

Issue 91 – July 2003

Meetings (10.30am - 3rd Sunday)
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Editors Note,

We have the sad news this month of the death of our friend Erik Harting (page 2).

Margot and I attended the third Grafton Festival of Philosophy, Science and Theology where we also met Carien Mcguin and Barry Hora. I have put together quite a long report on the festival which I can copy to anyone who is interested, preferably by email as it is a 14 page document. I will probably post it to the website if I can sort out a size problem I’m having with it in its present format.

My thanks to this month’s contributors. I have included a note on the website (p12) which is now up and running thanks to Simon Mann. There have been a few problems reported by readers which I hope are now sorted out. Your feedback is essential in helping remove these initial bugs.

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

Erik Harting

Margot and I returned from Grafton to hear from Elsa that her husband and our friend Erik had died the night before we left Sydney. We got to know Erik and Elsa through an article they wrote jointly for the magazine *Consciousness*, sometime in the early 90's. The article was about the Omega Order which was started by Peter Spinks, formerly a canon of Coventry Cathedral. We made contact with them and then attended the evening Omega meetings which Elsa and Erik hosted at their home which, it turned out, was just across the wooded gully from where we live. In turn they became regulars at our monthly Greville street Dialogue meetings. Erik was a mathematician and physicist and joined CSIRO a few years after arrival in Australia from Holland in 1957. He took on work as a labourer until he was able to gain Australian qualifications through part-time study. He later taught physics at Sydney University. He was a great contributor to our Dialogues bringing a fine blend of intellectual rigour, spiritual awareness and laughter to our gatherings. He also wrote occasional pieces for the *Nowletter*. With the onset of his illness he found it harder to stay for a full meeting and for a while Elsa and Erik came for shorter periods until Erik's illness made it impossible to come at all. He was greatly loved and seemed to embody the spirit of dialogue in that he didn't allow differences of opinion to interfere in any way with the warm relationships he established with us all. Erik and Elsa knew one another since their school days and were married for 52 years. Our deepest sympathy goes to Elsa and their son Michael.

Unblocking a malfunction in consciousness by John Wren-Lewis

As a follow-on to the review above, here are adapted extracts from an article in *The Journal of Transpersonal Psychology* (Vol. 26, Number 2, 1994) entitled 'Aftereffects of Near-Death Experience: A survival mechanism hypothesis' (subs. US\$24; editorial address 345 California Avenue, Suite No. 1, Palo Alto, California 94306); followed by extracts from an article in *Gnosis Magazine* (Winter 1995) entitled 'Gnosis: Goal or Ground?' (subs. US\$35 from PO Box 14217, San Francisco, California 94114).

Over the past few years some researchers have begun to turn their attention to the remarkable effects of Near-Death Experiences (NDEs) in this life. NDEs almost always leave the experiencers freer, happier people than they've ever before dreamed possible.

Moreover, while this new-found capacity for joy in living seems to drive all NDE-ers to use religious language in trying to do it justice, it doesn't necessarily involve any particular conviction that the soul is going to survive the body's death. It's more like a basic shift in consciousness whereby life in each moment becomes so vivid that anxiety about future survival, in the body or out of it, simply ceases to be important.

The hypothesis I've come up with is that the block which cuts off so-called normal human consciousness from its roots in that other, impersonal consciousness, is some kind of inflation or hyperactivity of the psychological survival-system. Exactly how or when this originated in the history of our species I have no idea, and at present don't propose to speculate. But the effect of this hyper-defensiveness is to focus individual consciousness so rigidly on the business of securing its own future that the underlying universal consciousness, with its every-present-moment happiness, peace and wonder, gets shut out. The only satisfaction allowed into awareness is that which comes from meeting the needs (or supposed needs) of the individual body-mind, while pain becomes wholly negative suffering instead of a life-enhancing signal. And this basic malfunction is epitomised in the fact that dying, which in nature is simply part of life's great flow (or of that secondary game called individual manifestation), becomes the object of ultimate fear and horror, with all the catastrophic psycho-social consequences to which Ernest Becker and others have directed attention (Becker, 1973).

Close encounter with death is able to break this whole spell because the survival-mechanism gives up at this point which I'm sure is why the Tibetan Book of the Dead (Evans-Wentz, 1960) calls the dying-moment a time of special grace when Nirvana can suddenly become apparent to anyone. And this is why some who return from the brink of death have been privileged to come back knowing what consciousness really is - knowledge which, once acquired, enables the survival-mechanisms to resume functioning without their former hyperactivity. I've observed that, since Thailand, my feeling about death, my own included, is that, although I still intend to avoid it as long as possible in life's secondary game and still mourn the loss of friends, it has in itself a very special kind of beauty, like the dying leaves of autumn, whose splendour we are allowed to see in ordinary consciousness because our minds don't associate it with the ultimate taboo. A corollary of this changed attitude to death has been the discovery that ageing, including even its more obvious decay-aspects, has become interesting rather than depressing or disgusting.

The big question now, of course, is whether there are less drastic (and less haphazard) means by which the spell of separated selfhood can be lifted before the moment of death, and I hope my research may eventually shed some light on this. For while there are mystical traditions the world over which offer 'paths to higher consciousness', it doesn't seem to me that any of them has a very encouraging success rate in bringing about the kind of liberation which NDEs can bring immediately to anyone, high or low, good or bad, believing or unbelieving, trained or untrained. In fact, my studies of these traditions, ancient and modern alike, suggest that while there are almost always valuable insights to be gained

from them, they all get bogged down in their own basic idea of a 'path', which inevitably suggests that 'higher consciousness' is a goal to be achieved, thereby reinforcing that very preoccupation with one's personal future which is the cause of all the trouble (Wren-Lewis, 1991).

My experience, and that of NDE-ers generally, suggests that liberation isn't at all a matter of taking 'the long voyage Home'. It simply means waking up to the consciousness which is already the basis of our very existence, but is, as G. K. Chesterton used to put it, so large and close and obvious that it escapes notice. What I suspect we need is not any kind of path or discipline, but a collection of tricks or devices for catching the Dark at the corner of the eye, as it were, and learning how to spot its just-waiting-to-be-seen presence, combined with strategies for stopping the hyperactive survival-programmes from immediately explaining the perception away. D. E. Harding's exercises for discovering one's own essential 'headlessness' are the best ideas I've yet come across for the first half of this process, but, by his own admission, most people 'get it but simply don't believe it' (Harding, 1961, 1988, 1990, 1992) this, I suspect, is precisely evidence of the survival-program at work, and in my view there is no more important task facing transpersonal psychology than research into techniques for circumventing this fundamental malfunction in humanity's 'software'.

