

Issue 100 –August 2004
 Meetings (10.30am - 3rd Sunday of every month)
 81 Greville Street , Chatswood
 Next Meeting –17 October
 (02) 9419 7394 or <amann@bigpond.net.au>
 Capacitie website www.capacitie.org

NO DIALOGUE AT GREVILLE STREET IN SEPTEMBER

		Page
Can you see it ?	<i>Paul Tulip</i>	2
Was Krishnamurti Headless when sharing a process?	<i>Barry Hora</i>	3
I am always right behind you	<i>Art Ticknor</i>	3
The Grand Work of the TAT Society	<i>Richard Rose</i>	4
Extract from ABC 'Attitude at Altitude'	<i>Brigitte Muir</i>	8
Andrew Cohen on Dialogue	<i>Alan Mann</i>	9
Don't Get Wet.	<i>Paul Tulip</i>	11
Richard Lang September Workshops in Byron Bay		8
Krishnamurti Gathering 10 — 17 November 2004		7
Dialogue & other Meetings		12

Editor's Note

Richard Lang will be holding a series of workshops at Byron Bay in September. See notice on page 8.

I have been a regular reader of an email magazine <http://www.tatfoundation.org/forum.htm> which will be familiar to some readers. It is called TAT Forum and provides a monthly supply of quality articles by people interested in awareness and spiritual matters. It is inspired by the life-work of Richard Rose, a name which has appeared on my horizon quite frequently. However, it was a signal to which I had not responded. So, I went to the TAT Foundation website at <http://www.tatfoundation.org/> to discover what they are up to and in the hope of finding something that would enable me to summarize the work of both the Foundation and Richard Rose in this issue. The introduction to the Foundation page quotes Rose: "*The highest form of spiritual work is the realization of the essence of man.... You never learn the answer; you can only become the answer.*". That struck me as a great start. I also found articles by Richard Rose which deal with a range of matters reflecting our own enquiries and interests and which I reprint in this issue with the permission of the foundation.

Hugh Garsden advises that the meeting attendance at the Sydney Ken Wilber group is still quite low and doesn't match the registrations, see: <http://kenwilber.meetup.com/>

The next LookforYourself meeting is the last in the present series and will be held on Saturday 4 September. I'll be sending out a warning as usual with some notes on the Bob Hughes meeting. If you are not on the LookforYourself list, not the same as the Nowletter list, let me know and I'll add your name. It is likely that we will carry on with a new series starting in October.

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

Can you see it ? - from Paul Tulip

I'd like a neat answer to what life is about. Why can't it be simple ?

I'm sitting in a chair at home. Behind me is a window and the dog is on my lap. In front of me is a small table with a yellow ball on it. Why can't seeing what life's about be as simple as seeing that ball ?

Or is seeing the ball that simple?

The ball is yellow...Why? The sunlight streaming over my shoulder contains a mix of light waves. As they hit the ball many get absorbed by electrons in the ball. Some of the red and green waves do not get absorbed and bounce off the ball into the back of my eye. This particular mix of red/green light waves triggers an impression in my mind of 'yellow'. That's why it looks yellow.

Pepe the dog is also looking at the ball. His eye reacts differently to the incoming rays, he sees the ball as grey. His doggy world is a black and white movie. If a bee flies past the window and looks in it can see the ball. However a bee sees using ultraviolet light the wavelength of which is too small for the human eye to detect.

What colour does the ball look like to the bee? I can't know, I can't see ultraviolet light.

So, what colour is the ball really ? That depends on who's looking at it. 'Colour' is the name we give to a reaction when rays bounce off something into our eyes.

So it's
dull yellow to me,
grey to the dog and
something else to the bee.

A child would see it as a brighter yellow than me because their eyes are sharper.

What about the ball itself. Is it solid ? Only to my fat fingers. Really it's a bunch of electrons and other atomic particles.

The electrons that bounced the light rays buzz around in atoms. How small are the atoms? Pretty small. It is thought that the universe was created in the Big Bang 15 billion (15 thousand million) years ago. When God said 'Let there be light' imagine if God had that ball in one hand, a pair of tiny tweezers in the other, and started picking one atom out of the ball each second.

