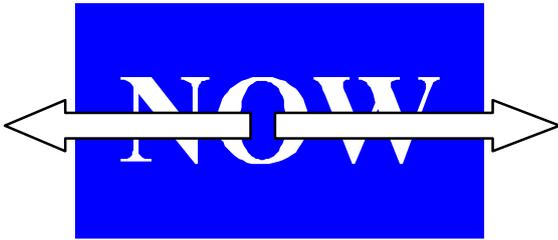


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Email: awmann@optusnet.com.au

Phone 02 9419 7394

Websites:

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Next Greville Street Meeting – Saturday 2 March

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Residents of and visitors to the USA note the TAT Conference notice in this issue.

Thanks to this month's subscribers. It looks as though the NOWletter will continue as long as inputs are received. In addition to your contributions I've been mining Sam Blight's regular Skype conference for material. Thinking about our recent exchanges on the 'to be or not to be' of the NOWletter it occurred to me that it was set up as a pre-internet blog. That is, as a forum, for contributions of the readership as opposed to simply re-cycling the words of the 'wise'. In its original form it went out as a 'letter' involving printing, folding, enveloping, addressing and posting. It should be much simpler now but I have just as much trouble with the present system in generating the various formats, getting the links to work and uploading to the websites without causing them to crash. Not complaining just waving. Alan

Laine's Story

NOTE: This article by *Laine* emerged through an email conversation between Andrew Hilton and friends and first appeared in *The Krishnamurti Australia Bulletin*. Laine was exploring ways to explain her understanding of non-duality and life to her teenage children. She's still working on it! laine@thelovingheartcafe.com

Once upon a time....a human part of the universe emerged and some other human parts of the universe called this part 'Laine'. Laine didn't realise that she had been labelled yet because she was too busy enjoying BEING.

Being a sensory Being, engaged with the universal process of life, triggered gazillions of sensory experiences. Her universal senses filtered every visual, auditory, olfactory, gustatory, sensual and emotional input possible creating a life of pure and utter Being-here-now-ness. And of course when we are NowHere we are also NoWhere.

There was no question about her universal source and existence, and no questioner to question it. Living in sensual wonderment is easy bliss.

Separation Anxiety

One day the beginning of the end of Being began....

The labelling parts of the universe became worried that Laine was not responding to her labels so they began a pointing and verbal game that went like this: Mummy part of the universe points to Laine part of universe and says "Laine". The mummy part points to mummy part and says "Mummy". And much repetition follows. Eventually the Laine part accidentally repeats the point and label game and much sensory joyfulness is shared and reinforces the beginning of the state of separation.

Before long the Laine part of the universe began to forget about her source and connection to EVERYTHING, and her purpose to BE and ENJOY life. Soon she was hearing stories about her labels. "Laine is a good girl when she does this." "But that Laine behaviour is lazy and not good." Add in a million more subtle stories and very soon Laine had hardly any memory of her pre-labelled Being.

The Longing

Deep within all separated Beings lies a longing. This is a longing to REMEMBER the beauty and the bliss of Being. It often manifests as a vague feeling of discontent niggling away like background noise. Sometimes it explodes as a wild and angry RAGE; but mostly it festers like a small sore slowly decaying until sadness overwhelms all hope of REMEMBRANCE.

The Secret Chamber

Luckily most Beings have a deeply hidden chamber often labelled a 'Soul' where the secret of our source and purpose lives on way beyond our lives in this universe. Laine's soul ached as she sped through the motions of the Hamster Wheel of Existence. And sometimes when she was least expecting it she fell into a glimpse of Being.

These falling-into-glimpses appeared often when she was in the presence of beauty; the sight of a sun rise or sun set; the sweet smell of a rose filled garden; the beaming joyful face of a happy child; the sound of a gently flowing stream, the succulent juicy taste of a perfectly ripe peach; the soft sensations of silky skin on skin.

The Love

Sometimes the soul's secrets can be accessed and amplified by love. Love can manifest in

many different forms but LOVE is always the universe loving itself deeply and appreciating everything about Being. This includes all the suffering and pain of Separation as well as all the beauty and joy of Being.

LOVE when we allow it in, and out, and through, and around, even in the suffering and pain, creates connections like pathways to the memories of Being fully, vibrantly and joyfully WHOLE. Laine realised one day that the more she LOVED the more she REMEMBERED and the more she remembered the more she loved, and her Being-ness began to re-emerge from where it had been waiting.