[Continuing with adapted extracts from Gnosis Magazine:]

It feels quintessentially natural that personal consciousness should be aware of its own Ground, while my first 59-odd years of so-called 'normal' consciousness, in ignorance of that Ground, now seem like a kind of waking dream. It was as if I'd been entranced from birth into a collective nightmare of separate individuals struggling in an alien universe for survival, satisfaction, and significance.

Indeed the more I investigate, the more convinced I become that iconoclastic mystics like Blake and Jiddu Krishnamurti were right in asserting that the very idea of a spiritual path is necessarily self-defeating, because it does the one thing that has to be undone if there is to be awakening to eternity: it concentrates attention firmly on 'futuraity'. Paths and disciplines make gnosis a goal, when in fact it is already the ground of all knowing, including 'sinful' time-bound knowing.

I know from first-hand experience that the 'joy beyond joy' is greater than the wildest imaginations of a consciousness bogged down in time. But I can also see that the very impulse to seek the joy of eternity is a Catch-22, because seeking itself implies a preoccupation with time, which is precisely what drives eternity out of awareness.

So what to do? One thing I learned in my former profession of science was the right kind of lateral thinking can often bring liberation from Catch-22 situations, provided the Catch-22 is faced in its full starkness, without evasions in the form of metaphysical speculations beyond experience. This is the exploration to which my life is now dedicated. It's a research project in which anyone who's interested can join.

I'll end with a couple of cautionary hints. First, beware of philosophies that put spiritual concerns into a framework of growth or evolution, which I believe are the great modern idols. Both are important phenomena of eternity's time-theatre, but as paradigms they're old hat, hangovers from the age of empire-building and the work ethic. The 'I want it now' attitude, so often deplored by spiritual pundits as a twentieth-century sin, is in my view a very healthy sign that we are beginning to be disillusioned with time-entrapment. A truly mystical paradigm has to be post-evolutionary, paradigm of lila, divine play for Its own sake, where any purposes along the line of time, great or small, are subordinate to the divine satisfaction that is always present in each eternal instant. Mystical gnosis is knowing the instant-by-instant delight of Infinite Aliveness in all manifestation, irrespective of whether, from the purely human standpoint, the manifestation is creative or destructive, growing or withering, evolving towards some noetic Omega or fading out.

My second warning is to mind your language, for the words we use are often hooks that catch us into time-entrapment. For example, when we use the term 'self' with a small 's' to describe individual personhood, and 'Self' with a capital 'S' for the fullness of God-consciousness, the notion of the one gradually expanding into the other becomes almost inescapable, again concentrating attention along the time line. Mystical liberation, by contrast, is the sudden discovery that even the meanest self is already a focus of the Infinite Aliveness that is beyond any kind of selfhood. Against this background, the main positive advice I would give to spiritual seekers is to experiment with any practice or idea that seems interesting - which is what the Buddha urged a long time ago, though not too many of his followers have ever taken that part of his teaching seriously. Ancient traditions and modern movements alike may be very valuable as databases for new adventures, but to treat them as authorities to be obeyed is not only 'unscientific' - it seems to go against the grain of the divine lila itself, since novelty is apparently the name of the time game.

I suspect gnosis comes as 'grace' because there are as many different forms of it as there are people. Yet because we're all in this together, sharing experience is integral to its fullness. Whatever experiments you make, share your 'failures', your hints and guesses, and your awakening too if it happens, with warts-and-all honesty, because 'everything that lives is holy'.

John Wren-Lewis

Space - from Donald Ingram Smith

Why have I who have lived this past twenty, forty, sixty, eighty years, why have I gathered this accumulation of experience of what I think, what I feel, what I am, what I should be, all this knowledge? Why have I done this? If I had no idea of what has been I would have nothing of my own, no content, no base, no security. I go on building this myth about myself because without this remembered structure life would be uncertain with no meaning and no certainty, quite fearful. I may be secure outwardly; have money, family, a job, a house and also, inwardly I want to be wholly secure. Clearly it is this desire to be secure that drives me to create and foster these memories of myself and human evolution. Not only do I desire to retain all this - society demands it. We call it tradition and also I want to be personally secure in myself. Society educates me and I educate myself to be conscious of the whole process.

So, what is happening now that I am aware I have built reminiscences into an imaginary picture of myself? Am I as aware of it as I am aware I am tired, hungry, have a pain in my back? Am I aware that any effort to change myself, to acquire or to be free of a feeling is simply one more idea which I am making for myself which indicates that the present event (this unwanted feeling) must be watched, not pursued? While my mind is trying to dissipate or to resolve 'what is' I am simultaneously aware that my mind (me) is also seeing this phenomenon, and more, that this clear observation has no image, no symbol, in itself. The mind is aware that it is itself the creator of its own perceptions, and is itself, quite empty, like the sky on a clear day.

To really see this creative, empty, origin of being, what is reflected there loses its significance, so that the now silent mind, undisturbed, can deal with any movement, any crisis that arises without any previous imprints which will distort what is actually happening. A mind, clear of images, having no prior experience as knowledge, does not react, does not make a problem: a problem only exists when there is a contradiction. Here, now there is no contradiction. Having no image, no fixed position and no centre from which to look, there is no contradiction and so, no problem. Maybe this apparent (to the eye) space, this void, is not empty but replete with unmanifested LIFE --the very essence of ENERGY. This absence of physical form (SPACE) is a complementary opposite of existence and is the way we envision ourselves as microcosms in a macrocosm, sharing the same essence, clear spirit.

Now for me, space is dimensionless (measured only by the forms emerging in it) and always limited by my perception and understanding. Even in my physical form, this body here is immense space. It comes to mind, that, as with the vast universe,

"Atom from atom is flung as far

As sun from earth, or star from star."