After 15 billion years there'd still be a long way to go. Not even one millionth of the atoms in the ball would yet have been removed. The mind can't handle this.

How about the atom itself ? What is the proportion between the atom's core and its electrons? St Peter's Cathedral in Rome is about the height of a 12 storey building. If one atom in the ball were magnified to the size of St Peters then the core would be the size of a fly buzzing round inside and the electrons as a couple of dust mites way up in the ceiling. Everything.. the window, table, chair...it's practically all nothing. The mind can't handle this either.

Even the electron itself is not a 'thing'...it's just a word for ...what?... it is completely beyond any possible human understanding...

A few months ago I was in an English hospital with my mother who was dying from a failing heart. This gives longer and longer sleeps. Once she awoke with an absolutely radiant expression on her face she said to me...

'Isn't life.... wonderful !.... everything !.... It's all so wonderful!'....and it is.

Paul Tulip

Was Krishnamurti Headless when sharing a process? – from Barry Hora

(The following note came out of a recent four-cornered, email dialogue. Ed.)

If Krishnamurti was not headless at his talks then he would surely be describing content of past experiences rather than exploring present processes! He was continually chopping off his head even when he made a mistake and used the word "I" by referring to the presenter as the "speaker". Krishnamurti at his talks was always pointing people to the start/finish (BEGINNING / END); he never assumed that everybody was in the state (headless) like himself for he was always inviting people to be sharing with him, by saying to them; "are we together (headless) on this". K was continuously questioning the place that knowledge (head stuff) has in relationships, the transformation of man and the art of listening (dialogue). Surely K, whilst on the podium was attempting to share an experiential process or a headless state with his audiences. The audiences in general, I assume, were hearing the (headless) speaker's communication on process as content, when reflecting and reviewing what was said later, after the meetings, with their heads firmly fixed back on. A state of not knowing, headless, the state which is described in this quotation by J. Krishnamurti on Meditations 1969 Part 4:

Meditation is one of the most extraordinary things, and if you do not know what it is you are like the blind man in a world of bright colour, shadows and moving light. It is not an intellectual affair, but when the heart enters into the mind, the mind has quite a different quality: it is really, then, limitless, not only in its capacity to think, to act efficiently, but also in its sense of living in a vast space where you are part of everything. Meditation is the movement of love. It isn't the love of the one or of the many. It is like water that anyone can drink out of any jar, whether golden or earthenware: it is inexhaustible. And a peculiar thing takes place which no drug or self-hypnosis can bring about: it is as though the mind enters into itself, beginning at the surface and penetrating ever more deeply, until depth and height have lost their meaning and every form of measurement ceases. In this state there is complete peace not contentment which has come about through gratification but a peace that has order, beauty and intensity. It can all be destroyed, as you can destroy a flower, and yet because of its very vulnerability it is indestructible. This meditation cannot be learned from another. You must begin without knowing anything about it, and move from innocence to innocence. The soil in which the meditative mind can begin is the soil of everyday life, the strife, the pain, and the fleeting joy. It must begin there, and bring order, and from there move endlessly. But if you are concerned only with making order, then that very order will bring about its own limitation and the mind will be its prisoner. In all this movement you must somehow begin from the other end, from the other shore, and not always be concerned with this shore or how to cross the river. You must take a plunge into the water, not knowing how to swim. And the beauty of meditation is that you never know where you are, where you are going, what the end is.

Barry Hora

I am always right behind you' – from Art Ticknor

I am always right behind you
 But turn around and you won't see me
 I am never not with you
 Why aren't you always with me?
 I am at the center
 while you stay at the periphery
 I am there, too,
 but you won't find me there.
 When you turn round
 the center stays behind you
 Stand still while turning your gaze around
 and look at what you're looking out of.

Art Ticknor

(I emailed Art to ask him if I could reprint his poem which I'd lifted from the www.selfdiscoveryportal.com. In his reply he provided a little background to the poems, which adds a dimension. Ed.)

Glad you like the Forum. We're always interested in material for it and suggestions for improvements.