Integration

Eventually Laine began to understand the true beauty of Separation. It illuminated the utter awesomeness of the universe and her part of it. DIVINE APPRECIATION flows from an awareness of the WHOLE and that can lead to an even greater state of Being. Being and Existing are both essential parts of the journey of life. One without the other limits our potential to BE IN DEEP LOVE WITH LIFE and EVERYTHING.

And Laine took the rest of her precious life to blow the socks off the universe with her profound gratitude and devotion.

The End

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My Brain Didn't Make Me Do It from *Philosophy Now Magazine*

One of the talks we attended at the Sydney Festival of Dangerous Ideas was a presentation by Sam Harris of his notion that free will is a delusion, an argument a number of my friends found convincing. I remained unconvinced but found it hard to explain exactly why. Harris drew on Libet's work and, in the September/October issue of Philosophy Now I was very pleased to see the following note on the work of Aaron Schurger. Alan

Free will: In August, neuroscientist Aaron Schurger published some interesting results in the *Proceedings of the National Academy of Sciences*, casting new light on famous experiments performed thirty years ago by Benjamin Libet. Libet showed that an electroencephalograph (EEG) could reliably identify a 'readiness potential' in his subjects' brains about half a second *before* they reported being conscious of wanting to make a voluntary movement. Some concluded that Libet's results were evidence against free will. Others – *Philosophy Now's* Raymond Tallis prominent among them – have argued that Libet's work has no such implications. Schurger still saw the readiness potential in his experiments, but after combining EEG measurements with random stimuli and measuring response times, he told *New Scientist* that "...what looks like a pre-conscious decision process may not in fact reflect a decision at all ... If we are correct, then the Libet experiment does not count as evidence against the possibility of conscious will." After more than two millennia, the debate over free will is still going strong.

<http://philosophynow.org/>

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Skype Scraps

Sam and Navi Blight have been running a Sunday Skype meeting for several months and I link in when I can. The discussions have included a range of interesting topics from which I've gathered a few extracts to include here. Alan

From Michael Frayn's play 'Copenhagen'

Heisenberg speaks: "How difficult it is to see even what's in front of one's eyes. All we possess is the present, and the present endlessly dissolves into the past. Bohr has gone even as I turn to see Margrethe ... Margrethe slips into history even as I turn back to Bohr And yet how much more difficult still it is to catch the slightest glimpse of what's behind one's eyes. Here I am at the centre of the universe, and yet all I can see are two smiles that don't belong to me ... I can feel a third smile in the room, very close to me. Could it be the one I suddenly see for a moment in the mirror there? And is the awkward stranger wearing it in any way connected with this presence that I can feel in the room? This all-enveloping, unobserved presence?"

Perception

There is a brief You Tube clip of an interview of David Bohm talking about perception at: <http://www.youtube.com/watch?v=Mst3fO15vH0>

Speaking of an appendix to his book '*Special Relativity*' he says:

...there is an analogy between perception and the way relativity treat things. According to relativity everything is related to the way you react with it, also according to quantum mechanics. The point about perception is that it is a dynamic process, we are constantly doing things and seeing what happens , everything in movement , the eyeball must move in order to show light, in order to show a form..... it's an active process.

Now suppose we are looking at a circular object. As we walk around it really looks like an elipse an artist draws it that way, with perspective, but we know by now that they are different appearances of the circle. We say really it is a circle (circular object) which is solid, we can say the ellipse is the appearance and the circle (circular object) is the essence. But then science came along and said that that is really only an appearance too, the circle (circular object) is made of atoms and it is mostly empty space, atoms moving there, and therefore the atoms are the essence. Later on they came along and said that these atoms are made of even smaller objects and they are also mainly empty space so atoms too are appearances. The smaller objects were made of quarks and so on, then they said these are fields. They are looking for a theory of everything but it keeps receding.

This suggests to me that even my thoughts are fundamentally appearances, how things appear to the mind. By combining many views of the object we come to understand the object. (e.g.) With the stereoscope two views gives three dimensions. By binding many views of the object we get this notion of the circle (circular object), by combining it with the scientific view we get another view of it, as a circle (circular object) which is made of atoms, the more views we get that we can integrate and make coherent the deeper the understanding of the reality is. The essence would be the true being, that we never get hold of, every view is limited, it is like a mirror, looking this way, many many mirrors each one giving a different view, a limited view, .

