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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### **Consciousness – Primary or Secondary? From Jim Clatfelter**

In response to Gary Hipworth's recent article Fundamental Insights and his view that consciousness is 'secondary'. What could an object of consciousness be but consciousness itself? Where could it be but here in my presence? And it's not my presence. I don't own presence. Presence owns me! It is what I am. I = presence. Drop the-I-thing, and Presence is. And it's free and open and out-of-doors, unconfined and unlimited.

Who Sees?

It doesn't take a who to see,  
A God, a Tao, a you or me.  
When only Seeing is what is  
It isn't mine or hers or his.

Who sees? Do I see? Too many words. Drop the I-thing, the I-sprite. These are manufactured, mythical beings, aren't they? Seeing is!

Tradition has it that only God sees? Drop the God-thing too. Only Seeing is. Only Awareness is. Only Truth is. As Douglas says, God is Truth's nickname, Seeing's nickname.

Language demands a subject and an object. Suchness doesn't!

Language demands a subject and an object, sprites and things. So we try to structure reality to that design. But who says it's coming apart? Such confusion we create! We tear it apart with multiple sprites and worlds inside of multiple heads, and I no different from the rest, one among many. Why not drop all I-identity?

Suchness! Wholeness! Oneness! Isness!  
More than This is monkey business!

Jump rope to that! Probably not destined to become a schoolyard chant, even at your local zendo. Such serious boys and girls! Have fun,

*Jim Clatfelter*

### **Over-engineered for its purpose from Gary Hipworth**

For the last six years I have been in and out of a blissful state that has no cause. I have also been drifting through life in this same period because the effect of this bliss is very similar to a drug, except there are no nasty side effects.

However, death has once again 'crashed through' my defences and made me see how absurd and futile existence is for a human being. In the space of two weeks, my dog of fifteen years died and my father died.

The difference in the two deaths, including my different reactions, is very relevant, I think, to why humans suffer so much, and also why humans find it so difficult to love unconditionally.

My dog loved me unconditionally and I returned this love. I did things for my dog I never did for another human being. My dog never used one word to convey what he wanted but he used body language and other signals to get across his message. I will always remember him stopping his walk and holding up one paw to indicate that a thorn was in it and I had better remove it right away. When he died, I was holding him in my arms. I have never known such grief – he loved life – every single moment of it – and then he was gone forever. I am almost certain that other animals do not have a conceptual ability and so cannot predict their own death some time in the future.

This explains why animals can be 'in the moment' and why they have no hidden agendas. We trust our animals because we know where they are coming from – always.

Unfortunately for humans, we have a brain that is vastly more complex. You could say that we are over-engineered for the purpose of life – which is simply to survive for long enough to reproduce itself.

I disagree with those people who say that we only use five percent of our brainpower. The big problem is that we know too much. We know too much about the future. We know we are going to die one day. Unless we take our own life, we

don't know the precise day, and we don't know whether we will die from within or from without. But we know with absolute certainty that we will die. I went searching for some answers to humanity's apparent insanity and I found the answer. It is so simple. We are in a 'no-win' situation. This is the fact. It is not my opinion. You know this to be a fact too.

I never really understood or knew my father. He was full of violence and yet showed glimpses of love to my sister in his later years. He held a grudge for his parents who took him out of school at twelve years of age and 'in his own mind' this stopped him from achieving his dream of becoming a commercial pilot. However, he did get his private pilot's licence and this was his proudest achievement in his whole life. He felt in later years that he was a victim and he died with very few friends or loving family around him. Two days before he died he scribbled a note at his bedside, and it showed that he knew his time was nearly up. He wrote, "I'm going faster". I shed a few tears at the funeral – not for me, but for my father because he had difficulty facing the truth and reaching out to others. How much of his life was wasted? More importantly for those still living, why did I (and others) find it so hard to let him know they loved him? It is too late now. How much of our lives are being wasted in a hopeless search for 'truth' or some form of immortality, and yet we are blissfully unaware that we have loved ones who need us NOW and we need them.

