

Chatswood Meetings—81 Greville Street

Dialogue –20 May 2007, 17 June 2007

Harding – 5 May, 2 June, 4 August 2007

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## Look For Yourself Workshop at Greville Street on 5 May 2007- 10am

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Editor's Note,

I didn't produce a March Nowletter because I wanted to include the report of the five Friday Forum meetings at Blavatsky Lodge. It turns out that there are many answers to the March topic *What is Enlightenment?*. So many, in fact, that it is becoming an almost meaningless word. I prefer to think about it as of the freeing of consciousness, hence my interest in experiential approaches such as Dialogue, Douglas Harding, etc., in preference to the more prescriptive paths.

This month we have an article by Dennis Waite who runs one of the leading Advaita websites and who contributed to the Carse controversy, Nowletter 117, in July 2006. I have compiled a selection of material from recent emails sent in by Joanna Malinowska. Apart from the content of these messages they provide an update on the perennial '*Does dialogue work*' debate and an example of what Bohm thought was missing in our application of dialogue principles.

Details of the annual Krishnamurti Gathering at Pittwater and an Evolutionary Enlightenment course are on page 13. My thanks to this month's participants.

**Greville Street Dialogue Meetings – Third Sunday of every month**

**For Melbourne and other Sydney Meetings, see page 12**

**Harding Meetings – usually first Saturday of every second month (See above for dates)**

### **What is Advaita? from Dennis Waite**

“So, Swami-ji, what would you say that Advaita is?” The eager young woman crossed her legs and sat expectantly, pencil poised above a pristine pad of paper.

“It simply means ‘not two’ – the ultimate truth is non-dual,” replied the Sage, reclining in a large and comfortable-looking armchair and not sitting in an upright lotus position, as he ought to have been, for the sake of the photograph that she had just taken, if nothing else.

She continued to wait for further elucidation before beginning to write but it soon became apparent that the answer had been given. “But is it a religion? Do you believe in God, for example?”

“Ah, well, that would depend upon what you mean by those words, wouldn’t it?” he responded, irritably. “If, by ‘religion’, you mean does it have priests and churches and a band of followers who are prepared to kill non-believers, then the answer is no. If, on the other hand, you refer to the original, literal meaning of the word, namely to ‘bind again’, to reunite the mistaken person that we think we are with the Self that we truly are, then yes, it is a religion. Similarly, if by ‘God’ you mean a separate, supernatural being who created the universe and will reward us by sending us to heaven if we do what He wants, then the answer is no. If you use the term in the sense of the unmanifest, non-dual reality, then yes, I most certainly do believe in God.”

The pencil raced across the paper, recording the answer for the benefit of the magazine’s readers but, as the words clashed with previous ideas in her memory, the lack of a clear resolution of her questions was reflected by an increasing puzzlement in her expression.

He registered this with compassion and held out his hand towards her. “Give me a piece of paper from your pad.” She looked up, mouth slightly open as she wondered why he could possibly want that. But she turned the pad over, carefully tore off the bottom sheet and placed it in his outstretched hand. He turned to the table at his right and deftly began to fold and refold the paper. After a few moments, he turned back and, before she had had time to see what he had done, he held the paper aloft and launched it into the air. It rose quickly and circled gracefully around the room before losing momentum and diving to meet a sudden end when its pointed nose hit a sauce bottle on the dining table. “Could you bring it back over here do you think?” he asked.

“So, what would you say that we have here?” he asked, as she handed it back to him.

“It’s a paper aeroplane,” she replied, with just a hint of questioning in her voice, since the answer was so obvious that she felt he must have some other purpose in mind.

“Really?” he responded and, in an instant, he screwed up the object and, with a practised, over-arm movement, threw it effortlessly in a wide arc, from which it landed just short of the waste paper basket in the corner of the room. “And now?” he asked.

“It’s a screwed-up ball of paper”, she said, without any doubt in her voice this time.

“Could you bring it back again, please”, he continued. She did so, wondering if this was typical of such an interview, spending the session chasing about after bits of paper like a dog running after a stick. He took the ball and carefully unfolded it, spread it out on the table and smoothed his hand over it a few times before handing it back to her. “And now it is just a sheet of paper again,” he said, “although I’m afraid it’s a bit crumpled now!” He looked at her, apparently anticipating some sign of understanding if not actual revelation but none was forthcoming. He looked around the room and, after a moment, he stood up, walked over to the window and removed a rose from a vase standing in the alcove. Returning to his seat, he held the rose out to her and asked, “What is this?”

She was feeling increasingly embarrassed as it was clear he was trying to explain something fundamental, which she was not understanding. Either that or he was mad or deliberately provoking her, neither of which seemed likely, since he remained calm and open and somehow intensely present. “It’s a flower,” she replied eventually. He then deliberately took one of the petals between his right-hand thumb and fore-finger and plucked it. He looked at her and said, “And now?” She didn’t reply, though it seemed that this time he didn’t really expect an answer. He continued to remove the petals one by one until none remained, looking up at her after each action. Finally, he pulled the remaining parts of the flower head off the stem and dropped them onto the floor, leaving the bare stalk, which he held out to her. “Where is the flower now?” he asked. Receiving no reply, he bent down and picked up all of the petals, eventually displaying them in his open hand. “Is this a flower?” he asked.

She shook her head slowly. “It was a flower only when all of the petals and the other bits were all attached to the stem.”

“Good!” he said, appreciatively. “Flower is the name that we give to that particular arrangement of all of the parts. Once we have separated it into its component parts, the flower ceases to exist. But was there ever an actual, separate thing called ‘flower’? All of the material that constituted the original form is still here in these parts in my hand.

“The paper aeroplane is an even simpler example. There never was an aeroplane was there? And I don’t just mean that it was only a toy. There was only ever paper. To begin with, the paper was in the form of a flat sheet for writing on. Then, I folded it in various ways so that it took on an aerodynamic shape which could fly through the air slowly. The name that we give to that form is ‘aeroplane’. When I screwed it up, the ball-shape could be thrown more accurately. ‘Aeroplane’ and ‘ball’ were names relating to particular forms of the paper but at all times, all that ever actually existed was paper.