You're more than welcome to use the poems you mentioned. There's a story associated with it that might interest you. I had been a student of Richard Rose since 1978 and had picked up the "eternally patient" and "uncompromisingly immobile" aspects of his being but not the "unconditionally loving" and "gently compassionate" ones. I think this was due to my psyche, which was convinced that Rose, and anyone who really knew me, had to despise me. Thus I was surprised the two times when he demonstrated the compassion directly. The second time was at one of the last TAT meetings when he was still functioning, which would have been around 10 years ago. His wife, Cecy, used to prepare all the food for those weekends, and I functioned as the middle man between the kitchen and the wing of the farmhouse where the meetings occurred. I was carrying a bowl of hot soup, someone said something to me, and I started to turn around to see who it was. The place was crowded. I heard Rose say "I'm right behind you," to warn me so I wouldn't spill the soup, and then without missing a beat followed it up, sotto voce, with "I'm always right behind you." The memory of hearing that is one of the memories I think will be on my mental screen to the end, and it still brings tears to my eyes to recall it. So it's no wonder that the first line of expression came out as it did.

Art

The Grand Work of the TAT Society by Richard Rose

Reprinted from TAT Forum (Newsletter) October 2001

© Richard Rose 2004

It has been my privilege to know, at different times in my life, three enlightened people. Besides those three, I know of several more whom I did not meet, but became aware of their depth of Spiritual awareness or their claim to have reached enlightenment, by writing to them.

I found a common denominator in my association with all of these people, and that was that we could not work together. I considered Spiritual Work to be the most important human function, and I am sure they did also. But privately all of them knew that we could not find a common language, nor could each find a common ground for working together in what appeared to be necessarily highly individualized systems or paths of teaching, and sometimes we could not even find a good method of just keeping in contact and exchanging ideas.

This knowledge made me feel very desperate and determined to do something about it. After all, are we not all working for the same goal, which is Truth, which is God if God is found through the search for Truth, or for the Absolute, if the Absolute is found through a search for Truth?

There are millions of people looking for the Truth through established religions, and they profess that they are equating Truth with God. And the world is continually dismayed to find religious wars by millions who profess to be killing for the "true God." They do not KNOW that they are killing for the "true God," they merely believe or have faith. And we can probably write off their isms, noting that they will not get anywhere until they quit believing and start seeking.

But there are hundreds of thousands who have turned away from blind faith, and have joined some esoteric, metaphysical or occult group in hopes that this group will be recognized (by its fruits) as a bona fide method of searching and seeking. And in this smaller group of people we find that it is really a loose conglomerate of many cults, smaller still, each of which has a language and method peculiar to itself. Divisiveness is the chief denominator of these groups also. Some of this divisiveness is caused by financial competition, or the campaign for membership that sometimes involves one movement stating



its claims in such superlatives that any future demonstrations for tolerance by its leaders or writers for other movements would imply the other movements might be worthwhile.

We go on to the highest form of Spiritual Work, the Realization of the Essence of Man. The final definition of man. And with this definition, - the realization of ultimate and absolute definitions of the nature of everything visible. This last sentence is included in this level of work because of the testimony of those who claim to have reached self-definition. The claim is that self-definition brings with it the definition of all things, and a realization of the Nature, or Absolute, or God, behind all things.

And in this third category, whose membership involves no more than one in a million, if we are to believe Richard M. Bucke [Canadian M.D., friend of Walt Whitman and author of "Cosmic Consciousness" - ed.] , there is likewise no harmony between its members. The Tower of Babel casts its shadow on all levels. We are dissembled and mute.

Over a period of many years I tried to do something about this Spiritual Babel. I traveled back and forth across the country visiting people, temples, ashrams, and prelates of established churches. Everywhere I met the same smiles of patient condescension that indicated that I had just not reached their level of understanding yet. I received this attitude regardless of the level from which the person came. They did not bother to ask me about my level, - each felt that there was only one church, - one spiritual path, - and one level, and that was the one with which they identified themselves.

I did not give up. In 1956 I placed an ad in a magazine that was published for people of occult interests. I received hundreds of answers, and almost each represented a different tangent from the others. It was discouraging, but I still learned a lot from those letters.