A living creature is not a rock...it wants to survive. This is built into its genes. We are no different. Now the interesting question is...what can we do about this no-win situation? Nothing. The best we can do is to face the truth...every hour and every day of our remaining lives. This includes facing the truth about who or what we are psychologically. I found some surprising 'facts' about myself when I did this. I found out that I was pretending to be someone that I was not. These ideas/ ideals simply dropped away instantly.

The 'hopeless' facts of my existence (and your's) also explain very clearly why so many people are rushing around looking for some authority to save them. The human organism is in panic mode. It is designed for a purpose (open-ended survival) but finds out that this is not possible for itself...unless it believes in a miracle. These miracles can take many forms - reincarnation, resurrection or the mother of them all – consciousness that does not die because it was never born. Wow, this last one is really stretching things to the limits of credibility. Have you noticed how there is even a pecking order with the gurus? After all is said and done, much more is said, than is done.

I am prepared to accept that there is a primal energy that is the source of all things. However, this energy needs a form before it can act or be conscious. The two go together! They are never separate. I think even the Buddha said something similar.

Right at this moment you and I are these forms. These forms do not last, but without form there is no consciousness. Are you and I wasting much of this unique individual existence because we cannot face the truth?

When I accept the facts of life, including our suffering and foreknowledge of death, I face death and life every day...with all its pain and beauty, including the pain of being human. Then I can be compassionate and loving to my fellow man/woman...but only for now. I can also be nasty, and violent...but only for now. Humans are a tragic mixture of hope, love and reason and we are mortal. And there is no escape because you can't unscramble an omelette. But we can face the music and if we don't succumb to self-pity or despair, we might just touch eternity every now and again. We might also become more loving to each other. We might also go totally insane. We are all in the same 'over-engineered' boat.

Gary Hipworth

### **Consciousness – Primary or Secondary? Francis Lucille via Warwick Wakefield.**

(The following item was sent to me by Warwick Wakefield some months ago as part of a dialogue we were having on the mind and matter question. I was tickled at the time by Francis's comment that 'call it what you will providing there is agreement on the fundamental unity what you call it doesn't matter' which in turn reminds me of the old saw "What is matter? Never mind. But what is mind? No matter!" Ed.)

Questioner: Atmananda made a distinction between thoughts and action and in that paragraph he has a note at the end that says that in this paragraph "actions" refers specifically to bodily activities. What he says is, "There is no thought in an action and no action in a thought. They have no connection with each other." What could the action be if it's not a thought?

Francis: The reason why he says they have no connection with each other is because they take place in two different planes, or levels. The thought takes place at the level of thought, which is the subtle level, whereas the action takes

place in the world, which is the gross level, right? So the gross level and the subtle level don't connect.

Questioner: But for other objects in the world, like the wind, or the sound of a car passing by, we grasp them by a thought, by perception. We perceive them and then they become a thought form, but with the bodily activity itself, if it's not perceived - because he said the thought comes either before or after the action - then what is the action?

Francis: You asked me to give you my interpretation of what he says. Read it again.

Q. "Past being past, where is bondage? A past action can not come back again, nor can a past thought. There is no thought in an action and no action in a thought - they have no connection with each other".

Francis: OK, that is what I was explaining. Action and thought cannot connect. Because they belong to two different levels. You have never seen a thought with your eyes; whereas, with your eyes you see the movement of a hand. The reason you have never seen a thought with your eyes is that thoughts don't belong to the same level, therefore they don't intersect. And if I can elaborate on that, in general the gross level and the subtle level don't intersect; the only point of intersection they have is consciousness. That which is the witness of both levels is where they can connect, and this explains the shift from intention to action. Intention is a thought; it belongs to the subtle realm. The action manifests in the gross realm, in the world. In order to shift from one to the other, there must be something that connects the two realms. And it is consciousness.

Q. Oh, yeah, but that's new to me. Because I always thought that.....

Francis: That's good, if it's new to you.