“Now, this sort of analysis applies to every ‘thing’ that you care to think of. Look at that table over there and this chair on which you are sitting. What are they made of? You will probably say that they are wooden chairs?”

He looked at her questioningly and she nodded, knowing at the same time that he was going to contradict her.

“Well, they are made of wood certainly, but that does not mean that they are wooden chairs! On the contrary, I would say that this, that you are sitting on, is actually chairy wood, and that object over there is tably wood. What do you say to that?”

“You mean that the thing that we call ‘chair’ is just a name that we give to the wood when it is that particular shape and being used for that particular function?” she asked, with understanding beginning to dawn.

“Exactly! I couldn’t have put it better myself. It is quite possible that I could have a bag full of pieces of wood that can be slotted together in different ways so that at one time I might assemble them into something to sit upon, another time into something to put food upon and so on. We give the various forms distinct names and we forget that they are ONLY names and forms and not distinct and separate things.

“Look – here’s an apple,” he said, picking one out of the bowl on the table and casually tossing it from one hand to the other before holding it up for her to examine. “It’s round or to be more accurate, spherical; its reddish in colour and it has”, he sniffed it, “a fruity smell. No doubt if I were to bite into it, I would find it juicy and sweet.

“Now all of these – round, red, fruity, juicy, sweet – are adjectives describing the noun ‘apple.’ Or, to use more Advaitic terms, let me say that the ‘apple’ is the ‘substantive’ – the apparently real, separately existing thing – and all of the other words are ‘attributes’ of the apple – merely incidental qualities of the thing itself. Are you with me so far?”

She nodded hesitantly but, after a little reflection, more positively.

“But suppose I had carried out this analysis with the rose that we looked at a moment ago. I could have said that it was red, delicate, fragrant, thorny and so on. And we would have noted that all of those were simply attributes and that the actual existent thing, the substantive, was the rose. But then we went on to see that the rose wasn’t real at all. It was just an assemblage of petals and sepals and so on – I’m afraid I am not a botanist! In the same way, we could say that the apple consists of seeds and flesh and skin. We may not be able to put these things together into any form different from an apple but Nature can.

“If you ask a scientist what makes an apple an apple, he will probably tell you that is the particular configuration of nucleotides in the DNA or RNA of the cells. There are many different species of apple and each one will have a slight variation in the chromosomes and it is that which differentiates the species. If you want to explain to someone what the difference is between a Bramley and a Granny Smith, you will probably say something like ‘the Bramley is large and green, used mainly for cooking and is quite sharp tasting, while the Granny Smith is still green but normally much smaller and sweeter’. But these are all adjectives or attributes. What is actually different is the physical makeup of the cell nuclei.

“But, if we look at a chromosome or a strand of DNA, are we actually looking at a self-existent, separate thing? If you look very closely through an electron microscope, you find that DNA is made up of four basic units arranged in pairs in a long, spiral chain. And any one of these units is itself made up of atoms of carbon, hydrogen, oxygen and nitrogen, again arranged in a very specific way. So even those are not separate ‘things-in-themselves’; they are names given to particular forms of other, more fundamental things.

“And so we arrive at atoms – even the ancient Greeks used to think that everything was made up of atoms. Are these the final ‘substantives’ with all of the apparent things in the world being merely attributes? Well, unfortunately not. Science has known for a long time that atoms mainly consist of empty space with electrons spinning around a central nucleus of protons and neutrons. And science has known for somewhat less time that these particles, which were once thought to be fundamental, are themselves not solid, self-existent things but are either made up of still smaller particles or are in the form of waves, merely having probabilities of existence at many different points in space.

“Still more recently, science claimed that all of the different particles are themselves made out of different combinations of just a few particles called quarks and that those are the ultimately existing things. But they have not yet progressed far enough. The simple fact of the matter is that every ‘thing’ is ultimately only an attribute, a name and form superimposed upon a more fundamental substantive. We make the mistake of thinking that there really is a table, when actually there is only wood. We make the mistake of thinking that there is really wood, when actually there is only cellulose and sugars and proteins. We make the mistake of thinking there is protein when this is only a particular combination of atoms. “Ultimately, everything in the universe is seen to be only name and form of a single substantive.

The journalist was transfixed; not exactly open-mouthed but her pencil had not moved for some time. Eventually, she asked in a small voice: “But then where do I fit into all of this?”

“Ah”, he replied. “That again depends upon what you mean by the word ‘I’. Who you think you are – ‘Sarah’ – is essentially no different from the table and chair. You are simply name and form, imposed upon the non-dual reality. Who you *really* are, however... well, that is quite different – you *are* that non-dual reality. You see, in the final analysis, there are not two things; there is *only* non-duality. *That* is the truth; that is Advaita.”

*Dennis Waite*

Dennis Waite has been a student of Advaita for over 20 years and maintains one of the most visited websites on the subject. He is the present Chief Moderator of the Advaitin group and has published several books, including ‘The Book of One’ and, this month, ‘Back to the Truth: 5000 Years of Advaita’. For information about the books, together with endorsements and many extracts, visit [www.advaita.org.uk](http://www.advaita.org.uk).

#### **‘What is Enlightenment’ Friday Forum**

*.....And see yourself to be the sole heir of the whole world. And more than so for there are men in it who are sole heirs as well as you..... Traherne*

Friday Forum at Blavatsky lodge, Sydney, involves the allocation of all the Friday nights in a particular month to a particular subject. The March meetings were dedicated to the question *What is Enlightenment?* This is not intended to be a true and fair report of what happened, just a summary of my responses to the speakers and shaky recollections of what they said.

Before the talks started I asked myself for a nutshell definition of enlightenment so that I could compare my ideas with the outcome of these meetings. I decided on ‘unmediated awareness’; the consequence of unmediated awareness involving reconnection with the wholeness of life and a revised perspective on time. This is similar to an answer I gave to Gladney Oakley several years ago when he asked me to define my terms. I recall his response, “well, Alan, if I may say so, that is fairly low-level enlightenment”. As a consequence of this very faint praise we sometimes refer to our workshops and dialogue activities at Greville Street as *The Academy of Low-Level Enlightenment*.

