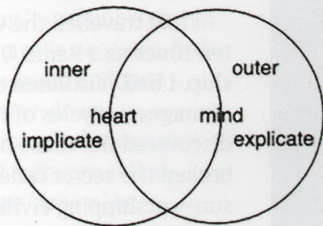
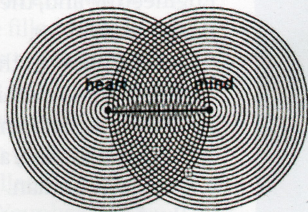


found and meaningful relationship with the
verse of unbroken wholeness.
The 'Mahayana-Sraddhotpada-Sastra' says
t intuitive mind: "has two doors from which
ue its activities". When we function in the
anced awareness of intuitive mind, with both
ors' open, one to the inner, implicate order,
e to the outer, explicate realm, our thinking
comes generative. The 'two doors' of intuitive
d could be likened to the two primary ways
perceive and think. Feeling and thought, heart
d mind:

The heart is
oser' to the
er realm,
cause it
primarily
ough
ling that we
ceive this
lm; the mind is 'closer' to the outer, because its
is dominantly to collect data and input from
e outer. The heart is drawing on the inner and
e implicate, the mind is drawing on the outer
d the explicate. We could think of them as two
diating centres of awareness whose energies
erlap to form the field of our consciousness.
hen we experience those flashes of intuitive
ight—we suddenly get the next step to take, or
olution to a problem— it is as if heart and mind,
er and outer awareness, line up in a new way.
ey find themselves in a new realisation, which
also a new *relationship*. Their 'centres' align:



This lining up
always very
ticeable, like a
thway opening
thought. We
n't have to
estion it, only
it continue to
pand because implicit in its emergence is the
ttice' of new possibility that is being evolved
t of the interaction between the implicate and
plicate orders.




Conversely, if the door to the inner gets
ammed shut', a number of shifts begin to happen
at lead ultimately to incoherence. Firstly, as
awareness of the intuitive and inner fades, the
tellect steps up its efforts to figure things out
analysis of what already exists. But intellectual
analysis that does not take into account the deeper
der of meaning can become incoherent because
e 'pathway' cannot form between heart and mind
d therefore the full architecture of thought does
ot emerge that would allow us to synthesise the
eas that work. Essentially, we can no longer
ink in 'whole' ways. We think in partial ways.
At the same time, because our outer,
ersonality self is all that is left, our interior
nse of space diminishes, along with our sense
well-being. Without the balancing influence
that deeper aspect, circumstances around us

come to dominate our awareness, almost as if
they seep into us, or take us over. And often, due
to the shift in our internal assurance, they can
seem overwhelming or bleak. We then set out to
compensate for these uncomfortable experiences.
But our attempts to make up for the interior
disconnect end up entrenching the problem. This
syndrome is symbolised in the Grail Myth by the
ailing Wounded Fisher King who rules over a
Wasteland Kingdom.

The King's wound is the disconnect from the
inner self—this is when our sense of wellbeing
falters. We feel partial, empty, powerless. So we
seek substances, tangible and intangible, from the
outer world to try to fill the void: drugs, alcohol,
status, power. He's called the Fisher King because
the only time the pain of his wound is relieved
is when he goes fishing. However while fishing—
consuming, getting more—gives a temporary
respite from his suffering, it does not cure him,
because the more we consume, the deeper the
entrenchment in the outer, partial awareness,
then the deeper the negative feelings grow and
the greater the need to relieve them. This is the
addictive cycle.

In the myth the King can be healed if the
young knight Perceval finds the Grail and asks
'Whom does the grail serve?' The symbol of the
grail means our heart. So the question means:
whom does our heart serve? In the myth it turns
out that the grail serves an elderly man of refined
nature and silvery hair who lives in an inner
room deep within the Grail Castle. This figure
symbolises our inner self/the Universal Spiritual.
Our heart is designed to 'serve' or connect to
this realm, and when we feel that happen our
wound of separation is healed. Immediately
the wasteland that has begun to spread: our
incoherent thought, our sense of vulnerability,
our addiction to 'more', our need to control
others, can begin to shift back to a generative,
more balanced condition.

The Grail Myth and other wisdom teachings
tell us that we are intermingled with the world,
and must pattern it in our likeness. The living
pattern of coherence is configured in our own
mind, our own identity. When we live between
the vastness of heaven and the beauty of earth,
coherence in our thought, in our relationships, in
our policies and social structures will follow. 

NOTES:

- Einstein quotes: *The Saturday Evening Post*, 1929 October 26, 'What Life Means to Einstein':
An Interview by George Sylvester Viereck, Saturday Evening Post Society, Indianapolis, Indiana.
- Emerson quote, see his essay, 'Self-Reliance'.
- Lama Anagarika Govinda quotes, see 'The Foundations of Tibetan Mysticism' B. I. Publications PVT Ltd, 1994.
- David Bohm quotes see: 'Soma-Significance and the Activity of Meaning' from Chapter 3 of 'Unfolding Meaning: a Weekend of Dialogue' edited by Donald Factor, Routledge and Kegan Paul 1985, 1987.

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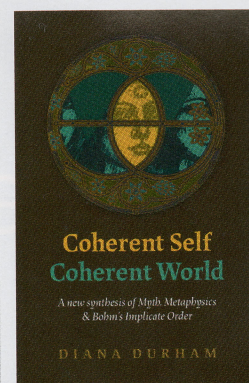
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