And, other words come to me.....

"To be unenclosed is to be uninfluenced....to be uninfluenceable....

and so Free!"

Donald Ingram Smith

This Is It

This is the book referred to in the Editor's notes of the June Newsletter. It available worldwide, through Watkins Publishing in London. It is also listed on Amazon

This wonderful, clear book lays bare the simple truth of what is. Jan shows the reader that there is no one at the controls, that there is nothing to seek and nothing to find, that there is simply what is. One of the things I appreciate most about Jan is the way he sees through the mind's tendency to personalize awakening and then to put spiritual teachers up on pedestals as idols. He also sees beyond the mistake of seeking bigger and better experiences. This is a very straightforward, direct book, rare in its clarity and simplicity. It goes to the heart of the matter. I highly recommend it. Joan Tollifson, author of "Awake in the Heartland: The Ecstasy of What Is "

I plan to put a brief review of Joan's book in the August issue with a reprint of one of her earlier articles.

From the new book "This Is It" by Jan Kerschott

While reading the words on this page, you are conscious of these words appearing in your present awareness, aren't you? Maybe you are also aware of certain parts of your body. All these images confirm that you are. You can't say, "I am not." The recognition of this sense of being is maybe one of the most basic recognitions there is. Just being here, just being. And you know that this "sense of being" is available to everyone. Your race or sex, your religion or age do not matter here. And this being is not limited to the experience of your body and senses, it goes far beyond that.

If you want to take a closer look at this being, at this ‘Is-ness,’ you may feel a certain discomfort because your mind is not able to grasp is-ness. This sense of being has nothing to do with you as a person. It has nothing to do with being in a special state of consciousness. As soon as you think you will get it, it escapes. It is like trying to grab a wet bar of soap in your bath: the harder you try, the more you fail. At the same time, it is obvious that ‘It’ is right here. Is -ness cannot escape, and yet you can never practise how to ‘just be.’ This is impossible because you are already being it! It is obvious that this sense of being is never away since it is witnessing your thoughts and emotions. So, it must be right ‘here’ indeed. It is the closest you can get and still the mind fails to get hold of it. That is the paradox. How can something be so close and yet be incomprehensible for the mind?

Maybe you will see that this sense of being is part of a bigger picture. Behind and within this sense of being is an Awareness that witnesses all this. And the term Awareness is given a capital to emphasize its limitless nature: it encompasses everything that is witnessed. Although it is indescribable, you can give it any name you wish, like Is-ness, impersonal Consciousness, clear Light or timeless Presence. Some call it Brahman, Nirvana, God or Spirit. In this book, the word Beingness is used mostly because it sounds quite neutral. Other terms used here are Oneness, Silence, Space and It. In the end, the names or descriptions you use do not matter that much. Some terms however – especially the religious ones - can be quite confusing because then the mind may imagine it can put It into a specific frame and then take hold of It. However, your mind and senses cannot observe this Awareness, it is rather Awareness seeing Awareness. Light recognizing Light. Is-ness seeing Is-ness. And Is-ness is all there is. There is nothing outside of it. When you recognize that you inherently are this Beingness, that you are this Space without boundaries, the struggle to find or even feel Beingness ceases. Where should you go to find It if It is everywhere? And when realizing that, there is no more a sense that you should be different from what you are in the present moment. There is also less investment in guilt and regret. And also less dependence on hope or purpose. And apparently losing all these conditionings and beliefs lets life flow just naturally. Just like water in a mountain river, there is no fight when a stone is encountered on the path: the water just goes around it and goes on its way. Everything is allowed to take its course, although there is no active process of allowing going on. You could say that on the spiritual level, nothing matters anymore. And still there is no sense of a distance or indifference. It is just clear that there is nothing spiritual or religious that has to be done in order to express Is-ness, and at the same time everything is possible. That may sound like infinite freedom, but there is no person who can lay claim to this freedom. There is no more attachment to spiritual expectations or religious moral codes. When Oneness is seen, all of these games of the seeking mind are seen as side issues. Everything is allowed to go its way. And in fact, it is recognized that this is what is happening already, even before it was recognized as such. Everything is already taking its course.

Looking for Oneness or Beingness is not like a puzzle you have to solve. Where you can take all the different pieces and try and figure it out. It is just the opposite. When the search is abandoned, there is just a gentle OKness. A liquid witnessing of what appears in your life. When you recognize your true nature as naked consciousness, when Beingness is seen as all there is, there may be a very fluid adaptability because the investment in a personal agenda becomes less important. The more this Beingness is recognized, the more you realize how ordinary it is to just be. And it is not you recognizing Beingness, it is not a personal achievement, it is not a gradual process you have to go through, it is just being recognizing being. It is simply about to be in presence. Or rather, to just be. And you don’t have to still the mind for that because you are stillness itself. And this stillness allows all sorts of noises of the mind to appear in it, similar to space letting all sorts of objects appear in it.

The way Beingness is expressed seems unique for each individual. Everything you think or feel or do, is conditioned by your genetic code and your personal programming, and that is how it is. On the human level, we all appear to be unique expressions of Oneness. This uniqueness is not just there in the daydream, but also in the (apparent) process of waking up. A seeker who reports about a transcendental happening usually turns it into a personal experience. When one actually believes one has had an awakening experience one comes up with an individual story. But each report about a personal liberation is only another part of the daydream. Beingness itself can not be described or experienced. Still, such happenings can be windows into Beingness. It is like reading a book and suddenly there is just a white page. It is like watching a movie and suddenly there is just a white screen. It is like Light seeing Light. When the images start to appear again, the mind comes in and starts to talk about what happened. The mind wants to own the white screen. The person wants to be a pure reflection of the Light. And those reflections of the Light can take many forms. The so-called realization of one’s true nature may indeed come to the surface in many ways, but it is important to notice that the way it appears has no significance at all. There are no standard procedures. Some already live in the light, and just go (apparently) from light to an ever bigger light. Very smoothly – without anyone noticing it – they disappear into Beingness. They usually do not report a major awakening experience.