#### **Isira Sananda**

After pointing out the difficulties in talking about enlightenment at all Isira made a number of points:

- It is to do with re-aligning with our true nature, the essential self.
- We walk around looking through the lens of our ideas.
- It is necessary to recover ‘innocent perception’.
- People don’t know how to look.
- It is a matter of being in the Now. Being in the flow. (or did she mean, I wondered, of being the Now, being the flow?)
- It is a matter of immanence not of transcendence.

She referred to awareness of Presence. I would have preferred to hear her speak of absence as a pre-requisite to Presence. Isira adopts the guru stance which involves telling us what we need to know. I realize this is what most

of her listeners want from her but I prefer to hear people tell what it is like for them rather than what it should be like for me or what it is really like for us all if only we'd wake up.

### **Bernie Pryor**

Bernie also opened with a disclaimer about the wisdom of talking about enlightenment, "if truth is no-thing what is there to be said?," he said. Enlightenment is life, you are enlightenment, this is enlightenment – we are living it and cannot do otherwise. The fact that we don't recognize it as such is due to deep identification with the personal level. We take the poison 'time' and dwell in our tomorrows and yesterdays rather than making them 'Now'. He should have stopped there but went on for another hour or so, which, for me, muddied his earlier promise of clear water. Bernie didn't adopt the guru role to the same extent as the first speaker but he did tend to generalize his own experience of living, which I think a mistake. Are gurus gurus because of what they do or what we, as listeners, do to them?

### **Tim Mansfield**

Tim gave us an overview of the work of Ken Wilber's Integral Theory and an interesting variation of the enlightenment theme by pointing out that the subject extends beyond personal enlightenment and how the evolution of human consciousness, as such, demonstrates levels of transition, each higher level transcending and integrating the earlier forms it supplants in a series of collective cultural shifts. He asked what is the light that enlightens and what is it that is lighted? And very wisely left us to provide our own answers although he slipped a blank into the presentation and we were dazzled by the bright nothing that appeared on the screen. A very nice touch! He supported his presentation with the, quadrants, onion diagrams, and tables for which Wilber is renowned. This led to in question-time criticism about intellectualization of an essentially experiential subject. This is completely unjustified in my view as Wilber is well aware that the essence of his work is Essence, as a reading of any of his books will demonstrate. What the Wilber approach does, by drawing together, integrating and making space for all approaches, is to create a platform from which we can make the leap into the next level of collective enlightenment. How this might turn out is already under discussion and exploration in Sydney, namely the dialogue and other meetings listed in this journal, to which we can add the Wilber group at [www.sydneyintegral.org](http://www.sydneyintegral.org).

### **Anthony Raymond**

During question time at the Tim Mansfield talk a member of the audience, Anthony Raymond, mentioned that he was enlightened. I think this followed a comment by the speaker that he made no personal claim to be enlightened. I thought Raymond's announcement of his realization a brave call and decided to attend a talk he gave the following week. The talk was entitled *Practising the Presence* and based on the work of Joel Goldsmith which, in turn and in this instance, drew on the famous work by Brother Lawrence a 17<sup>th</sup> century Carmelite monk *The Practice of the Presence of God*. Interestingly, Lawrence's biographical note records that the experience that set him on a unique spiritual journey; wasn't a supernatural vision, but a supernatural clarity into a common sight. Anthony dealt with the need for practice in the sense of bringing the totality of life or source into awareness and to the recognition of the underlying source (God) in the everyday events from which we determinedly separate ourselves as observers and actors. He spoke of our various individual 'seeing' as fundamentally the undivided one seeing and the necessary practice as being similar to the 'self-remembering' of Gurdjieff.

### **Alex Goncalves**

Alex introduced us to the notion of evolutionary consciousness as formulated by Andrew Cohen. Rather than the traditional focus on personal enlightenment, we should transcend our existential confusion by becoming concerned about contributing to the evolution of a collective enlightenment and direct our enquiry and efforts at a future transformed by a general awakening. Andrew Cohen describes this as an ecstatic compulsion to create the future, which can lead to an integration of heart and mind, freeing us from entrapment of ego and opening to the Authentic Self – the energy and intelligence which creates the universe.

### **Open Forum**

The final Friday night was an open discussion. Christopher Liddle suggested we explore the possibility of something new coming about through listening and enabling the possibility of Presence. He expressed the importance of authenticity in participation.

A few of the contributions from the floor:

- The first contributor said that the more he thought about enlightenment some things that are recognised as enlightenment are the very opposite. Instead of 'be here now' we should consider 'be there then' as a more appropriate motto. Secondly, so much of the pursuit of enlightenment is coldly selfish. The most enlightened are not interested in enlightenment. Enlightenment is something that cannot be pursued but may come about through altruistic action. Better to seek goodness rather than enlightenment.

- Enlightenment as expansion, as a matter of openness in relationship the inclusion of the heart.
- Experience this aliveness, expansion now. There is something wanting to engage with you guys an impersonal aspect of myself.
- To me there is something going on, not about feeling comfortable, being at peace is not enough.....
- I feel enlightenment to me is about learning how to use the energy which is me.
- To consider someone else as myself. Trying to be proactive and sharing with whoever I meet. Sharing and learning through sharing.
- Consider using the word inperience rather than experience. Enlightenment as coming into consciousness rather than expansion.
- What is the expression of enlightenment through human beings? What are the qualities?
- Opening up to what is already here. Engagement with life in a way which is not trying to make everything peaceful. Facing up to everything that turns up makes me more alive.
- Here now, being on the edge of it – the capacity to work together we can see how it can include differences of age, gender, race, we are united in the differences.
- If enlightenment is this incredible gift, we here are consciousness, every body has told us.....
- Two polar opposites images of what enlightenment is the Buddha with light streaming out, etc., and the other of Christ on the cross, suffering and about to go to hell.
- Engaging with the world can take different forms and one of them is disappearing in favour of it.
- As a child I used to pray to the ‘out there’ to Jesus – now I realize there is nothing out there it is a matter of withinness...I think we have to abide in that inner place and act out of it.
- The presence is everywhere and that is is the foundation...
- We don’t find it, we have to disappear...it is nothing for me at all ...everything I seek for me has to go out of the window.
- When you become really conscious there is an awakening to creativity.
- Enlightenment as ‘less weight’ ....getting rid of the baggage.
- The modern context of enlightenment is communal rather than personal.
- Could that be addictive? Yes, it’s a pandemic. For example, Oneness University offering degrees in Deeksha enlightenment. Selling you your birthright!
- Being there now is more important than being here now. That involves being present in what you do.
- My sense is that enlightenment is not about my experience, but how I relate to life. If I get out of the way then life can unfold freely.
- In response to ‘Being there now, is more important than ‘being here now’ what happens if we drop everything in all that except the word ‘being’.
- Enlightenment as being happy, just happiness in what is.
- After noticing that the Christos is indwelling should it not be obvious that is in everyone else and every other thing?
- Enlightenment often taken to be about meditating, sitting and finding truth within themselves but the great teachers have always taught a balance of inner and outer works and knowledge.
- When we speak from a place of beingness it is somehow more real.