For instance, I have just named the three major categories of seekers. The first might be called the Believers. The second group, which numbers in the hundreds of thousands, might be called the Investigators. This second group are really trying to use their heads. They are very sincere, usually, but they spend entire individual lives in a single investigative search, such as Magic, Astrology, Trance Work, Yoga, astral projection, or in the examination of any or all of the gimmicks that come out of the East packaged as holy merchandise.

The third category we might call the Becomers. These people go in for ways to find the Truth by processes which usually involve a change of state of mind and this in turn leads to a change of being. Those who have reached enlightenment (the word being synonymous with Sahaja Nirvikalpa Samadhi, an attainment of an Absolute state or ultimate trip) all equate that acquisition or realization with a necessary change of being. Man does not discover the Truth. He becomes the Truth.

I learned that you cannot just put people into these categories and pigeon-hole them securely. They infiltrate different levels and tend to convey naiveté if they are reaching upward into a group beyond their complete understanding, and they convey unwarranted encouragement if they reach down to a group that may use their name and reputation to further the aims of a lesser group.

But the most unfortunate thing that I learned was that truly enlightened people are still confused about the proper communication with those on lower levels, and this communication uses such poor systems or vehicles for conveying their instruction as to proper methods for attaining the higher consciousness, - that the general inquirer often winds up doubting that the person is enlightened at all because of the latter's preoccupation with what is often a waste of time.

Paul Wood was one of the men who I met that convinced me that he was truly enlightened. However, his system was discouraging to almost everyone he met. He insisted upon having people repeat and study the Lord's prayer. Now the Lord's prayer is basically part of the structure of organized Christianity, which is identified as being in the group called the Believers. Now the strange truth is that Paul himself came upon his Realization while clinging to the Lord's prayer for counsel and guidance. He had an opening of the mind as a result. It seems only fair to assume that if Paul is going to transmit, it will be done by the same leverage that was used upon him. But this is not true; each man blooms from a different catalyst. The only thing that the enlightened men have in common is that which they find. So that it is better to encourage an inward search, without demanding to find for the student an exact formula or discipline. Likewise, we are saying that we should pursue the search, which process may be helped by creating conditions that will help anyone regardless of their unique catalysts. These

conditions include the conscious effort to bring people together, and to provide retreats or ashrams for meditative purposes.

The Grand Work of the TAT Society (part 2), by Richard Rose:

Reprinted from TAT Forum (Newsletter) November 2001

© Richard Rose 2004

Katherine B., a lady who experienced Cosmic Consciousness, approached me twenty years ago, inquiring as to that which she could do with her Realization. We have another case of genuine Realization, but accompanied by no direction or method. She was overwhelmed with the urge to now become a healer. She knew that no one would listen to her advice unless she met them on some sort of sensational basis, and exuded some sort of dynamic purpose and compelling language. She argued that she would attract attention with her healing, as Christ did, and then give out her advice in the form of a devotional message. I could not find myself in that type of picture and our correspondence ended. She was a living, walking example of a person who has experienced all of life and death, and who is now walking amongst us. But this person cannot make herself properly understood. Nor can she work with people on the Becomers level. She too is back in the Believers section, because she is talking of healing through faith.

We can see where the highest of levels can become once more entangled with lower levels and lose their importance. There are also many individuals who have reached the highest experience but who despaired all their lives about communication, and did not ever communicate. I was one of these people until I accidentally met some energetic young people who pledged themselves to work at the grand task.

We can add more confusion to the problem when we realize that enlightenment is not the property of any particular level alone. Some Believers, like St. Theresa, and John of the Cross, penetrated their level and transcended it. The Kabbalists are investigators whose literature gives evidence that some of them may have reached an ultimate formula. And on the other hand, many of those who join a cult aimed at Becoming often get sidetracked in preconceptions of what they think becoming should be for them rather than allowing themselves to change in response to the inevitable refinements of Truthfulness, and the parallel labor of constantly retreating from untruth.