Some seekers have been in misery and depression for several decades. When they discover the light, the change can be so huge that they can have a major awakening event. That may be very blissful and peaceful – imagine how it is like to strike a match in the cellar if you haven't seen daylight for two decades – but the trap is that the first impact of striking that light is now considered as the standard of how one should feel all the time. In that case, you can go for that feeling of peace and bliss for the rest of your life. Then you are back in the horse race.

Some seekers have been looking for the Holy Grail for several decades; when all the burdens of the desperate seeking are finally dropped, the leap may be so huge that indeed it may come to the surface as a spectacular event. Such experiences can be very inspiring but can also be misleading. You can mislead yourself (and others) by presenting your awakening experience as the standard to look for. You can also mislead yourself by comparing yourself with others. Especially reading about other seekers' testimonies of what they call their awakening, can be very confusing. It can easily become frustrating when you imagine you are not there yet as you compare your own experience (or the lack of it) with the experience described by the author of the book. When the awakening event is personalized, your mind turns it into an experience. As a result, it is claimed as a personal reward the seeker has attained. And if the awakening continues to be there for the mind, the seeker may actually believe he or she is actually awakened. That the real enlightenment is attained now.

Still, transcendental happenings can be very inspiring indeed. Maybe you recognized naked Beingness while being in nature, seeing that all boundaries were gone, and that there was even no you to recognize it. The natural elements are nice examples of Beingness that do not pretend to have the ability to be other than what they are. There was only infinity seeing infinity. Maybe you remember you recognized It during a blissful moment while meditating or while making love: suddenly there was a sense of clear emptiness and nobody being there to witness this emptiness. Some people report having a major opening to this wholeness while being with their spiritual master. Or maybe there was a recognition that the seeker is a concept without ever having had a mystical experience at all. However, if there is still in the back of your mind a gentle whispering that it is you that will be awakened, you will only be disappointed. There is simply nothing to chase, no hero to be imitated, nowhere to go. One of the tricks of the mind is to suggest that you can actually attain enlightenment while the others are still unenlightened. That is one of the many traps around. The belief in a personal liberation is not bringing you closer to the awakening referred to in this book. This awakening is the natural way of being, and natural can mean just anything here.

Once you focus on your blissful states, it only creates more separation between you and Beingness. And the same goes for the spiritual level of the guru. Beingness doesn't know any hierarchy. You are invited to forget about all the spiritual heroes you have heard of, and to ignore all the dogmatic teachings of the religious leaders you ever have read about. You are also invited to forget about the concept you have about yourself. Whether you think you are a loser or a winner is not relevant here. Even a neurosis and a depression are not able to take away Beingness. Even being peaceful and feeling at one with everything is not bringing you closer to Is-ness. All of that are just images appearing, but these are not the Light. Those windows are not your true identity. Even the most blissful experiences you ever had, are not yours. Even your dark night of the soul is not yours. And the same goes for "your" pain, joy or bliss. They are happenings rather than experiences. They seem to be very personal, but they are not yours.

What you think you are is just a role you play, but what you really are is That in which all these experiences (including your character) are appearing. And That is not a special state, it is not something you can experience or see, it is what you are. So you will never experience Oneness – there is only Oneness. All "your" experiences – from sitting in a bus to having a higher state of consciousness – are the content of Awareness, not Awareness itself.

The recognition of Beingness may (or may not) influence your concepts and belief systems. You may realize that all your thoughts and perceptions are just ripples on the surface of the ocean. After Oneness is seen, the need to look for a spiritual goal is gone, the desire to imitate spiritual heroes has vanished. It becomes ridiculous now to compare yourself with others because it is seen that all this comparing is but a game of concepts. As a result, all your spiritual frustrations, all your religious pride and seriousness melt away. Some of these old thought patterns are now seen in a different perspective. You may realize that some spiritual teachers gave you ever more concepts about what you are. And added more concepts about how you should be. Being fascinated by all these concepts and belief systems, you added more knowledge to your precious collection of spiritual achievements. Stimulated by the belief you can reach a higher goal in the future, you tried to become more holy, more radiant, more peaceful, more intelligent, more spiritual. And tried to get rid of your bad habits or your bad karma. One day you see it is all about yourself. All this seeking is finally about your "me" trying to become better.

When the spiritual seeking is over, automatically all the importance you gave to your religious growth is over. The ritualistic, hierarchical and dogmatic aspects of formal religion lose their importance when it is clear that it is all part of

a conceptual game. You were only trying to feed your own materialism – no matter if it was through devotion, altruism, discipline or understanding. This does not mean that now you are going to fight these organisations, or try and convince these believers that they are wrong and you are right, because that would again be a struggle with what is. What happens is that all your religious ambitions lose their impact on you. They are like toys you used to play with as a child. The whole game of trying to be more awake has simply been seen through. In a way, the old magic of following a path or imitating a spiritual hero is gone, and that may feel like you lost something, but what you've lost was only another illusion. When all the authorities and traditions are put aside, you can be here now in all simplicity without formulas or answers. As a result, the old story of ‘hot awake yet,’ and ‘something higher still missing’ is not relevant any more.

Jan Kersschot

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Henri Tracol's taste of the true.

This is a slightly edited version of an exchange with Dave Knowles with whom I've had quite a number of dialogues during which Gurdjieff popped up to the point where I realized I should find out more about this enigmatic character.

Dear Dave,

I'm really no wiser about Gurdjieff after reading Ouspensky's book. It didn't dispel my distaste based on nothing more than an inability to get a grip of him. I have only read what others have written and he seems to have built his career on inscrutability. So whilst I don't really understand what he was on about, I am impressed by people who are impressed by him. I found Henri particularly eloquent and on my wavelength. Why he needed to hang on to Gurdjieff seeing that he writes from his own understanding is another mystery to me. Anyway, I've scanned a few slabs and inserted comments as is my custom. Most of what follows is Henri (HT) answering questions and the questioner is identified with a 'Q'. Page references are shown and are taken from the book The Taste for Things that are True by Henri Tracol, Gurdjieff and the Science of Being. Where I have slipped in an observation it is prefaced by *AM* and is in *(brackets and inverted commas)*.

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

HT - 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?

H.T. - 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.

(AM This is an interesting parallel with the 'two worlds' approach which is an essential elements of the Traherne and Harding stories. It is of particular interest to me as this level-difference strikes me as both the cause of most of the confusion about these matters as well as the resolution of the difficulties.)