#### Review

How does my bare definition, of unmediated awareness, stack up against the experts? I have long held that the notion of personal enlightenment is a contradiction in terms and my choice of unMEdiated awareness as a barebones definition carries a useful reminder of the me that wants to command centre stage and become enlightened. I agree with Bernie’s claim that deep identification with the personal seems to be the problem, the obstacle to the ontic realignment Isira pointed to. The second obstacle is the ecstatic, union with God type

experience. I regard them as wake-up calls, very powerful and undoubtedly valuable but not the primary issue. They can be interpreted as goals in themselves and, consequently, become serious obstacles.

The shift from an outmoded focus on personal enlightenment to a collective approach seems to be a healthy development currently typified by the dialogues between Andrew Cohen and Ken Wilber. The focus on personal enlightenment seems to be an inevitable outcome of the enlightenment traditions. That is, the transcendence of the ME block is implicit in them all as well as recovery of the spiritual aspect of being. Whatever enlightenment is, and I do think it 'is', I believe it to be: impersonal, right now (or never), simple, accessible and wonderfully ordinary. The notion that it should be about 'empiricizing the mystical' rings true with my experience.

I think these aspects were brought out over the series of talks, which underlined the fact that this is not a one size fits all affair. I think there is a distinction to be made between realization and enlightenment which, once made, helps resolve the contradiction implied in the claims by certain people to be enlightened. Enlightenment is what is. But a 'what is' free of the distorting lens of a me as separated observer; a 'what is', uncontaminated by my interpretations, explanations, descriptions, etc. And realization? simply recognition of this as being the case.

*Alan Mann*

Our original Buddha Nature is void, omnipresent, silent, pure; it is glorious and mysterious peaceful joy – and that is all. Enter deeply into it by awaking to yourself. That which is where you are is it, in all its fullness, utterly complete.

*Huang Po*

#### **Global Consciousness from Garry Booth**

*(Garry is a Nowletter reader who recently sent this letter to the Sydney Daily Telegraph).*

Congratulations on a succinct and to the point Editorial 31 January 2007 regarding the fact that our very future is at stake due to the impacts of climate change. I will be as succinct as I can. In all the various commentaries I have read so far, the question of how to curb rampant western world egocentric consumerism hardly gets a mention. The general response seems to be on how can we in the West maintain the demands of our highly materialistic and relatively good standard of living. The magnitude of the climate change crisis is matched by our individual and collective internal crisis which, paradoxically, is the cause and the effect a timely stark reminder by Mother Nature. It's unconscionable that about two billion western consumers dictate the living conditions of the other 4 billion inhabitants and the fate of the planet. And worse still at least half of the so called "3rd World" people live a sustainable existence in harmony with the natural world. And sadly they aspire to be like us. Many of course will argue that the west provides insatiable markets for the workers in the "sweat shops" of the 3rd world and they should be thankful for small mercies. But at what cost ? Endless supply and endless demand for things? History has told us that great civilisations like ours have come and gone due mainly to the plundering of the forests for fuel and building materials causing land degradation, crop failures, social and economic collapse. Why haven't we learnt from history be it plundering the natural world or war, both of which are connected? A general trend all around the world for centuries is people have migrated to cities, embraced technology and generally lost touch with the food chain and the natural world and arrogantly and ignorantly believe we can always conquer nature for our own needs. We forget that the nature is the real world and has limits. We have become spoilt. Rising levels of drug use, obesity, anorexia, anxiety and depression are symptomatic of the crisis. Sadly I do not believe an alternative to fossil fuel will be found in time. The only hope we have as westerners is to awaken and seriously question and curb our individual consumersim. We don't need all the things we can buy. Wake up to the seduction of advertising and our misguided internal desires that things will always make us happy. We must evolve beyond egoic material desires if we are to survive. Who is willing to make individual material sacrifices on behalf of the planet? Start by buying less things less often so the runaway global economy is not literally burning up the planet on your behalf.

*Garry Booth*

**Plomer's *The Bungalows* from *George Schloss***

*(I have ongoing and extensive dealings with George Schloss on account of collating his writing and including most of it on his section of the website at [www.capacitie.org](http://www.capacitie.org). He recently sent me this poem which, coincidentally, concludes by underlining the dangers of overlooking what we regard as the commonplace.)*

Dear Alan, I was talking to Carl Cooper on the phone the other day and suddenly remembered a marvelous little poem by William Plomer whom you probably never heard of. Plomer was a South African who settled in London before the War - my war - and whom I met briefly either then or not long after when I was overseas. In any case, he was a good writer - poems, stories, memoirs - maybe not in the first echelon - who is? - but, nevertheless, good enough. At any rate he wrote a lovely little poem which I must have read some fifty, sixty years ago, then filed away in my mind and forgot about till only last week. In any case, having come upon Douglas' work some fifteen years ago now and then recalling this lovely little poem, I was suddenly struck with how, not so much modest it was (as I once thought), but truly quite extraordinary, indeed quite prescient in its prophetic significance, especially the last stanza. In any case, I thought you'd be interested, so here it is.

THE BUNGALOWS

In lofty light the towers dissolve  
Of yellow elms this tranquil day,  
Crumble in leisurely showers of gold  
All Turneresque in bright decay.

The elms disperse their leaves upon  
A nineteen-thirty builder's row  
Of speculative dwellings, each  
An unassuming bungalow.

Like concave shells, or shades, or shields  
That guard some life or light aloof,  
Like hands that cup a flame, or keep  
Some frail and captured thing, each roof.