And so we, as a group, set ourselves a task. We realized that we must make available, if possible, more advantage than that which brought us forth from ignorance and uncertainty. The task lies in attempting to find better and better ways to reach into all levels or groups for the purpose of bringing fellows together. The aim is not gregariousness, but the sharing of many experiences that took many lives in the gathering. The aim is also the making available of the function of transmission for those who might recognize the usefulness of such.

The TAT Society undertook this in 1973, to bring together, in a sort of Chautauqua, people from all levels and experiences, so that people could meet other people of like and also of different interests. The Albigen System has seemed to many to be a monolithic and inflexible system. However this appraisal came about as a result of not completely understanding the system, or not reading the book [The Albigen Papers] comprehensively. We speak of a Spiritual Ladder, and a Law regarding it. How can there be a ladder without rungs? While we know that we cannot function expeditiously on all rungs, and also know we can function at best on three (the one we are on, the one above to which we look for advice and teaching, and the one below where we can help others without too much risk), we can still help someone on the rung below who in turn needs to work on still a more basic rung to help still more people. To provide people for all these opportunities needed to fulfill the Law of the Ladder we must be prepared to bring together people of all those many levels.

Of course you cannot go out into the crossroads and drag in, or allow in, everyone who wants to mingle. There must be some fundamental purpose in each besides being involved socially. And each must abide by certain simple rules. No one should make a pest of himself, and no one should bring alcohol or narcotics to the meetings, in their body or on their body.

We must distinguish between the function of the TAT Society and the Pyramid Zen Society [i.e. those working with the Albigen System]. The TAT Society is the parent, and the PZS is a function of it.

While the PZS group should not be assailed or irritated by non-agreeing other members of TAT, no one should deny the opportunity for the formation of a unique group within the TAT Society, provided the TAT Society gives it permission.

If this above information is explained to new people coming into the weekly group meetings, they may find a comfortable place to work, even if they do not agree with the Albigen System. I feel that the TAT Society is strong enough at this point to withstand any attempts by newcomers to undermine or take over our work.

I know that many people who know of this effort of ours will minimize its importance, saying that things like this should be left to chance or gravity, or indicating that we can easily contact fellows of like interest through the media whenever we wish.

It is true that we can advertise and get large responses. But it is another thing when we try to communicate with hundreds of people for the purpose of sorting out two or three that we can work with. I have been honestly trying to bring these various esoteric factions together for forty years, and in the first thirty-four years was able to meet only about a dozen people who appeared to be in agreement with the idea of cooperation.

In the last six years I have been fortunate in meeting at least a hundred people who are in agreement. Part of this success has occurred because of a miraculous decade that began around 1965 and is now ending. The pendulum is swinging back into another long era marked by dormant, established religions, pressing against anything that appears less than that which is currently defined as being conventional. Esotericism has already been assailed as being the pastime of sinners, atheists and degenerates. And many of the cults that herded together under the banner of transcendentalism and Esotericism have rightly earned for themselves, and for the whole field of esoteric investigation, the criticism and disdain of the public.

We are returning to the dark days of forty years ago. The alchemist, Kabbalist and mystic must once more become inconspicuous. And this is going to make it harder for mystic to find mystic, or for sage to find students of worth.

The job is upon us, and it is worthwhile. The job is to encourage membership in the TAT Society, and to prepare at the farm a better place for them to meet.

Richard Rose

Post script

There is a website dedicated to the presentation and distribution of Richard Rose's teachings at <http://www.rosepublications.net/albigen.htm> . I was particularly interested in references to Richard Rose's *Albigen System* which is described as a threefold approach for finding truth...

- A way of living your life aimed at understanding that life.
- A life of brotherhood – helping and being helped by others with a common goal.
- A system not of learning but of becoming the Truth.

Krishnamurti Gathering – 10 — 17 November 2004

The next Krishnamurti gathering will be a week long from the tenth of November, in Springbrook, Queensland, at the Theosophical Society Learning and Retreat Centre, 2184 Springbrook Road.

Costs: The weeklong gathering costs \$322 from, Wednesday to Wednesday (7 days) including accommodation. Day visitors to pay \$16 per day including lunch. See <http://www.krishnamurtiaustralia.org/> for more detail.