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Q - This respect for food that you mention seems to have almost completely disappeared from our lives - perhaps because most of us are so far away from the growing and raising of food, we no longer know what it has to cost for it to be available to us.

H.T. - It is true, it is not easy to obtain. But, you see, when we speak of food, we speak of one category, forgetting or neglecting the others. and I think it's misleading. In fact, there are all sorts of food, and it is a question of the whole being. There is the idea that there are three kinds of food: ordinary food, air, and impressions. You can go on existing for days without ordinary food. You can survive if you do not breathe for a few minutes perhaps, not very long. But you cannot exist one second without impressions. This idea is fantastic. One can hear it, perhaps be surprised, and say, "That's very interesting." But it's forgotten immediately, because it is not properly received. Perhaps it demands a lifetime to understand what it means. The food of impressions is taken in constantly. You need this third kind of food in order to really take in the first food. In order to breathe, you need it too. What is essential there is mostly neglected,

ignored - it is fantasy for us. Of course it is closely related to another idea which very largely escapes us, and which is that only higher centers can really receive, properly, the food of impressions. Higher centres - and it is said that higher centers are fully developed in a human being. They function perfectly well. What is missing is the proper link with lower centers. In Beelzebub, Mr Gurdjieff speaks of what happens to this finer food of impressions. Most of it is lost. But part of it is always maintained and perceived and absorbed for the development of higher components of a being. So, without our knowing - and especially when we are asleep - something is taking place there.

Q. - These impressions are being received all the time, so it is a question of digestion?

H.T. - Yes; in fact something is digested without knowing it. Regardless of what becomes of our lower centres - the higher centres need to go on existing. It is said also that accidentally - but it is not mere accident, it is for a higher purpose - we receive the necessary help for the digestion of these finer impressions. Of course I do not claim to understand this, but it does evoke something in me. So we are made use of for the sake of the higher centres, and even though we seem to be cut from them, they are there.

(AM - The food of impressions is the essence of seeing but I've never seen it in quite those terms and it is a helpful way of managing the blockage. All my messing about with depth experiments and 'seeing' exercises of all sorts is really about giving impressions a chance to make an impression instead of taking them for granted.)

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Q - Mr Gurdjieff speaks of self-remembering very much. In reference to an earlier question, is the impression of oneself unique to human beings? Does it constitute a kind of food only humans can receive?

H. T. - Another mystery. Self-remembering ... to awake. If we begin to think in our ordinary terms, what does it mean to awake? Do I decide at a certain time to awake? And who decides? There is no answer there, except to realize that I am awakened by something. It is not that I decide to awaken and I awake: that is simply impossible. But maybe "I," with another meaning, the real "I," reminds me, calls me back. The sense of my being: it is not something that I invent or that I think of. It is there. And it calls me back. That's self-remembering. And on this basis, there is a certain kind of awareness which comes to me. Most of the time it's enjoyed by a part which pretends to be the owner - "Oh yes, I think that." That's a betrayal. I have been given to see something, to understand something, and I try to join with it. But if I let in this pretense to be the one who ... it's spoiled. Does it mean that I have to keep passive about it? Not at all. In order to keep awake, something is demanded of me. It is demanded of the whole of me, all my faculties and capacities, including my ordinary attention, my possibilities to establish connections, associations, useful associations. On behalf of what has been given me, is being given me now, I do not allow myself to be passive. There is something behind. Something - there is no question of reaching for anything. It is not to be reached; it is there. It gives an objective meaning to my attempt at joining with what is offered me. If I keep that, if my ordinary, my outer self keeps that, is faithful to this recognition, then it's given me over and over again to discover what is proposed and proposed and proposed. Of course, it cannot last very long: but for a time it can last. I can experience it. And it leaves a trace, an alive memory is left in me which I can recapture later. This memory is given. To remember myself is memory, yes? But what will remember? It is given to me to remember and I awake again to a sense of this hidden presence.

(AM - My underlining. That's very much what I find to be the case and it relates to a line of enquiry started at Springbrook (Nowletter 86))

So, food. Food of impressions - impressions of myself. You know, when a journalist comes to interview, say, a potter, and asks him: "Well, could you explain to me how you do that?" If the potter begins to say, "Well, first this and then that ... and so on" what does it convey? But if the potter goes on with his pot, the answer is there without an explanation - without reducing it to explanation. it can be perceived. And then the journalist who is really a journalist would also try with his tools to translate what had been perceived into something which could be read. He saw the process. But most of the time it is stupidities. I do not know what objective art is, but at least I know that those who pretend to explain are neither artists - nor objective witnesses! Very often we seem to understand and very often it's misappropriation - " Oh yes, I understand." It is given me to understand at a moment when I am sensitive to what is offered me. But as soon as I take hold of it, it's finished.

(AM -This explains Ramana's endless insistence on the question 'Who am I?' Everybody is trying to find an answer as an explanation instead of a new perception. Likewise, Krishnamurti's frustration with people rushing in with answers instead of watching the question.)

But it's marvellous, isn't it? You know, the person who understands everything always, has an explanation for everything he's dead!

Q - On a larger scale, I'm wondering if you feel there is a relationship between the idea of reciprocal feeding on a cosmic scale and the idea of the three foods.

H. T. - Part of it is certainly the question of scale. It cannot be approached without keeping the sense of relativity. In the representation of a human being, for example, it is said that the human mind is thirty thousand times slower than the body. You understand what it means. "Oh, yes, of course." But you don't. It's out of scale for our ordinary way of thinking. We can talk about it - but we do not understand. And there are times we can perceive something corresponding - but there is something which is always late, it comes afterwards. It's a reflection of a reflection - dimmer and dimmer, so slow, and so many things have passed in between. So once again we are in front of this mystery that is far beyond what we are able to conceive of. Yet these questions have a value, provided of course we do not attempt to answer them. But it may be a help to enlarge the scale of our interrogation. What we are given to perceive in our normal surroundings is a reflection of a reflection of a reflection of something much greater and much bigger. It is really of value to understand that what is taking place here is insignificant in a way, and at the same time it is extremely significant for me if I see it the other way round. I am a small piece of life which is invisible on this larger scale. So if I begin to think about it, and to draw conclusions - I think I need to keep a sense of wonder. When I quote an objective thought from a great thinker, if I just quote it, I spoil it. But if I capture the sense of wonder, I know that I do not understand, but I know that it opens my understanding; it opens it to more - always more. Then I feel myself closer to what was offered..... Man's awakening p116 (Remembering myself) Who is this "I"? Who is "myself"? Who?