If high-pitched hopes have gone to roost  
Where low-pitched roofs so smoothly slope  
Perhaps these autumn rays diffuse  
A deeper anodyne than hope.

Between the vast insanities  
That men so cleverly invent  
It may be here, it may be here,  
A simulacrum of content.

Though separate only from the road  
By five-foot hedge and ten-foot lawn  
Each semi-isolationist  
Seems almost from the world withdrawn,

Except that from a roof or two  
Those thin and wand-like aerials rise  
That suck like opium from the air

Bemusement for the ears and eyes.

The denizens of each hermitage,  
Of 'Nellibert' and 'Mirzapore',  
Bird-watchers all, in love with dogs,  
Are primed with useful garden-lore:

Cabbage the emblem of their life -  
Yet mauve the michaelmas-daisy glows  
And under reddening apples gleams  
A pearly, pure, belated rose.

Begrudging vulgar fantasy  
To cheap and ordinary homes,  
Discrimination might deplore  
That concrete frog, those whimsy  
gnomes,

Nor see them as a blind tribute to  
The rule of dreams, or as a last  
Concession to the irrational,  
The old, wild, superstitious past.

The commonplace needs no defence,  
Dullness is in the critic's eyes,  
Without a license life evolves  
From some dim phase its own surprise:

Under these yellow-twinkling elms,  
Behind these hedges trimly shorn,  
As in a stable once, so here  
It may be born, it may be born.

*William Plomer*

I don't mind admitting that when I first re-read this last stanza - and I've re-read it quite a few times since rediscovering it a few days ago - it positively sent shivers up my spine. My God, if it can be asked, as it once was, what good can possibly come out of Bethlehem, how about trying on Lowestoft for size, and Lowestoft in 1909 no less. Have you ever been there? I have. Let me know what you think.

*George*



### **Dialogue as dealing with Endarkenment from Alan Mann**

There are a number of regular groups meeting in Sydney, and I'm sure that is true of many other places, where the intention is to come upon what the participants share in common rather than simply exchange opinions. Our group, which is based on Bohmian dialogue, has participants who also attend meetings inspired by the teaching of Andrew Cohen. The aims seem to be similar if not exactly the same and the following note is part of an exploration of the differences and similarities of these approaches. Coincidentally, I was thinking of knocking up a note for the this Newsletter to deal with the perennial question of why Dialogue doesn't work. So, I can deal with both issues in the one hit.

I think it best if I take the standpoint of Bohmian Dialogue which is my familiar ground and which has a similar objective or rationale to the Cohen-Wilber approach, if I understand what they are aiming for correctly.

The aim of Dialogue is to discover a dimension of being which is, in Bohm's favourite metaphor, "upstream of the pollution". He considered that, rather than thought being a tool we use, it is often we who are unwitting tools of thought. By that he meant we are puppets of our past conditioning. He regarded this state as endarkenment.

By challenging the assumptions that sustain the ignorance of our mechanical, conditioned reaction to life we progressively release the grip of thought and our true state becomes apparent. This includes the revelation that my basic and primary assumption of a fixed and continuous entity at centre which I identify as 'me' is false. The true state, so disclosed, may well be what Andrew Cohen calls our Authentic Self. I am more familiar with terms such as First Nature, Brahman, Truth, Essence, etc.

Having said all that, many people who persist in Dialogue for a while claim it doesn't work. We analyse this response from time to time and the main reasons seem to be:

- If it is treated as a once a month or once per week event at which I sit with others it doesn't grab me. I have to carry it into daily life where it becomes my natural default mode in relationship.
- Many of us cannot sustain the Dialogue approach at meetings, we lapse into discussion and chit-chat. This doesn't prevent individual continuation of Dialogue but group Dialogue comes to a stop.
- Predictability is another cause of dissatisfaction. People say there is no point in meeting because they know exactly what Alan, Christopher or Margot will say in a given situation. That misses an essential point of Dialogue, where our focus should be on process not on content.
- Regular objections include 'we never get anywhere', 'why don't we start each meeting where the last ended instead of going over it all again'. If we look at the assumptions underlying this sort of question we find the ego still commanding centre-stage and wanting something better or to go somewhere better.
- Any aim, even the commendable one of opening to the underlying Authentic Self has to be examined for egoic motivation. Nevertheless, I acknowledge that some realignment is necessary and that involves intention to change or to create the opportunity for what we are calling the Authentic Self to manifest.

It seems to me that in the case of both Authentic Self enquiry and Dialogue there is an assumption of evolutionary benefit. Thus, we find ourselves involved in some great purpose and that may be the case but I think that interpretation can also be a major obstacle if it is simply more of the ego in action; in Bohm's terms more highly refined pollution. Why do we think we can do anything at all about this? Does that which creates and sustains us need our help? The answer might well be yes, but getting out of its way rather than second guessing it about the nature of the help required might be the necessary action.

In 1996, talking about Dialogue at Andrew Cohen's one day seminar in Sydney he told us Dialogue would never work because it couldn't lead to ego-death. I see what he meant but I don't think ego-death is either desirable or necessary. I think the important thing is to see through the ego's claim to the centre and thereby break the bond of identification. I find Dialogue to be very useful in that respect. It is a reliable route to the revelation of the 'no point of view' which embraces every perspective.

*Alan Mann*

### **Dialogue in Action from Joanna Malinowska**

*(Joanna Malinowska is a Clinical Hypnotherapist who has recently joined our Greville Street meetings.*

*Dialogue, following the meetings, sometimes continues by email or subsequent contact between meetings. I decided to summarize Joanna's ongoing dialogue as it provides, among other things, an example of what Bohm considered to be the missing ingredient – that of carrying the dialogue process out of the meeting and applying it in daily life. Ed.)*

Joanna referred me to <http://www.energygrid.com/spirit/ap-falsegurutest.html> which is a site designed to help detect false gurus by listing symptoms of recognisable shortcomings. We had been talking about Krishnamurti and Bohm at an earlier dialogue meeting. There followed an exchange of emails from which I extracted the following to record Joanna's response to Dialogue.