Q. OK, I always thought that there is this physical world, and we can perceive it by the sense objects and then the perceiver of the sense perceptions is the connection. I'm sorry, I thought that the mind or the thoughts are the connection between consciousness and the objective world, but you are telling me no, they both, the object (objective?) world and thoughts, they both connect at the level of consciousness. And that's new. I thought, as I said, Object perception - consciousness.

Francis: Yes but....If you grant the existence of a physical world, and of a subtle world, if you grant the separate existence of both the physical world and the subtle world, they don't connect; you see? That's what he means when he says that an action doesn't connect with the thought and the thought doesn't connect with the action. He takes the ordinary vantage point and then he explains.....Continue, that's interesting.

Q. Atmananda says, "Though a thought may occur after an action, that thought cannot be related to it since the action is not present when the thought occurs. Though one thought may follow another there can be no connection between them either. A past thought is one that ceases to exist. How, then, can such a thought come into contact with a new one? Two or more thoughts can never occur simultaneously; for this reason also, thoughts can never have any connection between themselves. This clearly proves that action and thought exist independently of each other. This being so, how can they be the cause of bondage? To think that bondage is caused by them is merely an illusion."

Francis: That's one of the major problems of classical Western philosophy. The problem of dualism. It is precisely this issue that, obviously, (for them, for western philosophy), the world of concepts and the world of matter don't intersect. And it is very difficult to explain how matter can affect thought and how thought can affect matter, if that is so.

It's a major issue. And there is the vantage point of mainstream Indian philosophy also, and perhaps neoplatonic philosophy, -idealism - in which the world is made, in fact, of ideas. There is nothing "out there". But still there is mind - there can still be separate minds. So there is a distinction to be made between the mind and the witness of the mind. That is one of the favourite lines that Atmananda uses to expound the truth. First, you think that matter is real, then you understand that what you call matter is, in fact, thought. And then, finally, you understand that what you call thought is nothing else than consciousness.

Another way to see it is that, from the vantage point of materialism, mind is an emergent property, emerging out of matter. And consciousness is a property emerging out of mind. So that the basis is matter; out of matter comes mind and out of mind comes consciousness. From the vantage point of non-duality it is the opposite; mind emerges out of consciousness and matter emerges out of mind, but even that is not necessary. Let's take the materialistic vantage point. All that we need to do is be absolutely consistent while being a materialist. We say, "Everything is matter". Fine. Matter is the basis of everything - the physical.

Then mind is matter. Even though we say it is "emerging", it is still matter. And then, consciousness, emerging out of mind, is also still matter. Because you cannot have something different emerging out of the field. If there is only matter, if matter is the only reality, the reality of everything is going to be matter. Therefore the reality of mind, of thought, is going to be matter, and the reality of consciousness is matter. But then, that' s fine. And again we are in the realm of non-duality. It is only a question of what name you give - consciousness is everywhere, matter is everywhere. So you can call it "consciousness", "I", "matter", or anything else, for that matter; it is the same.

It is only because the mind comes in and introduces separations that are purely conceptual, and which don' t exist in experience, that all these levels get created. They are a creation of mind and we find ourselves the prisoners of our own creation, a creation in which we happen to believe. In fact there has always been only one THING, whatever you call it - matter, consciousness, whatever. That' s why Krishna Menon often says that all names are the names of God. Because there is only one thing.

Q: I have another question. Atmananda says, "The physical world cannot be an obstacle to self-realization, the only obstacle is the stand we take."

Francis. Exactly!

Q: But then he says that in order to not take the wrong stand you need courage, abundance of love and one-pointed attention. What does he mean by one-pointed attention? I understood you to say that relaxed and unfocused attention is best - how do you reconcile this with his saying that you mean one-pointed attention?

Francis: What he calls "one-pointed attention" is attention that is pointed towards the ultimate. He' s not talking about attention that is pointed exclusively towards an object, he' s talking about attention that is one-pointed towards the ultimate. This gathering of the attention towards itself takes place by itself as the energy that was invested in the world of objects falls back towards its source. The attention is perfectly one-pointed when it is no longer directed towards any object. In other words, when you have this indifference I talk about. That' s what one-pointed attention means.