Theories don't give final true knowledge, they give a way of looking. The very word theoria in Greek means theatre. A sort of theatre of the mind that gives insight into the

thing. You can say that fundamentally science is involved in a perceptual exercise not primarily in getting knowledge, although knowledge appears as a byproduct. By understanding the thing, then our contact with it, providing it is coherent, shows that our understanding is correct. We must distinguish between correct appearances and incorrect appearances, or illusory..... if an appearance is correct it is in some way related to reality but it evidently is not the reality...the ellipse is an appearance to the eye, though it's not an ellipse it is still correct.

The interviewer asks: Are you suggesting that this is an inherent aspect of the thinking process?

Yes, that's correct, the whole perceptual process. Our thinking process should be called an extension of our perception when done rightly... not primarily the accumulation of knowledge which we put into various records.....

(This is a transcript. I added (circular object) in brackets after the word circle as, after first referring to a circular object, Bohm, thereafter, referred to it as a circle. I thought this could be misleading. Alan) The original video at:

<http://www.youtube.com/watch?v=Mst3fOI5vH0>

We spent some time in the Skype exchanges on the question of whether the 'I' exists and, in fact whether anything at all exists and what the various traditions seem to be saying about it. I mentioned the Buddhist gem which Christopher McLean had given me "Things are not as they seem—nor are they otherwise". I mentioned that I liked that and that I felt there was laughter in it and how, when eternity touches me on the shoulder, it seems to be giggling. Sam replied with a Hafiz quotation:

"God and I
Have become like two fat people
In a small boat.
We keep bumping into each other,
And laughing..."

From Buddhism and Quantum Physics by Christian Thomas Kohl

In another text, Nagarjuna himself gives some indication of how to understand this concept. He writes in his work Yuktisastika. That which has arisen dependently on this and that that has not arisen substantially [svabhavatah]. What has not arisen substantially, how can it literally [nama] be called 'arisen'?" "That which originates due to a cause and does not abide without [certain] conditions but disappears when the conditions are absent, how can it be understood as 'to exist'? By the concepts of 'arising' and 'exist' Nagarjuna does not mean the empirical but the substantial arising or existence. When in many other passages of Mulamadhyamaka-karika Nagarjuna states that things do not arise, that they do not exist, that they are not to be found, that they are not, that they are unreal, then clearly this has the meaning : Things do not arise substantially, they do not exist out of themselves, their independence cannot be found, they are dependent and in this sense they are substantially unreal. Nagarjuna only refutes the idea of a substantial arising of things, of an absolute and independent existence. He does not refute the empirical existence of things. This is what he is explaining when he states: 'It exists' implies grasping after eternity. 'it does not exist' implies the philosophy of annihilation. Therefore, a discerning person should not decide on either existence or non-existence." For Nagarjuna the expression 'to exist' has the meaning 'to exist substantially'. His issue is not the empirical existence of things [dharma] but the idea of a permanent thing and of things having a

substance. Only the idea of an own being, without dependence to something else, is refuted by Nagarjuna. Things do not arise out of themselves, they do not exist absolutely, their permanent being is not to be found, they are not independent but they are dependently arising.

I think Heinz sent me the article from which this extract is lifted some time ago. Thanks Heinz.

And George sent me the following:

Do We Exist? from George Fine

To ask, do I or don't I exist? is a presumptive question, like 'have you stopped beating your wife?' It presumes there is an "I" asking and answering the question, so it's sort of self-answering. But misleading.

My take on the "I exist, I don't exist," for what it's worth, is pretty simple:

It is clear that there is *something*; it is clear that *something* exists! It is clear that there is not nothing.

This something that exists is self-aware, otherwise statement 1 above wouldn't be true, which clearly it is.

This something *seems* to contain, or be the Awareness of, objects that are distinct from each other and from this something itself, including things like:

Perceptions (sights, sounds, etc.) of seemingly other things which seem to be 'outside', including things called 'people.'

Thoughts, feelings, sensations, impressions, mental images

The sense of being a particular person

That is *all* that's clear. This is important. *Nothing* else is given.

So, while the above is clear, it only *seems* to be clear to a 'me', but that is not a given, it is merely a seeming, a supposition, stemming from the seemingly logical (but unsupported) premise that if something is clear, it must be clear *to someone*. That if there is Awareness, that Awareness must 'belong' to a someone. But that someone is not clear, and, in fact has never actually been found.

So, in this seeming world, and for this seeming George Fine person, this 'me', 'I' can only say : "It certainly *feels* like 'I' exist as a separate human being, but not only is there no direct evidence of such an existence, but the experiments and all other inquiry have failed to turn up this distinct entity."