Alan: I looked at this (website) and it deals more extensively with what we talked about today. I think Krishnamurti was a 'true guru' in the sense that he saw very clearly and was really connected. I think he experienced what I can only think to call the 'wholeness of life' (the title of one of his books). However, he behaved badly on occasions, talked a lot about listening but never seemed to do it himself in group situations, and treated the staff, teachers at the Krishnamurti Schools and so on, with breath-taking arrogance at times. He claimed he had no ego although those around him could see it in daily action. To a distant observer like me it seems he failed to integrate his personality with his wisdom.

Joanna: Thanks, yes, I was reading their dialogue, but I did not know it was the same man (Krishnamurti).

I do not believe in gurus who do not live by their teachings. Seeing "who you are" and wholeness is only the beginning. As I said, after talking to many people in the last 3 months, I've found that most of them had an experience of spiritual significance, on different level. Or they claim they had. The very important basic for any spiritual leader is a deep respect to every human being. This is very basic – respect. Love and compassion follow, but respect is basic. If you see the world as wholeness, then you respect every bit of it, and you see others as gods, the same way you see yourself, as there is everything in everything. I've been lucky to find teachers like this; and in fact quite a number of teachers. The most important principle of my profession is respect for my clients, and it goes very deep, no judging, no leading, and the whole therapy is based on bringing to the surface the individual internal resources, not on "fixing" somebody by me.

I am picking up the teachers as they come. I am not sure who is finding whom, and I guess they learn from me too, as I learn from my clients. I am going rapidly through deep changes, and I see my colleagues and my clients going through rapid changes too. It seems to me that the hypnosis is a "speeded" meditation. If you want to, perhaps you can reach this state much easier than with 100 breaths. Simply, next time when you got to your 100, (a reference to one of my early meditation techniques) give yourself suggestion that one breath will be enough.

I guess we can experience the feeling of enlightenment in hypnosis, especially the feeling of "Absolute" or "Wholeness". This feeling has different levels. The first level will be something which can be achieved even with alcohol, or drugs, or orgasm – just extended awareness, joy and happiness, no boundaries etc. It could be just called "high".

The deeper level would be where there are no negative feelings to others, respect and no judging, no resentment, as you would say no "should" or "should not". I see some hypnotherapists on this level.

The next level has the unconditional love and compassion to everybody. It would be the unconditional love in easier way. It is the love spreading to everybody, to friends and enemies. Well, at this stage you do not have enemies, as you feel compassion even for people who did harm you, because they just do not know any better. Nothing is needed in return; it means that if something is received back or not the love is still there.

The next one is the Dalai Lama's unconditional love (I am referring to his books "Widening the circle of love"). Here it is the same love to everybody. I think I understand how this can be achieved. When love is very strong, it just flows; at some level it is so strong, that it is the same. It is like love for children – when the mother has one child, she cannot imagine that she can feel the same love to anybody else; but then more children arrives and the love multiplies. This level also has altruism in Dalai Lama's meaning. It would be also your pool of love. I am working on reaching this level, but I still have problem with attachments. I am not sure if this is a problem; but I still would be hurt if the person whom I love very deeply shows me hate. However, I can check this only in my dreams or in deep trance, because I am loved, not hated.

"Joanna: According to Dalai Lama, the next level is the total commitment to reach the "altruistic enlightenment" in order to help others. So the enlightenment is the full understanding and wisdom how to help others. Dalai Lama says "even if you need to do this all alone". I wonder. I think this step feels alone, as it is before the enlightenment.

What I mean, COMMITMENT to reach the "altruistic enlightenment" in order to help others IS NOT the enlightenment yet. It is search. Enlightenment is always KNOWING how to help others; but here it is trying to help and sometimes knowing from heart how to do it and sometimes doubting everything There is no all-oneness yet, it is ups and downs, finding and losing. There is more open contact with other people, as there is this love and joy which spreads (in fact, it seems to be infectious, and the people around are catching it and changing too), and it is easier to understand others. But others, and especially the close ones, are not ready to understand and it is difficult to talk and to share thoughts and there are very lonely moments.

Then it would be the real enlightenment. We all have it in ourselves, as we have everything else, but to reach it is a different story. I kind of know now what it is, and I am patient - I know that I am on my way, as everybody, and

I will get there, when I am ready. I wonder if there is more in this step – connecting with other people, and how it works. I think it must be – and it would be like coalescence, but it would feel like being in many universes at the same time. I think people at this level would be more hidden, humble, as they do not need to show themselves in normal way. I think I can sense it, but only very, very little of it. Do you know anything about this?

Also, reincarnations and past lives add another edge to this. It doesn't matter what it is; but the fact that people perceive their existence as continuity through different lives (even with bits between the lives, to spice it up) changes everything we were talking about today. The experience is changing perspective; imagine going through your own death during the French revolution and living another life as a Buddhist monk 500 years ago in one session. This is what my client did; she was also communicating with the blue light (her guide) in between the lives. The experience seems real, all of it; not just memories, but physical sensations – taste, smell, touch, pain and very strong emotions. This experience shifts the perception of time, also it lifts the fear of death and associated fears (like fear of global disasters).

Alan: Thank you Joanna, very interesting. What about using it as an article for the Newsletter? You've done all the hard work! I long ago abandoned the 100 breaths. In fact, the pointing finger is really all that I find necessary and that too can be abandoned when the point is taken. Or when what it is pointed to is returned to consciousness.

Joanna: I think people at this level would be more hidden, humble, as they do not need to show themselves in normal way. I think I can sense it, but only very, very little of it. Do you know anything about this? The Harding's experiment with tube which I did with Margot was like going into another exploding universe.

Alan: The experiments had a similar effect on me, blew my head off. Humility is a funny business. I don't think humble people realize they are humble. It's up to others to put that label on them. And your question reminded me that Douglas warned us not to keep looking for peak experiences but to find ourselves, what we really are, in the valley experiences.

Joanna: Hi Alan, I am having a kind of day off today, and I've started going through David Bohm ideas again. It is interesting how much it agrees with my recent thinking, it seems to confirm it. Do you remember Victor Zammit, the "Past Lives lawyer" ([www.victorzammit.com](http://www.victorzammit.com)) I've actually bought his book and I've read it; and then I've followed the link to [www.silvercordcircle.com](http://www.silvercordcircle.com) I would say that this website looks like the real evidence. On the other hand, the entities, ghosts or whoever they are, are the classical spirits from the old time when many people were experimenting with mediums. So they are remainders of old beliefs.