New Questioner: This business of comparing idealistic philosophy with non-dualism is interesting, but it' s not a search for truth.

Francis. The reason why I went into it is that Atmananda, and any sage, may speak, depending on the circumstances, at various levels. There are three main levels; one may speak from the level of the physical, from the level of the subtle or the level of the absolute. When I was saying that the physical and the subtle planes don' t intersect I was speaking from the vantage-point of the physical. But the question was coming from an understanding that was more at the subtle level. From the subtle level one cannot understand the argument I was making, that the two levels don' t connect. From the viewpoint of idealism there are not two levels, there is only one level of experience; there is only the phenomenon and the noumenon. So the distinction between subtle and gross, between thought and matter, is interesting but, from that vantage point doesn' t have more value than the distinction between red and blue. It is a distinction between phenomena. That' s why I used this reference to explain that; he had to go to the the physical level to understand that they don' t connect. Because that' s where Atmananda was placing himself. And then he has a very elegant demonstration that even if you are simply at the subtle level, from the idealist' s vantage point, "the previous thought doesn' t connect with the next thought." Because at that level, everything is thought. Therefore there is no causation. There is no possibility for a chain of causation, because cause and effect don' t connect. The only thing they have in common is the consciousness out of which they arise and into which they vanish. So causation is an illusion. Everything is produced by consciousness with every new thought-form that arises.

Q. So I must have discrimination as to what level.....

Francis: That' s very important.

Q: I just tripped on a level.

Francis: Often in his satsangs, Atmananda would make it clear; he would say, "First I' m going to answer this question

at this level and then at that level. " Usually it would be clear, the level at which he was talking, but one always has to be mindful about this.

### **The Petitioned and the Petitioner**

No petition will I sign,  
my signature would merely beg it into view.  
And as no beggar nor petitioned are in mine,  
how can they possibly be in you?

There is no question but 't can be answered,  
and no answer that can e'er be true  
For longer than a moment's notice,  
unless by memory it be kept in view.  
And what be memory than the sweet desire of maintained delight  
In favour of the rigours-riches of our mortal plight?

Memory! that sky that shapes the stars from view,  
And demands sol to keep away the deathless hue  
That clouds the clarity with consciousness imbued  
With you and me and I and you.

Vain is the Petitioned, the well known God  
with all of human attributes bestrewed,  
The Petitioned blamed for all the dislikes in the Ruled.  
Vain the Petitioner in like and dislike dually construed  
Spawning the petition to beggar Man the Nude.

Who am I that begs for life and food,  
When all the while Life lives me in the rude?

In human eye Life death it does divide,  
In fear of death doth consciousness reside  
To cheat and steal and beg besides  
In greedy need to buy and bide.

Yet here, hear is God, the better the enemy of the Good,  
The sea encircling Holy See,  
encompassing death and life's great Should,  
And carrying conscience cut too far,  
Its discreteness stuck in floating Would.

Taste, touch, smell, in love  
Keeps us in heaven below and above  
Petitions unneeded, unheeded, re-weeded,  
With their parents dissolved in the coo of the dove.

*Carien McGuin*

### **Nothing Changing! – from Alan Mann**

From time to time readers will notice announcements in the Nowletter about weekend gatherings taking place in different parts of Australia. I thought I would provide a report on the latest Krishnamurti gathering at Springbrook, a village on the New South Wales – Queensland border, for those of you too far away to join in these get-togethers and as a note to myself about why I keep going to them.

We set off in two cars and swapped vehicles and the driving, navigating and sleeping duties on the 14 hour trip from Sydney to the Theosophical Society retreat centre at Springbrook which is located in the hills above Surfer's Paradise.