And thus it must be concluded, by this seemingly separate being, that until (if ever) such evidence appears, I *do* exist, but merely as a figment of no one in particular's imagination!

Praise be, and all Gratitude and Glory, to that Imagination!

George Fine

The following post appeared on the LookforYourself Conference about the same time as this was all going on:

Dissolving the 'I' sense by Nisargadatta Maharaj

"You must deal with the 'I'-sense if you want to be free of it. Watch it in operation and at peace, how it starts and when it ceases, what it wants and how it gets it, till you see clearly

and understand fully. After all, all the Yogas, whatever their source and character, have only one aim: to save you from the calamity of separate existence, of being a meaningless dot in a vast and beautiful picture.

You suffer because you have alienated yourself from reality and now you seek an escape from this alienation. You cannot escape from your own obsessions. You can only cease nursing them.

It is because the 'I am' is false that it wants to continue. Reality need not continue—knowing itself indestructible, it is indifferent to the destruction of forms and expressions. To strengthen, and stabilize the 'I am' we do all sorts of things—all in vain, for the 'I am' is being rebuilt from moment to moment. It is unceasing work and the only radical solution is to dissolve the separative sense of 'I am such-and-such person' once and for good. Being remains, but not self-being.”

Nisargadatta Maharaj

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Gap Filler

I like this quotation which explains why I talk of 'the essential dualism'.

This theme of choicelessly observing without condemnation runs through much of Advaita and Buddhist scripture. Eg 'Like two golden birds perched on the selfsame tree/Intimate friends, the ego and the Self/Dwell in the same body. The former eats/The sweet and sour fruits of the tree of life/While the latter looks on in detachment' *Rig Veda*, I, 164, 20.

And this one too. I read this book about 25 years ago:

Rohit Mehta, 1973 *J Krishnamurti and the Nameless Experience* (Samuel Weiser New York), , posits as a fundamental theme the proposition that Krishnamurti's approach is “to discover the positive in the ground of the negative”.

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*The following poem is from Gary Hipworth who is one of our long standing contributors. I counted 24 articles and comments from Gary between 1998 and 2007. He published his book *Nowhere Man* in 1999. This poem it is a personal response to yet another tragic episode in his family's history, he sent it for my personal attention but agreed to let me put into the NOWletter.*



All that evil ignorance needs to flourish is for good awakened people to do nothing*

I can't see
How did this happen to me?
Was it a car accident Gary?
I can't remember a thing

I do remember my parents fighting all the time
Both trying to be perfect people
I do remember being told God would fix everything
His son died on the cross for us you know

I do remember my beautiful son Carl
Had an amazing brain
And played the drums
But threw himself under a train
Why did that happen?

I do remember my two beautiful daughters
Who were taken from me as children
When my friend dobbed me in
Did I do anything bad to them?
Why did that happen?

I do remember my brother being murdered
By his best mate
Who was jealous of Ray
And then from the other world a miracle!
Ray told me he was ok

So I gave mum the good news
And my mum called the CAT team
And they locked me up and threw away the key
Why did that happen?

I do remember being stripped naked by people in white coats
 And injected with drugs that made me very sick
 Like I couldn't think
 Or walk properly
 Or breathe without gasping for air
 Why did that happen?

I do remember my mum gassing herself to death
 When the doctors stopped her painkillers
 But that only made things worse
 Chemical poisoning at work
 Stuffed her whole body
 Why did that happen?

All I ever wanted was to have a happy family
 Was that too much to expect?
 And save the world too
 Don't you?
 Maybe I bit off more than I can chew

Is anyone listening to me?
 I don't know who I am
 Can anyone give me a clue?
 Why any of this happened?

Oh fuck, I just remembered
 God, you promised to give me my eyes back
 If I had the guts to stab them out
 To save the world
 I did it!