A few weeks ago I've put together this book and Paul Davies "About Time" which I've read long ago (the book contains descriptions of interesting experiments from quantum physics) and I've realized that we have the capacity to materialize our beliefs, especially if they are common beliefs, shared by a group of people. This would touch the "universal consciousness" too. When the belief is shared by a big group of people, the materialization is more common. Like encounters with a Satan a few centuries ago or UFO's recently (now people are into angels).

I've mentioned this in the Dialogue meeting, but now it clicks strongly together. David Bohm says that mind and matter are united, part of the "holomovement".

I think there are also some other strong implications. One of them is that in fact, we are so much everything, that our material being, our bodies, our reasoning and thinking is very much part of deeper consciousness. In fact, shutting down thinking while reaching deeper consciousness leads to new "conditioning" (if I get the meaning of the word right). I feel very strongly that I am everything, not just soul, or god, or consciousness. I am the ocean, but also a ripple in the ocean and being this ripple in the ocean is a joy.

I will describe to you one of my experiences during the Past Lives Regression, the first one. The Past life regression is a long session, as regression goes first to the known happy memory, then to very early childhood happy memory (which normally cannot be remembered), then to the pre-natal experience, and then to the past lives, and sometimes to between lives.

The early childhood steps are aimed to deepen the client, as the memory is not just memory, but it involves all senses and emotions. Also, it is aimed to establish a "safe place", to which the client can be brought back if the abreaction (related to the past life trauma) happens.

The pre-natal phase is usually the place when clients access their spirit; they usually have the idea why they are to be born; they are also aware of their parent feelings or thoughts, so sometimes a bit of therapy can be applied at this stage.

During my practice, I had a few spontaneous pre-natal regressions from the clients new to hypnosis and hypnotherapy. I mention this, because in the course people were prepared and they have specific expectations how this should be, so in my opinion there was possibility that they may create the experience. Who knows, maybe this did happen to some extent. Maybe even to me; I did not read anything how it supposed to be, but I was kind of probing it with self-hypnosis before and I had the idea how would it feel to join the body.

And this is how it was. It was joy, and fun, and discovery. I was laughing aloud from joy, just having a body and going for a ride in life. It was such fun, I was laughing aloud, enjoying the movement and being human. It was such a joy just to operate the body, and feeling the love of people who will love me, and knowing that I am to give love and joy. But it was also the percussion of pain and other emotions, which were like salt to the meal, spicing it up. It was knowing that having the body and life is the most rich fullness which can exist. The most exciting thing, just being this ripple for a while, and being myself, and having so much fun. I just kept laughing, knowing my power, and it was so new and funny, and so real. I was waving my legs and hands marveling how funny it feels, and feeling deeper movement as everything was moving around me, just floating in the movement. I was at the same time inside and outside, seeing the ride which I will have. But it was not that much thinking, just fun and joy, movement, and laughing, and ready for everything.

Then I did not go to past lives. I did not see any; or they were insignificant. I went somewhere else, but I cannot describe this. I am not sure if this was real or I've made it up. I knew that I supposed to go to the past life, at least to be loyal to the colleague who was training on me. So when I could not find any past life and this started happening, I've pulled out of hypnosis, feeling that I need to stop. But when I've opened my eyes I knew that I have to go back and I did. I need to keep to myself what it was, because this is still evolving. Also, it would be too difficult to talk about, as there no words. And I am not sure if this has happened because I wanted it to happen. And maybe it does not matter if I talk about this. I do not think it was enlightenment, as I am not ready for this yet and it may take a while before I am ready. But I know what the enlightenment is now. And is very much a holomovement, this was exactly how it was – and I did not know about holomovements then.

Only, I am afraid how much of this is a "wishful thinking" and how much it is the honest truth. It is difficult to explain; I want to be honest in every way, and yet I do not know for sure how honest I am. Am I making it up? And does it matter? Sometimes I feel this wholeness and calmness, and knowing, and JOY, but sometimes there is kind of tense feeling coming with it, and I am not sure what it is about. This tense feeling means something, and I cannot get this meaning. Is it warning me that I am cooking up a false truth? Why would I do it? I need beliefs like every human does, so do I create them now? Or is it a true experience? And if I am a ripple in the ocean, then why bother? Is it all important? I am the ocean, and I am ripple now, so being a ripple is being HERE AND NOW anything I am.

So this brings me to Maria and her point.(I am talking about Maria who always says that there is "here and now" which counts the most; I think she means current moment and current feelings. I hope to ask her about this tomorrow - it feels like Gestalt.) And I am very sleepy. Good night.

Joanna: 13/4/07. Hi Alan, I've spend the last week on reading the "The Essential David Bohm" I've really enjoyed it, but I am not sure if I've got it or what I've got. I mean, I am not sure if I've found in this book what I was looking for; but it could be that I could not comprehend it. I like the dialogue part. You know that I love dialogue; I still have a lot to learn.

Interestingly, this book has helped me with my own ego struggle. I've spent a few days in Hobart with my sister and her husband, who are both scientists and professors at prestigious USA institutions. We got into some heated scientific discussions, where I dared to challenge their opinions, and I was told that I am "poor Joanna who got completely confused", and later even moron (whatever it means) and idiot. I must say that I was quite offended by the first one, so from this point I've became heated too. I've managed to end the discussion with shaking hands etc, but during the night I felt hurt and I was trying to get myself into the unconditioned love for them even if they hurt me. I could not get to the feeling, and it took a few hours, self-hypnosis/short dreams etc, and it did not work. The idea was that even if they did hurt me, I should feel love, but I could not.

Then I opened the book, I've read a few pages, unfortunately, I cannot recall what it was. But all of a sudden everything shifted, and I realized that they did not hurt me and they could not, and that I am probably confused, and it does not matter. I got this opened view of myself, and with this the love came back. In the morning, I could discuss the same topic with them in a dialogue way, without losing balance, keeping my love and joy (and my view with trying to understand theirs), and it changed everything, so we have a few wonderful days after our discussion.