Let us think of a rider on his horse, cantering along the side of the mountain. "I" is the rider, "myself" the horse; "I" this individual essence, this potential being, "myself" this power of functional manifestation. But the vision fades all too quickly. My horse, because of his faulty education and the mass of influences to which he has been subjected - and both of these aggravated by neglect - has become a monster of egoism. He has been badly broken in, obviously - for, lo and behold, if he is not at this very moment perching on the shoulders of his rider and crushing him under his weight! Indeed, deprived of my mount, "I" am no longer a rider - not even a pedestrian, for "I", by myself, cannot move. Once again, I remember myself. Once again, order is established and the vision reappears. Now the "I" no longer dreams, for the rider is once more in the saddle. With his hand securely on the rein, his mount will have no chance of straying down the path that leads to the precipice. Wide awake, the rider keeps an eye on "myself", the horse, and guides him unflinching along the ridge. The one keeping watch, the other carrying the watcher, they make a complete whole. Thus related, they will go far. And yet, the question remains. "I", "Myself", a single being - but "Who" is this being? Who am I? This "Who am I?", I was bound to find it again. Without my knowing, it has never ceased to resound in the secret depths of my being. To know and to experience what I am so that I may become it more truly. To be able to grapple with the evidence one needs to be very simple. To the question "Who? - there can only ever be an echo "Me". But this "Me" is unfathomable. This is precisely what is so difficult for us to accept - so prompt are we at reducing to the known what was on the verge of an opening onto immensity. (AM - Brilliant!) It is true, nevertheless, that this question of "Me" passes understanding and it is fair to say that my head, quite legitimately, finds itself unable immediately to grasp this fact. It wants to go on searching. Its role, after all, is to deal with ideas, to elaborate the picture I have of myself which needs to be sufficiently stable and self-affirming to stand up to the host of impressions that constantly assail it. (AM - Douglas would use 'what I really, really am' instead of 'me' and would, of course, remove the head that insists on explanation. And which itself is an explanation obscuring perception)) Does this mean, then, that nothing of a better quality is available to the mind? If it surrenders to something that it realises is beyond its scope, is there no other course open to it than to deny and suppress itself? No. The mind is not the enemy, but rather the victim of the use I make of it. A reversal of this situation - a possibility that is always open - would enable the mind, in close relation with the other supports of human experience, to become the indispensable auxiliary in a general liberation from which the mind itself would benefit. This reversal of the situation is the starting point in the process we call "remembering oneself". (AM - This I interpret as equivalent to metanoia (repent for the kingdom of heaven is at hand) Such an experience can be more or less fugitive and superficial. I can glimpse in it the evidence of a radical transformation which, if it develops, will affect not only the world of my thought but my whole being. Yes, that is it: a new way of being. My attention is no longer the same, its power increases, its subtlety and its freedom both enlarge and enliven it. It mobilises in me latent forces that have hitherto been inert. This attention brings about a change in the capacity and rhythm of certain functions, thus releasing a series of processes by which the global perception I have of myself is intensified, a perception that is far beyond my ordinary level of sensation, the taste of which is quite unmistakable. (AM - Something missing here which I'm unable to rectify before going to press.) This general a man who is permanently awake. Very much the contrary, we can consider that the man who has never upheaval coincides with the emergence of a very intense feeling of renewal, a feeling of opening towards and belonging to the world without as well as to the world within, as though, in me, the two were one. (AM - Very Douglas Harding!)

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HT - What matters to someone who seeks truth, is to find a practical support for his quest; for this he would not require stopped searching, and who will go on searching till he dies, is a much stronger support for those who surround him than if he were to float very much over and above them, without being able to communicate his experience. (AM - Very interesting observation as it undermines the notion of an enlightened elite and the importance of an ongoing enterprise rather than a once and for all conclusion.)

Q. - I believe that an awakened man such as Ramakrishna certainly was spent his time searching, according to what he said, and that he was very happy to be on the earth in order to search, even though he was permanently awake. Surely there must be some kind of situation which reconciles this total wakefulness and this quest?

H.T. - There certainly is a possible reconciliation, but here again we would have to know who could be a judge of this? Can someone who is not on Ramakrishna's level know what was taking place in the inmost depths of his search? (*AM - Can anyone assume that Ramakrishna was any different from him/herself from me? at the level which he calls Ramakrishna's level is there any 'Ramakrishna'?*) However, if we interpret your thoughts slightly differently, more relatively, some measure of reconciliation would not be impossible. But whatever level of realisation a man may reach, might it not be necessary for him to understand, if he is a true Master, that this realisation cannot be completed, until he has accepted "to return to earth", until he, in his turn, has tried to wake up, with the appropriate means, those who are, like him, potentially able to find liberation?

Q. - How is it possible for someone who is conditioned to gain access, through his search, to something which is not conditioned?

H.T. - This is not possible, (*AM - Quite right H.T. that is my point*) I think, if we look at your question from that angle. Man is totally conditioned. Even the privacy of his thoughts and his feelings is conditioned. Man is not free. If, from his conditioned state, he had, say, to jump over his knees, if he had to reach this threshold beyond which what we call the unconditioned is to be found, without any other means but those he has for ordinary existence, indeed there would be no chance whatsoever for him to do so. It remains to be seen, however, whether this so called "unconditioned" we long for, might not have some sort of corresponding echo in this conditioned being, whose existence is known to us, and if this is the case, there is no question of having to jump over our knees, but much rather of trying to track down what prevents us from being more really what we are. (*AM - I think this 'problem' is resolved when we drop the notion that it is a matter of either one or the other – it must be both?*)