Please give them back to me now
 Just a little sight will be fine
 I'll be a good girl too
 If you do

Is anyone listening to me?
 Is there a God up there?
 Does anyone care?
 Or is everyone too busy
 For people like me

They told me I'm crazy you know
 It's in a manual somewhere
 Because I talk queer
 Sorry, it's ok
 I won't bother you anymore

*** Dedicated to my sister Cheryl who has tried her best to save the world and paid a massive price. January 2013.**

Gary Hipworth

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Letter 14 – June 13, 2004 by George Schloss

This is the thirteenth of the Schloss letters I am serializing in the NOWletter. All the letters are archived at the link below where individual letters or the complete volumes can be downloaded as PDF files.. <http://www.capacitie.org/schloss/articles.htm> Hardcopies of the books from LULU

Considering their seductive nature and how easy it is to look rather than see and even easier to overlook, I'd like to spend a few minutes talking about the effect of history on the development of the experiments as it regards my own. And though I know I've touched on it, albeit not in any great detail, it might be helpful to review and briefly examine the various positions held by certainly four of the most formative influences on what I can only offer as my definitive conclusions regarding these extraordinary instruments that are, simply, what they point to. And if this seems a personal indulgence I can only plead it's not tendered out of any biographical concern as to where I come from, which is not the issue, but to illustrate what each represents by way of four different approaches to what one of them, Voegelin, has finally described as the perennial Question but which, on the contrary, as weighed in the balance and, for the first time in history not found wanting, we can now characterize as the Answer.

I'll take the four of them—Altizer, Voegelin, Nishitani and Douglas—in their order of appearance, at least in their relationship to me. And if, as we go along, I seem to be adopting a kind of short-hand and, in good racing fashion, handicapping them— well, I suppose I am. Since it goes with the territory I don't see how we can avoid it as long as we remember not only who we are but what we're up to: that as 1st Person historians it's our job not only to post the signs but secure the posts.

I'll begin with Altizer not only because he's chronologically closer to me than the others (I believe he was a graduate student in divinity at the University of Chicago not long after I left it as an undergraduate) but he was the first of the four I came across—my God, it's almost sixty years now. Presciently enough, it was an early book of his called *Oriental Mysticism and Biblical Eschatology* that first drew my attention to what we're up to right now, to the historical factor or, if you will, the absence of it in the so-called differences between the two great traditions of East and West, factors which have finally come to fruition in the definitive distinction we're now in a position to make between what we might call the Alpha (as exemplified by Nishitani) and the Omega approach of the experiments. In any case, though I was more or less aware of what Altizer was about—his involvement as the titular leader of the Death of God movement, for instance, which belief, taking its cue from Nietzsche, was certainly engaging and God knows radical enough—even so, given my own bias, he seemed far too Christian for my taste. This despite or maybe because as a recently lapsed Catholic—a conversion that, under the undue influence of Tom Merton, had lasted all of a year or so—I already suspected, rather uneasily to say the least, that my bread was to be buttered elsewhere. Little did I dream that following a relatively brief timeout in India and Japan which I rather pretentiously described as a pilgrimage that same bread was to end up, not as a piece of cake (that had to await the experiments) but burnt to a crisp in a seemingly endless toast to the

properties of wine. Still, though I didn't follow him all that closely I was more or less aware of his work and never more so than when, some twenty years after I'd first discovered him, he entered into a short but, for me at least, telling exchange with Voegelin, an exchange in which, as a confirmed Voegelinian by then, I was very much surprised to see he more than held his own. I'll go into that presently. As for Voegelin, he well warrants a chapter, even a book, all to himself (as a matter of fact there've already been a few and no doubt more to follow), but since that's a luxury which, thanks to the experiments, we can now easily afford, I'll limit myself to a few remarks concerning his final hypothesis that I've come to think of as his doctrine of Equivalence. And an extremely useful one it is, too. Quite simply, it proposes and backs up with examples, the notion that, from first to next-to-last—and if there's no last it's simply because we can't know it or it wouldn't be the last— from first to the penultimate—and I'll let him complete the thought—" changes....come only through noetic advances which let more compact symbols appear inadequate in the light of more differentiated experiences of reality and their symbolization." And the key word here is obviously "differentiated," the so-called noetic advance that distinguishes yet joins the new Omega truth to the old Alpha truth, a connection that at once differentiates yet links my childish "now I lay me down to sleep..." or, for that matter, an early Egyptian or Sumerian wish-list, to the consciously child-like performance of any experiment; if the truth be told and now it can be, to what we're doing right now: from first to last - and I do mean last—what our life on earth has, finally, been all about. To be continued.

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If I could tell...

If I could tell how glad I was
 I should not be so glad—
 But when I cannot make the
 Force,
 Nor mould it into word
 I know it is a sign
 That new Dilemma be
 From mathematics further off
 Than from Eternity

Emily Dickinson

Poem 1668

A Love So Deep Nothing Else Matters

*a journal written by a father
in the early stages of Alzheimer's disease*

Sometimes I Imagine
All Kinds of Wonder

Sometimes I imagine a different kind of
children's education:
Children would go to school by staying home
and grow up to learn the point of schooling
is to mature
Healing Wisdom
instead of collecting facts.