Enrolment: Registration is requested before 15 October 2004. Enrolment forms are available through Barry Hora Ph: (07) 5533 5211; Fax: (07) 5533 5548, and Gerald Reardon Ph: (07) 5533 5247. Please return the completed forms with full payment (Cheque/Money Order to be made out to Krishnamurti Australia) to The Treasurer, Krishnamurti Australia, PO Box 458 Burleigh Heads, QLD 4220 and a receipt will be forwarded.

Brigitte Muir - Attitude at Altitude from an ABC interview with Warwick Hadfield, 16 July 2004

Brigitte Muir: I've had some very spiritual times in the mountains, times where I felt at one with the world and we understood everything, that we're all part of it and we all have our responsibility in the great order of things, and we're also very insignificant. And I remember one particular time where I wasn't even on the mountain, it was the first time that I was going back to Everest and I was with a group of trekkers, because I take people trekking in the mountains sometimes. And I remember seeing Everest and I got off the track, I looked left and right because I was a bit self-conscious, and I had to kneel in front of the mountain. It was the closest I've ever come to a religious experience. It was really strange. I just felt a huge power around and I can't define it. You can call it God if you want, I don't know, but it was like very, very overpowering, and at the same time very reassuring.....

Brigitte Muir

(I overheard this interview on the radio and found the transcript a few days later on the ABC website. It reflects a number of experiences of my own when I was overwhelmed by wonder and when the only appropriate response seems to be to fall to one's knees. I remember it happening to me quite unexpectedly in a wheat-field near Reading when I wept with joy, moved to tears through a temporary intensification of being. Brigitte also recounts that sense of complete insignificance running parallel with the awareness of enormous significance, which seems to be another characteristic of these openings. In the terms of recent contributions to the Nowletter they seem to be a clear expression of what John Wren-Lewis calls the view from the inside. Alan)

Richard Lang in Byron Bay September 2004

The Watergarden holistic centre is delighted to be hosting Richard Lang in Byron Bay to facilitate the headless work, supporting you to 'See Who You Really Are' - an opportunity to change your life.

Introductory evenings:

2nd September 7-9pm (by donation)
7th September 7-9pm (by donation)

Workshops

One Day workshop 5th September (\$95, \$65 conc)
Two day workshop 11th & 12th September (\$180, \$130 conc)

Light vegetarian salad lunches provided and tea/coffee/snacks at break times.

Location:

Watergarden Holistic centre, 10, 108 Jonson Street, Byron Bay
(behind Byron Cinema)

Contact details:

email: watergardenholistic@bigpond.com
phone: 02 66856545 or 02 66882323
fax: 02 66856518

Andrew Cohen on Dialogue – from Alan Mann

We recently looked at our Dialogue guidelines again following an enquiry from the Dialogue email conference. Don factor suggested a couple of adjustments including the title:

"Ethic of Enquiry" (Guidelines for Dialogue)

- *An enquiry not a debate*
- *Questioning not asserting*
- *Allow speaker to finish*
- *Question assumptions – internal & external*
- *Suspend point of view*
- *Priority of ear over mouth*
- *Group interest before self-interest*
- *Process before content or result*
- *Not-knowing*
- *Avoid dogmatic quotes*
- *Don't forget to question all the above*

Shortly after I printed out the new guidelines I received an email from Dave Knowles enclosing a page of guidelines for what the Andrew Cohen people call 'Enlightened Communication Groups'. The similarity to our 'Ethic of Enquiry is quite remarkable but the amusing aspect of this is that I got involved in a Q&A session with Andrew in 1997 in which he gave me a bit of a pummelling about dialogue. I insert an extract from the 1997 transcript (Nowletter 38) followed by the Cohen guidelines.

Start of Extract – Taken from the record of the Andrew Cohen, one-day seminar in Sydney 28 Sept. 97.

AC.....This is madness and scores of highly intelligent people get lost in this kind of delusion and I'm sure that most of what goes on in your group (Greville St., Dialogue Group) has quite a lot to do with what I'm talking about and I don't know how you can bear it, it must be very frustrating. (Laughter)

AM Inaudible response - presumably an objection to such a sweeping dismissal of dialogue.