We talked a lot and as my hobby horse is what is the point of all this and/or what follows from some understanding of what it is all about, I pulled the conversation in that direction as much as possible. (Perhaps that's why someone suggested switching cars from time to time). I frequently have that uneasy feeling that I'm going around in circles but occasionally, as on this trip, I discover the circles prove to be a spiral.

The theme for the weekend, as advertised, was *An Enquiry into the Transient Mind*. There was no further reference to this title at the event itself so it is interesting to look back and see whether the experience matched the intention. We listened to Bohm's introductory tape on Dialogue in one of the cars on the journey North. At one point he says "if we, as a group, can completely suspend our opinions and assumptions about what is being talked about then a complete change of consciousness can come about", or words to that effect. Long after our return Michael Adamson posted the quotation of Shunryu Suzuki-Roshi which I have included in this issue as I had no idea that Zen includes a very clear expression of what Dialogue is about. The format for the weekend was a series of group discussions/dialogues with a number of 'informal' smaller get togethers over meals, etc. There was only one official Krishnamurti video but the opportunity to view others if anyone wanted to

The first morning I was pulled aside by Charlie Rufus who said 'I've finally worked out the answer to the question 'What am I? I've known the answer for some time but found it really hard to formulate'. We sat outside the hall on sections of logs which, have been cut to exactly the right length to support an earnest seeker, whilst Charlie summarized his conclusion. Rather than re-summarize here I have included a letter which Charlie wrote to Donald on 27 November in which he explains his insight. I was delighted with Charlie's revelation as it delivered me into the same place that I had arrived at by a somewhat different route. I thought it a promising start to our weekend. Where else was I likely to meet people prepared to stick their heads out like that? (See below)

I am interested in that change of consciousness Bohm is talking about because it does happen and the change seems to come in various guises. At some stage during the discussions at Springbrook Terry said 'we come here year after year but nothing changes' or words to that effect. That is a common complaint about dialogue and a pretty damning one if true, given that the aim is to realize change in a fundamental way. Many of the participants had suffered harrowing personal losses in recent times, deaths of close relatives and loved ones, etc. I felt totally inadequate in that I had absolutely nothing to contribute. Except, of course, the ever-present interference-free space or nothingness which the headless experiments uncover. In such situations I am freed from my reactions to, and assumptions about, what is going on in the exchange. There is a very deep awareness of the nothingness and the sense that what is happening is what I really am.

Some weeks previously Dave Knowles had said to me "I still haven't asked you or found out what is your practice". It made me wonder what sort of an answer I could give to such a question. I wasn't at all clear about what sort of practising, if any, I was involved in. But it became clearer during the gathering. The one 'official' tape shown during the weekend was a dialogue between Krishnamurti and a Jesuit priest. It concluded by K saying something on the lines of "first I look at the tree without my images about it and then I look at myself as I see myself". With this, the tape faded out before Krishnamurti committed himself to saying exactly what that sort of looking would reveal, which seems to be part of his technique and a habit I find extremely irritating.

"As I see myself", he said. That had a familiar yet unKrishnamurti-like ring. Where had I heard that before? Could it have been Douglas! Anyway, I took it upon myself to provide the conclusion for the 'benefit' of the audience watching the tape and to relieve my frustration. I announced –"I see myself as Nothing or as Awareness or Capacitie". That led to a warm debate which went on for an hour or more with Alan being accused of bending K's words to his headless will.

Strangely, I became intensely aware of my nothingness as a result of this exchange and it stayed all through the night and well into the following morning. I don't know quite how to describe it but a free and empty lightness will have to do. Barry Hora found me bouncing around the garden at dawn and realized immediately that I was still on 'high' from the previous evening. (He later took the trouble to tell me that I'd clearly come down to earth after meeting me on my return from a trip to the Gold Coast where I'd had trouble finding my way to an appointment for which I'd turned up very late) I came to the conclusion that, on this occasion, my unconsidered and unformulated practice was just what had been happening during this period but the consequence was much more strongly experienced than usual. That is, first becoming and then being 'aware of my absence'. And, perhaps with the possibility, if not the actuality, of 'at all times and in all circumstances'. (As an aside here, I have found the meditation which Michael Adamson contributed in Nowletter 83 – *Self Enquiry Practice* – to be a very powerful meditation and one which can be practised 'on the run' at any time, as indeed can the basic headless approach of two-way looking).