Sometimes I wonder what kind of Children
could like this kind of schooling.
They would probably be barefoot
and gentle.

Sometimes I imagine a different kind of
hunting season.
Men would still go out to hunt deer.
Yet the point of the hunt is to see
not how many deer a man can kill
but how many deer a man can
walk up to and feed by hand.

Sometimes I wonder what kind of man
I'd have to be to do this kind of hunting.
First of all,
I'd have to be barefoot
and
gentle...

Greg Campbell

‘The God Instinct’ by Jesse Bering—from Alan Mann

A good read, informative, entertaining, a well-written book in which Bering addresses the possibility that what we call God is an inevitable evolutionary concept and he makes a convincing case for his view. However, he doesn't consider the possibility of God as existential actuality and thus, in my opinion, evades the real issue. He argues that belief in God is an adaptive illusion with the evolutionary benefit of encouraging socially responsible behaviour. We are more likely to be 'good' if we believe there is a watchful 'eye in the sky', a censorious, omniscient yet personal super being with rewards and punishments at hand. This external watcher, he suggests, becomes a controlling factor when social groups grow to a size that provides an escape from consequences of individual actions by relying on anonymity in the wider population.

He says our God beliefs arise as a consequence and extension of our species' ability to be aware of what others are thinking about our actions: I am concerned about what my friends think about me and, if I'm a believer, more so about how God sees my actions. I find his argument compelling as far as it goes. That it doesn't go far enough is due to his limited view of what the word God is pointing to.

By selecting God of the Sunday school as his theme, the personalised all-seeing, all-knowing super Santa, he joins the evangelical atheists like Dawkins to denounce and trounce a notion of God that only the religious evangelicals would affirm. He thereby confines himself to seeing off the secondary aspects of God, the myths and belief systems that man applies to his intuitive apprehension of the divine. He ignores the primary, experiential aspect that arises from awareness of the immensity and order of the universe and the sense of participation in its unfolding. For example, the Spinozan God, or Nature, or God as existence or the Whiteheadian God as process; an impersonal, self-ordering intelligence at the heart of things. Our attempts to explain and interpret this unfolding of the All gives rise to the myths and notions of Gods made in *our* image, Gods of the sort that Bering justifiably regards as evolutionary tools.

So he disposes of what we make of God rather than of God itself. His question to me might be 'why on earth do you give the name God to that which gives rise to the popular God you agree I've explained away as an adaptive illusion?' And my answer is that 'I don't know' and I certainly don't have a word that would adequately do the job. I might offer the words ALL or THIS but neither captures the feel of wholeness, required. I'd have to write him a book in explanation or perhaps refer him to an interesting Wikipedia site such as 'Conceptions of God'. Any attempt to answer the question is to play the game on his terms, on the field of knowledge, whereas in my opinion it can only be made clear on the field of being. I might say "Look, for God's sake—there is only God"! I'm told someone asked the Buddha what he was, man, avatar, god or what—he replied 'I am awake'. This wide-awake universe is what I call God.

Alan Mann

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TAT Foundation Spring Conference



"You know the value of everything except yourself." ~ Rumi

The search for a permanent solution to our suffering and longing; the search for truth, beauty, and the creative force, is predominately set aside by the scramble for the next dollar, the next high, the next bit of excitement or security. Join us for a weekend dedicated to the work of highest value: the search for Practical Wisdom.

Featuring:

BOB FERGESON – author of *The Listening Attention* and NostalgiaWest photographer

Veteran meditation teacher MICHAEL CONNERS

Poet and Filmmaker SHAWN NEVINS

HEATHER SAUNDERS – hospice nurse and longtime spiritual practitioner

OPEN SPACE TECHNOLOGY – a session harnessing the wisdom and interests of conference participants

NATURE WALKS and MEDITATION SITTINGS

Date, Time, Place, Cost:

- April 13-14, 2013, 8 AM Saturday through Sunday afternoon
- Penn Scenic View 180-acre conference facility in Rockwood, PA
- \$100 per person (\$60 for students) – includes lodging and meals
- Registration due by April 8th

For More Information:

A detailed schedule is available at: www.tatfoundation.org

Or call: (609) 414-3676

Or email: events@tatfoundation.org

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