AC Yes, but the point is, even in these discussion groups you are talking about, unless the fundamental matter I am speaking about is straightened out the discussion is just going to end up being some kind of intellectual entertainment. These kinds of discussion are just entertainment as long as what is discussed has no consequence. If you have a very serious discussion with another human being who is seriously interested in the truth, you should walk away feeling enlightened, uplifted, exhilarated and in an expanded state of consciousness. Intelligent people who just examine interesting information even if it is of a philosophical and spiritual nature can spend hours talking about it but it has no consequence. Whatever point you get to in the discussion it doesn't actually mean anything because you get up from the discussion and go back to what you already thought anyway. There is no cause and effect between what is being spoken about and the meaning of life so it is just an exercise in futility. That kind of discussion is literally a waste of time. The time is better spent watching a good movie or sleeping or, even better, meditating.

AM But couldn't you be meditating during the discussion. I mean couldn't.....

AC No. If any meditation is going to happen it is only going to happen if both individuals are very sincerely and earnestly concerned about what they are discussing and there is a mutual interest in the pursuit of the real. Which means I am very interested in what is true and I actually do want to know and I'm willing to sacrifice any and every idea I may have that is false, wrong or untrue in this very moment in pursuit of that goal and you would have to be prepared to do the same thing. That is going to be a useful discussion. It's going to be meaningful and potentially enlightening and imbued with a

powerful depth of meditation. Otherwise it is just an intellectual exercise.

So, these discussion groups you are talking about, unless the individuals involved are interested in ego-death they have no use. Serious discussion means that we are putting ourselves on the line, it means that we really want to know the answers to fundamental questions - who am I and how shall I live?

If we begin to experience intimations of the first question then it becomes important to know what it means to live that. I have a feeling that a lot of what goes on in the groups is a waste of time.

A discussion like that (of the above questions) can't be safe. You can't have a serious discussion unless the individuals involved want to die. When you get into a very serious discussion not all people in that discussion are equal everybody just does not get equal say because it's some sort of liberal egalitarian gathering. Some people just say foolish stupid things. If you have to sit there and listen for twenty minutes while someone just wastes your time.....and you have to suffer through it! It just destroys the concentration. And there will be other people with very important things to say and they need to be heard. *End of Extract*

At the time I concluded 'Andrew's comments on dialogue are very interesting. I don't go along with them completely because they portray dialogue at its worst rather than its best. However, they touch some raw spots and I know they reflect the views of some readers of this newsletter. I think the points he makes about the need for change and ego-death are fundamental to dialogue; of its essence.'

Not quite the language I'd use today, but close enough and it seems that he has come upon some of the more positive aspects of Dialogue since our meeting! Compare his recommendations, below, to our current guidelines.

Alan Mann

Guidelines for Enlightened Communication Groups

Welcome to this experiment in enlightened communication. These groups were initiated by Andrew Cohen and his body of students in response to a growing recognition that when individuals come together in a shared exploration of the teachings of evolutionary enlightenment, something new can come into being in the collective that far transcends the individuals involved.

Enlightened communication is quite literally communication at the level of the enlightened mind itself. And while this may sound like a bold thing to say, what we are finding through these experiments is that an individual does not have to be "enlightened" in any traditional sense to have access to the *mind* of enlightenment. What *is* required is a willingness to let go of one's preconceptions, and an interest in voyaging with others beyond what any of us already know. Through this shared inquiry, rooted in each individual's commitment to radical authenticity, groups are finding, often unexpectedly and quite miraculously, that they discover a depth of spiritual experience and illuminating wisdom far beyond what any of us can access alone. As we reach together into the unknown, a new and higher form of consciousness can come into being, revealing a thrilling new possibility for human relationship.

In these groups there is often the sense that consciousness itself is mysteriously evolving through our very participation, and the parameters for where any group can go are by no means defined by where other groups have gone previously. In fact, through adhering to the guidelines that follow, we might well find ourselves peering together across the unfolding frontiers of human evolutionary potential, following the emerging edge of consciousness to a place no one has yet imagined.

