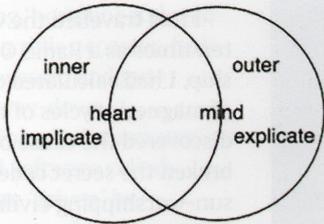
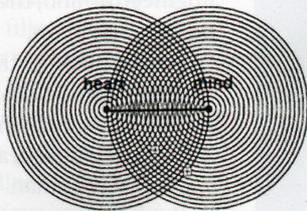


found and meaningful relationship with the  
verse of unbroken wholeness.  
The 'Mahayana-Sraddhotpada-Sastra' says  
t intuitive mind: "has two doors from which  
e its activities". When we function in the  
anced awareness of intuitive mind, with both  
ors' open, one to the inner, implicate order,  
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,  
ner 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.

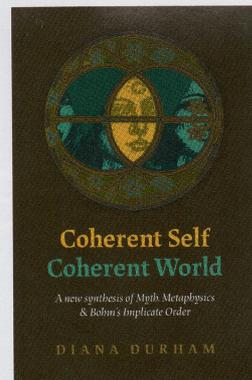
The Grail Myth and other wisdom teachings  
tell us that we are intermingled with the world,  
and must pattern it in our likeness. The living  
pattern of coherence is configured in our own  
mind, our own identity. When we live between  
the vastness of heaven and the beauty of earth,  
coherence in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

**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.

MEET THE AUTHOR  
DIANA DURHAM is the author of the nonfiction book *The Return of King Arthur: Completing the Quest for Wholeness, Inner Strength and Self-Knowledge*; a novel, *The Curve of the Land*, and three poetry collections. Her dramatic retelling of the grail story, *Perceval & the Grail* is in CD and downloadable form as an audioplay as well as an animated series on YouTube: [www.youtube.com/watch/EGv8MiZkkFQ](http://www.youtube.com/watch/EGv8MiZkkFQ). In the 1980's Diana was part of a group who explored dialogue and collective intelligence with the late theoretical physicist David Bohm.

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