Page 36 In order to create its proper world, authority demands more than a blind submission: it is indispensable that it should inspire a wish to draw nearer to it and fuse with it, in order to understand better how to be at the service of what it represents. It is not enough to claim to know. Authority must be sought for and acknowledged. And really, if I do not acknowledge the presence of an authority in myself I will have no possibility whatsoever of finding it outside myself. I find it, I lose it. I find it again and unceasingly I put it to the test. I put it in doubt to assure myself of my understanding and with the aim of acknowledging it again with ever more conviction. Here lies the reconciliation between authority and search: they need each other. They attract one another mutually in this movement of unending renewal through which the life of culture perpetuates itself. Anyway, we know very well the final aim of the individual does not rest with him, but with his conscious participation in the destiny of all mankind, and these would be hollow words if an actual movement in this direction were not already visible: here and there, small groups of seekers are gathering together with the single aim of concentrating their efforts towards a common understanding of the return to the essential. "What do I know?" Whoever ponders seriously this question understands little by little his relation with "Who am I?", echoes of which resound down the centuries since man first appeared on this planet. For these seekers, to be, to know and to do are the facets of the same reality. To dream of knowing oneself and nothing more, without looking for the slightest hint of an intentional manifestation fully integrated with the surrounding reality, is tantamount to a kind of desertion. As for trying "to do" without being aware of "being", without looking at every step for a way to be in accord with an inner presence, is the worst kind of abdication. The human condition is a challenge, which man cannot ignore without abandoning perpetually his true nature. He who wakes up to the deep meaning of his life and perceives how he makes room for the force and the difficulties of the innumerable relationships offered to him, acknowledges, by the same token, the very point of his existence. He discovers the possibility of seizing hold of the present, in order to bring together in a supreme effort the unfathomable experience of the past with the immediate prospects for the future, for which he wishes to feel himself responsible. Taking into consideration his potentialities as well as his limitations, choosing the best order to affirm himself at each moment, in constant submission to the demands of the life of the universe. This would be the authentic art of living and the visible manifestation of a real individual culture. (*AM - What I like about that is the notion of making room. (making or re-cognizing room/space for the impressions?)*) that is what Traherne called Capacitie. and the affirmation each moment means there is no continuity only renewal. This is true creativity - the perfection (making whole) of creation we talked of before.

Alan Mann

Response from Dave:

I don't quite know how to respond to your invitation - I have just dipped into another book by a French follower of Gurdjieff - Jean Vayse "Toward Awakening: an approach to the teaching left by Gurdjieff" because your writing reawoke in me that desire to awaken myself and live a richer inner life - and seek again the means to do so - again Gurdjieff's Work sprang to mind - it echoes within me with its vividness and I want again to practise its injunctions. that is the marvel of G's message for me -its self-evident validity when measured against all one's epiphanies. No matter that

he was to many a rogue - he carried a unique teaching and wanted badly to impart it - this comes through so richly in the writings of people who fell under his spell, from Ouspensky onwards. I wish too I could have encountered this man though he may well have overwhelmed me in the flesh. As you say, Alan, I am so impressed by the people who were impressed by him. I like the parallels you draw with Krishnamurti and Douglas Harding and Thomas Traherne - keep writing!

Dave Knowles

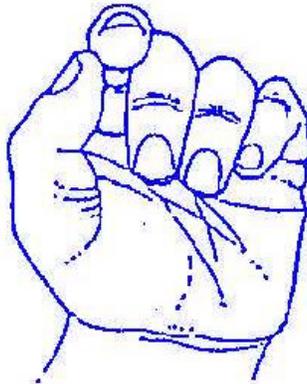
First Person & Third Person from Chris Cheney

(The following is a contribution to the Lookfor Yourself email conference. It followed an exchange in which several participants had been discussing the difference between subjective and objective perspectives which was getting a bit tangled and, therefore, prompted this clarifying piece from the coordinator.Ed.)

Attention any new readers: "LOOKFORYOURSELF is a forum for people interested in exploring the experience and meaning of who we really are in the context of the experiments or awareness exercises developed by Douglas E. Harding, author of On Having No Head. Harding, born in 1909, has developed a toolkit of experiments or awareness exercises which make one's True Nature simply and directly available to anyone. Different spiritual traditions have different names to describe who we really are, and different methods to awaken to it. This method is a contemporary one."

And so, for any late arrivals, we have now set about the exercise of 'the integration of the first and third person'.

Step 1. There is no 'first and third person'. What we call 'the first person', is '0'. (See illustration below) look in where the finger is pointing, note the absence of any qualities whatsoever, yet, in some marvelous way, all existence is present. This clear light of the Void is undifferentiated suchness. It is prior to time and all opposites, it is the face of the Unborn, the 'One without a second'. And it is who you really really really are. (I should know, I Am That.) *Do not take my word for it*, LOOK FOR YOURSELF!



What we call 'the third person' is our sense of persona, memory, personal history, 'i thought', self and otherness, likes and dislikes in the attached sense, that complex of separative identity, preference, behavior, attachment, when located 'at center' where no thing alone is, is 'the third person'.

When not so mislocated, 'the third person' is no longer seen as who i am. It is perhaps more like clothing, to be worn outwardly, if at all, not inwardly. Yet, as the source of so much that we have strived for 'as third persons' that is true, being the first person allows us the perception that all people and all ways, all things are intrinsically possessed of this nature.

Which brings us to 'two way Seeing'

As 0=1, so 1=2.

Pointing, as per the illustration above, with both hands, in both directions 'towards' and 'away' from the clear empty space at center, perceive that the clear space *HERE* where you are, is completely unaffected by the fingers, their direction, or whatever they are pointing at. Perceive at the same time, that all of that which may be said to possess qualities, color, opacity, texture, is not separate or other than this one pure clear thing. Where is the boundary? Where is the edge? Where is the separation, except in the appearance of qualities alone? And what is the nature of those qualities, what is there really, 'other than' this? Note also that one's feelings about these qualities arise change and fall, that movement of every kind is everywhere except in one place.

And that that one place, though itself entirely still, is below, is the root of and is inextricably united with all movement and form, sound, thought and feeling, as long as a universe appears.

When the universe does not appear, there is only this. When a universe does appear, all of these things we may experience as 'discrete' from one another, are also this and this alone.

The existence of anything whatsoever is a miracle beyond comprehension.

How we respect this, is an individual matter of the utmost consequence and importance.