- Interest and passion for evolution is one of the most important factors for the success of these discussion groups. With this in mind, keep your focus outward on the whole group and on what is occurring *between* you, rather than being focused inwardly on yourself.
- Be more interested in the whole group going further than in your own personal views, opinions, or even understanding. Shifting our focus in this way is in itself a radical change from our habitual self-absorption.

- The groups are meant to be experiential, and are not primarily about increasing your personal intellectual understanding. When the foundation of a collective consciousness emerges in the group, you will find that your own understanding naturally deepens and expands in unexpected ways which also includes intellectual understanding.
- Refrain from being overly personal, abstract, or merely intellectual.
- Being interested in what one doesn't already know is a big key to success. Don't underestimate the tremendous evolutionary power of our human interest in going beyond our normal boundaries, even though we may have no clear idea of what that means. You only need to know the most general of directions, which can be summed up as: *beyond, further, deeper, evolving, toward that which has not yet occurred and is just out of reach.*
- Be simple. Simplicity leads to depth and profundity; complexity tends toward confusion and superficiality. Always start simply and with the most basic points.
- Dare to be sincere and genuine and automatically your authentic self will be expressed. When the authentic self is expressed by any one individual it tends to evoke the authentic self in others, and then the group can meet at an infinitely deeper level.
- Listening, really listening, is vitally important. Listening is an inherent aspect of this new consciousness itself. Listen and the authentic self will naturally emerge.
- Some points are more significant than others—learn to discriminate and always head toward that which is deeper and higher.
- Each person's active participation has a far greater beneficial effect on the emergence of a higher collective consciousness than we would ever imagine. The whole depends entirely on its constituent parts.

The evolution of human consciousness really does depend on you.

Don't Get Wet.

I lightly step from stone to stone
Across the Stream of Life.
School, church, home, pub,
Work, the kids and wife.

I think I know what I should do.
I doubt that I will do it.
A new idea floats into view,
It's gone before I know it.

Someday soon I know I'll slip
Into those Waters Deep
And so, to keep distracted,
From stone to stone I leap.

I will keep on moving,
Under the Ego's lash.
For anything is better than
Waiting for that Splash.

**"When I see that I am
Nothing, that is Wisdom;
when I see that I am
Everything, that is Love.
Between the two my life
moves".**

Nisargadatta.

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

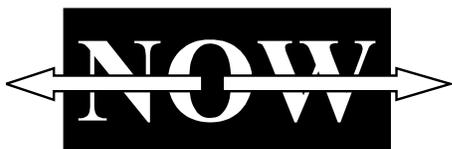
Blavatsky Lodge of The Theosophical Society

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 Satsang/Dialogue with Penny Fenner

23a Britten Street Glen Iris - Monday evenings 7.30-9.30pm - To confirm attendance and for further information please call 03 - 9885 0119 T: + 61 3 9885 0119// 0411 554 007

E: penny@fenner.org - www.skilfulaction.org



If unable to deliver please return to:
 81 Greville Street, Chatswood 2067

Regular Meetings				
<i>LOCATION</i>	<i>DAY</i>	<i>MEETING PLACE</i>	<i>TIME & CONTACT</i>	<i>Phone Nos.</i>
Sydney City	Third Saturday Dialogue	Blavatsky Lodge of the Theosophical Society, Level 2, 484 Kent St., City	2.30pm Terry O'Brien	02 9949 8379
Chatswood	Third Sunday Dialogue	81 Greville St. (off Fullers Rd) Chatswood	10.30 am Alan & Margot Mann	02 9419 7394
Chatswood	First Saturday Harding	81 Greville St. (off Fullers Rd) Chatswood	10.00 am Alan & Margot Mann	02 9419 7394
Nowra	First Saturday Dialogue	The Tea Club, Berry Street, Opposite Roxy Cinema	4-6pm –Riche du Plessis	4423 4774
Nowra	Third Sunday Dialogue	3/117 Berry Street, Nowra	10.30 am Riche du Plessis	4423 4774