Coincidentally, when Barry who, as some of you know manages the centre, found me under the trees he was carrying a message from the LookforYourself email conference that had just been posted by Jim Clatfelter and which could have been Jim's contribution to the previous night's dialogue if he'd been at Springbrook and not at home in California:

*I think perfection is in the unconditioned (pure, empty) presence. This presence accepts and embraces all conditions. From the point of view of self, perfection is impossible. Predetermination or fate has nothing to do with it. All forms are limited and changing and dying. Am I a form called self or just pure presence? Am I self-seeking thought forms, or am I what is happening now?*

Then I came home to Sydney to find that Michael had posted a quote by Heidegger on the LookforYourself conference. That was particularly interesting both as far as the source of the quote is concerned, as I've never found Heidegger to be as accessible or succinct as this before, and coming when it did – as if to confirm what had become my theme for the gathering.

*"To live authentically is to live in the full awareness of the nothingness of one's self." Heidegger*

Compare this with another from my friend Tom:

*"Till we see our nothing we cannot understand the value of our Being." Traherne*

Back home and sitting on the deck and pondering these matters yesterday, it became very clear that what has continuity is awareness and that death, as normally understood and worried about, is meaningless at the level where there is "full awareness of the nothingness of one's self." This morning there was another email on the site from Chris Cheney which captures the feeling much more precisely:

*Went to a Dharma lecture Wu Kwang was giving, came home, stuck shoulders out the back window, night sky, wisteria just beginning to turn yellow, red brick with peeling paint. That's all. No possibility of an I anywhere. The only thing that appeared, like a pebble hitting the surface of a still pond, and the ripple itself disappearing, was; 'this is perfection'.*

*When thinking again appeared, it was; we are born in celebration, and die in perfection. We appear from this urge to experience, share and celebrate. And we die as Bodhisattva action. Our passing makes space here for others who are not others to have an experience. How beautiful and good it is, and how kind. Chris.*

I see I have allowed the story to run away from our Springbrook weekend but the point is that there is no answer to my question of 'what follows?' only an ongoing enquiry with revelation after revelation manifesting as *nothing* changing from one thing into another. What follows? No answers – just perfection. And as to Dave's question about my practice, I discover that it is, in the main, obscuring and overlooking that lightness and freedom – the perfection, which is always on offer.

*Alan Mann*

### **Universal Centre**

*(Letter to Donald Ingram Smith from Charlie Rufus - referred to above.)*

I have come upon something rather interesting. It is a bit difficult to drag it out of the dimensionless and reduce it to black and white, but here goes.

All my life I have been fascinated by the apparent flow of events and circumstances. They seemed like a continuous wave which I observed coming towards me. More recently, the dynamic perspective one sees from a moving vehicle has been a source of curiosity. I mean the movement of scenery and clouds past me as I drive, the movement of things past me when I walk.

It seemed that things like this had something of great importance contained within, some great secret which could be revealed by viewing them differently.

Recently, I explored this very deeply, the time was right, this is something like the process:

If I was in a boat out at sea, drifting in a current, I would have no way of knowing that I was moving unless there was a reference point like an island. Likewise, when I am in a plane or a car.

There must be relativity in order to determine my state of being. This is true both psychologically and physically. In all cases it is what I am relative to which determines who, when, where I am.

A key component in this process is awareness or consciousness. (let's not get tied up in knots about definitions).

If I can be aware of something, then I am relative to it. Therefore, it seems to me that whatever I can be aware of, is **not** me. Whatever I am relative to is also **not** me.

It is my senses which bring this relativistic information to me. As I type, I can feel the keyboard, I am relative to it but I am not it. I sense information about it which also gives me information about me as well. All of the senses bring me this kind of information.