Chris Cheney

Traherne, Harding, Wren-Lewis, Bohm and the Capacitie website

The website is now up and running at <www.telstra.users.com/capacitie>. In future all Nowletters, apart from the postal version, will be posted to the new site and I will email everybody on the email list with the table of contents for the month. This is an inaugural note about the website in which I attempt to explain why I have combined the above characters on the same site.

The site is identified by the word 'Capacitie' which Traherne used to describe his essential nature and which, he insisted, we must realize if we are to be happy. The most familiar expression of his views on this question is the quotation from Centuries of Meditations which begins 'You never enjoy the world aright...' here is another, less well known:

What hinders then, but we in heav'n may be

Even here on Earth did we but rightly see?

Thoughts IV

He is not talking about some supernatural state but the revelation and recovery of our natural state, our birthright. I have tried to combine the strands of enquiry and activity which I have found to be most fruitful in dis-covering *Capacitie* on the site. In addition to introductory information on Traherne and the Traherne Association, there are two sections based on the work of contemporary specialists in the field, Douglas Harding and John Wren-Lewis. The inclusion of David Bohm might come as a surprise but I find our regular, David Bohm inspired, Dialogue meetings held in Sydney and Dialogue in general to offer a very effective means of awakening to Capacitie.

I first discovered Traherne through the book by R. H. Blyth 'Zen in English Literature and the Oriental Classics' in which the author included a chapter on the Traherne poem 'Dumnesse'. This set me off to find out more about Traherne and in such poems as 'My Spirit' I found the most compelling descriptions of some of my own infrequent experiences. Traherne's message of love and the way of felicitie struck a deep chord. His descriptions of Capacitie were the most complete expressions I had found of those moments when our being is intensified to the point that reality takes on a new and more real or true aspect.

Traherne is not the only source of such affirmation of course but he was the first on my scene. There was an aspect of his message which I didn't catch on to in my early readings. That was his insistence that we don't have to stay asleep to Capacitie, that it is not simply a matter of Grace but we are, in fact, required to cooperate by opening the door to Grace as it were and going one step further, he also suggests that awakening to Capacitie might be our primary purpose.

To paraphrase Meditation 86 of the Fourth Century (of Meditations) Traherne compares us to mirrors with lids, like eyelids, *so that here upon earth having free power to hold open or shut our lids we may awaken to Capacitie or forbear*. I think the main reason for my oversight was that I spent some years under the spell of Krishnamurti and the notion that anything that one does to 'wake up' to Capacitie is doomed because any wilful action is, by definition, reinforcing the 'doer, the source of all problems in this area and the obfuscating barrier to Capacitie. I feel indebted to Krishnamurti and I believe he was always coming from how he saw things at the moment rather than drawing on past experience to deal with current questions or problems. Nearly everything he has said proved to be true, in retrospect, but he offered no means of arriving at the clarity he so obviously experienced himself.

And then Douglas Harding appeared on the scene – quite literally. As a result of a chance switching on of the car radio one night I heard someone talking to Phillip Adams who could only be the author of the article 'On Having No Head'. This was the article which was subsequently reprinted in 'The Mind's Eye'. I'd read it many years previously and although I didn't quite get what Douglas was pointing to at the time of reading it had stuck in my mind, I remembered both title and author, which is not usual for me. So here he was in Sydney. Margot and I went to his preliminary talk during which I was exposed to the experiments for the first time. The pointing finger experiment revealed both

Capacitie and the extraordinary simplicity, accessibility and obviousness of what I'd been toiling over for years. My reaction was a combination of amazement and mirth – what an ass I'd been. So that is why Douglas is on the website. He is one of the few teachers actually showing us and not just telling us about what's what.

On the night of Douglas's Sydney talk I also came across John Wren-Lewis for the first time. John introduced Douglas and in doing so very generously acknowledged how, earlier in his life, he had dismissed Douglas as a bit of a crank. He explained how his own transformation, following his near death experience due to poisoning, enabled him to see for himself what Douglas was getting at. (See John's review of The Little Book of Life and Death now on the Wren-Lewis archive at <http://users.bigpond.net.au/capacitie/>)

Sometime after the Harding visit John told me he'd made a list of people, from the talk and weekend workshop, who were interested in ongoing meetings or activity of some sort. Out of that grew the Greville Street meetings which have been held regularly for the past 12 years and the Nowletter for roughly the same time. So, John's contribution is his writing, which is the most eloquent and lucid expression of the inexpressible or what I'm calling Capacitie, and his support in setting up the meetings and newsletter.

Finally, David Bohm, who appears here in his capacity of the father of Bohmian Dialogue and not in his role of physicist and author. From our earliest meetings we found participants in the Dialogue meetings came from every path and no path: Buddhists, Krishnamurtiites, Hardingians, Christians, Advaitists, Atheists, and Agnostics – the full spectrum. We chose Dialogue as the 'operating system' for our meetings because it creates an environment in which difference helps rather than hinders process and which provides mechanisms for preventing proselytising.

So what has Dialogue to do with Capacitie? Traherne talked about 'the Fellowship of the Mystery'; a communion of people interested in or moved by Capacitie. I find an impersonal awareness is often realized in Dialogue meetings and it is my primary reason for attending. The process is aimed at a free flow of meaning as the result of joining the flow upstream of the pollution of our normal concepts, assumptions and responses. I don't know to what extent Bohm would have considered Dialogue as representing an opening to that centrality but, for me, it is the essence of dialogue, in fact, Capacitie revealed.

Finally, the Capacitie site provides an easy access to the Nowletter, both the current issue and backnumbers. I have always seen the Nowletter as a means of exploring the question of what is really going on – what is THIS – and which, together with Dialogue, offers the possibility of coming upon our shared Capacitie.

Alan Mann

Richard Lang – Byron Bay Workshops - 4 to 17 August For details ring 02 66856545 or email:

watergardenholistic@bigpond.com

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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://www.matra.com.au/~hpb/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 W: www.skilfulaction.com
Also first Monday of the month – 7-30 to 9-30PM

Dialogue Meetings				
<i>LOCATION</i>	<i>DAY</i>	<i>MEETING PLACE</i>	<i>TIME & 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