***I can only be aware of what I am not.*** When I am the same as something, there is no relativity and I can not be aware of it. (like the boat in the current).

But what about my body, I am aware of that! Further still, I am aware of my thoughts!

If the discovery that I can only be aware of what I am not is true, it must hold up in every case. This meant that I can be neither of these.

This took a bit to get used to, but I knew that there was something in it, some momentous understanding, but I didn't know which way to go next, it seemed like a closed room with no possible exit.

I reviewed what I had found; my true nature must be something that I can not be aware of, because I am that something, I am not relative to it, I am it and therefore can not detect its existence by any means. So who the hell is this me, this reference point that is observing all this? What is there left to be? I was stuck.

A couple of hours later, it hit me like a ton of bricks, it came out of nowhere, it was so obvious, so simple, it has been there all the time. The only thing I can not be aware of is *nothing*, empty space. That is what I am.

I used to be the centre of the universe, now I am a universal centre, *nothing* is the same everywhere.

The experience has lost much in the process of typing but it happened something like that. I suppose it is a bit Douglas Harding-ish.

*Charlie Rufus*

### **Without nothingness, there is no naturalness**

Without nothingness, there is no naturalness -- no true being. True being comes out of nothingness, moment after moment. Nothingness is always there, and from it everything appears. But usually, forgetting all about nothingness, you behave as if you have something. What you do is based on some possessive idea or some concrete idea, and that is not natural.

For instance, when you listen to a lecture, you should not have any idea of yourself. You should not have your own idea when you listen to someone. Forget what you have in your mind and just listen to what he says. To have nothing in your mind is naturalness. Then you will understand what he says.

But if you have some idea to compare with what he says, you will not hear everything; your understanding will be one-sided; that is not naturalness. When you do something, you should be completely involved in it. You should devote yourself to it completely. Then you have nothing. So if there is no true emptiness in your activity, it is not natural.

Most people insist on some idea. Recently the younger generation talks about love. Love! Love! Love! Their minds are full of love! And when they study Zen, if what I say does not accord with the idea they have of love, they will not accept it. They are quite stubborn, you know. You may be amazed! Of course not all, but some have a very, very hard attitude. That is not naturalness at all. Even though they talk about love, and freedom or naturalness, they do not understand these things. And they cannot understand what Zen is in that way.

If you want to study Zen, you should forget all your previous ideas and just practise zazen and see what kind of experience you have in your practice. That is naturalness.

Whatever you do, this attitude is necessary. Sometimes we say nyu nan shin, "soft or flexible mind." Nyu is "soft feeling"; nan is "something which is not hard"; shin is "mind." Nyu nan shin means a smooth, natural mind. When you have that mind, you have the joy of life. When you lose it, you lose everything. You have nothing. Although you think

you have something, you have nothing. But when all you do comes out of nothingness, then you have everything. Do you understand? This is what we mean by naturalness.

*From "Zen Mind, Beginner's Mind" - Shunryu Suzuki-Roshi (Soto Zen Master)*

### **In the Moment**

‘I didn’t come here to be bored, Nana,’  
Miss Six pauses briefly on her  
way to the next grandparent-inspired  
activity.  
‘Did you know that guests  
(she underlines the word) can do  
whatever they like?’

‘How about I be the mummy  
and you be the baby, Lewie’ –  
three year old Ella entices her cousin,  
also three.  
Meeting strong resistance  
she offers – ‘Well I’ll be  
the baby and you can be the daddy?’  
But Lewie dashes off to conquer  
other worlds, a safety-pin  
holding his batman cape in place.

Lauren doesn’t speak yet.  
She smiles and waves and grunts.  
The day her father came into  
the kitchen with his cycling helmet on,  
she dropped her head right down  
to the tray on her high chair,  
until the stranger left.

*Margot Mann*

### **Two Worlds - Henri Tracol**

*(I came upon this quote whilst trying to get a grip of Gurdjieff who has eluded my grasp for many years. It is an interesting affirmation of the ‘two worlds’ approaches which are essential elements in the Traherne and Harding stories mentioned in the last issue (No.85). It is of particular interest to me as this difference strikes me as both the cause of much confusion about these matters as well as the resolution of many of the difficulties. Ed.)*

From *The Taste for Things that are True* by Henri Tracol – Gurdjieff and the Science of Being - page 83

Q. - How should one look at this sort of dream in which we are engulfed, and which is so difficult to get away from?

*Tracol* - This dream is the natural state of man. We live in this dream as we live in the air, and it would be hopeless if we were not able to realise sometimes that we live not only in this world, but also in another world, where it is possible for us to awaken to different perceptions, to another way of being, of thinking and of feeling. The act of waking up can change everything: it is to be born to another world within oneself.

Q. - Does waking up imply relationship with other people? Or does it imply another world, cut from the realities which surround it?

*Tracol* - This is an excellent question because there is often a misunderstanding on this subject. To awaken is not to isolate oneself from the world, it is not to cut ourselves from the ensemble of relationships with which we are called to exist. Very much the contrary: this awakening is a broadening, an enrichment. It is the possibility of living at the same time on different levels, of facing the demands of several levels simultaneously: That is not a minus, it is a plus.

**Rumi**

To the fires of non-existence,  
 you, like a moth to the candle' s flame,  
 were drawn. Your eyes,  
 as the eyes on wings, became light  
 and in that light were one.

Your face was the Sun of Tabriz.  
 Like Icarus you flew  
 but you had nowhere to fall.  
 Your ocean was the ocean of invisibility;  
 you plucked there a wealth of sea-roses  
 and gave each one the name of love.

O Rumi, without ears you held  
 the notes of the reed-flute within you;  
 bodiless, you were all your spinning dancers.  
 With no tongue you spoke  
 and poems leapt like porpoises  
 from the waters of your being.

Beheaded, you were the light  
 that is the heart of your Beloved.  
 Utterly poor, you found His world  
 to be your own. For you  
 there could be no 'I' and ' thou' .

From - *Stepping into Brilliant Air*

*Colin Oliver*

**Religion & Consciousness**

Dear Alan, As usual enjoyed the current Nowletter and read Neville Symington' s article with interest. The only problem I have with his analysis is that, seen through the lens provided by Headlessness, he doesn' t go far enough. The point being that all perspectives - religious, philosophical, metaphysical, you name ' em are completely reconciled and so fulfilled by means of these simple instruments. As a result we can speak and speak meaningfully of the experiments as at once the Source and Goal of all points of view, of both natural and revealed religion. They couldn' t be more perfectly natural - beyond even speech - in what they reveal yet, at the same time, couldn' t reveal more regarding nature our' s and everything else' s for the simple reason that there ain' t no more.

*George Schloss*

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

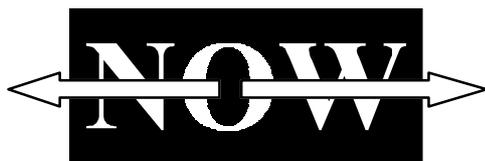
**Second** Tuesday 6.15pm - Healing & Well-being - **Fourth** Tuesday 6pm - State of the World

**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://qmtech.com/blavatsky/index.html>

**Melbourne Evening dialogues** with **Penny Fenner**: are the last Sunday each month. To register and for more information on weekends, etc., please contact **03 9885 0119** - **E: [penny@fenner.org](mailto:penny@fenner.org)** **W: [www.skilfulaction.com](http://www.skilfulaction.com)**

**John de Ruiter visit to Sydney** SBW Independent Theatre, 269 Miller St. North Sydney, 5 Dec. 7 to 10 pm and 6 to 9 Dec. 2 to 5 pm and 7 to 10 pm - Further information is available at [www.johnderuiter.com](http://www.johnderuiter.com) also *John Hamilton* Ph: 03 9639 2249 [www.speak.com.au](http://www.speak.com.au)



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