So I had an example of ego getting in the way. Maybe even ego/mind, if you have mind as the special way of thinking. Because the other way of thinking got me out of the loop, and it was still mind.

I've found another spiritual scientist, Amit Goswami, and I have his book "The visionary window". I am reading it now. I've also bought the Bohm book and I will be coming back to it, as I evolve.

*Joanna*

**Theme: What is preventing us changing?**

**Krishnamurti Pittwater Gathering – May 2007** New feature parents with children welcome. Krishnamurti Australia will hold a Gathering in May 2007 to discuss Krishnamurti's teachings. We have rented the whole of the Pittwater Youth Hostel for Friday 11th, Saturday 12th and Sunday 13th May 2007. We have the hostel till mid-afternoon Sunday. It is also possible to extend the stay for the Thursday and Sunday nights before and after the gathering. The youth hostel has an idyllic setting in Bushland at Pittwater in Northern Sydney. It provides comfortable accommodation without being luxurious. We will selfcater. The youth hostel is reached by ferry/water taxi from Church Point to Hall's Wharf. Church point can be reached by bus from Manly or Sydney. Details on the hostel are available at [www.yha.com.au](http://www.yha.com.au) This includes a locality map and Ferry timetable. Activities will include a video session followed by large and small group discussion. <http://www.yha.com.au/hostels/details.cfm?hostelid=31>

When: Friday 11<sup>th</sup> May after 12pm till 3.00pm Sunday 13<sup>th</sup> May 2007 – Cost: \$100 for the Gathering. Payment by the middle of April if possible. It is possible to come just for the day, cost is \$33.00 per day. Children half price.

Contact: Contact: Leon Horsnell Phone 02 62316738 or 0418 627 196 email [leonh@pcug.org.au](mailto:leonh@pcug.org.au)  
Terry O'Brien [terryobrien@optusnet.com.au](mailto:terryobrien@optusnet.com.au) phone 0431605374 Geeta Waters  
[cjwaters@optusnet.com.au](mailto:cjwaters@optusnet.com.au)

More information at: [http://www.krishnamurtiaustralia.org/text/gatherings\\_pitwater.htm](http://www.krishnamurtiaustralia.org/text/gatherings_pitwater.htm)

**How to get there: By Bus** - DIRECT BUS SERVICE: E86 City to Church Point (Weekdays only) 156 Manly to Church Point. L88/L90 City to Narrabeen/Mona Vale change to 156 to Church Point.

**Other:** 15 minute Ferry from Church Point to Halls Wharf, then 10 minute walk uphill to YHA. Help with the walk is available upon request. Alternatively, you may also arrive by foot or mountain bike via Towlers Bay Track. Details from Leon Horsnell on 02-62316738 Mobile: 0418627196.

**Evolutionary Enlightenment Courses starting in April.**

April 28 - May 5 (The course is on two consecutive Saturdays)  
Time: 9:30 - 5:00 each Saturday  
Venue: The McDonald Wing, Sancta Sophia College  
8 Missenden Road, Camperdown, Sydney 2050  
Certified Instructor: Alex Goncalves  
Cost: \$250 regular \$150 students (vegetarian lunches included)  
Contact: [info.australia@enlightennext.org](mailto:info.australia@enlightennext.org)  
or Jeanine McMahon 0427 260 514

**Meditation/Enquiry into Andrew Cohen's teaching**

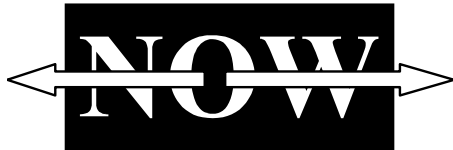
All Tuesdays in May and June – Free of Charge – 7.00 - 8.30pm

Venue: 21/197 Birrell Street Bronte NSW

For further information contact: [info.australia@enlightennext.org](mailto:info.australia@enlightennext.org)  
Christopher Liddle: 0406 755 758  
or Graeme Burn: 0416 177 012

<b>Regular Dialogue Meetings</b>				
<b>LOCATION</b>	<b>DAY</b>	<b>MEETING PLACE</b>	<b>TIME &amp; CONTACT</b>	<b>Phone Nos.</b>
Sydney City	Third Saturday	Blavatsky Lodge of the Theosophical Society - Level 2, 484 Kent St., City	2.30pm Terry O'Brien	0431605374
Chatswood	Third Sunday	81 Greville St. (off Fullers Rd) Chatswood	10.30 am Alan & Margot Mann	02 9419 7394
Nowra	Second Saturday	Grant's Restaurant	3.30 pm –Riche du Plessis	4423 4774
Melbourne	Third Saturday	Bells Hotel, 157 Moray Street Sth Melbourne	11am-1pm Gary Hipworth	0416 121 142

These are all 'open', that is, everybody is welcome. If it is your first meeting, I suggest you ring and confirm time, etc.



**Nowletter 124 May 2007**

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

**Academy of the Word Seminar Programme** Dr Alex Reichel (02) 9310 4504 – 2<sup>nd</sup> & 4<sup>th</sup> Tuesdays– Polding Centre, Level UB, 133 Liverpool St., SYDNEY. 00 - The New Phone Number is (02) 9268 0635. 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 – [www.TSsydney.org.au](http://www.TSsydney.org.au) Email: [contact@TSsydney.org.au](mailto:contact@TSsydney.org.au)

**Mountain Heart Retreat** – Meditation retreats of two or four days offered in a peaceful bush valley in the southern tablelands close to Braidwood, NSW. Phone Maria Bakas on 02 4842 8122 or 0421 5476 65

**Look for Yourself (Harding) Meetings** - Approximately bi-monthly, by email notification of date and programme. See upcoming dates at top of page 1.

**Krishnamurti Fellowship** – Every Monday 6.30pm at Blavatsky Lodge see address above.

Melbourne. First Sunday, 2 to 5pm, Room MR B311 Level 3, CAE Building, 253 Flinders Lane,

Joan Deerson - (03) 93862237

**Andrew Cohen Discussion groups** – Sydney 1st Tuesday in the month-3rd Tuesday in the month - Andrew Cohen teachings. Enquiries: Graeme Burn 0416 177 012 or Christopher Liddle 0406 755 758

**Eckhart Tolle Group** – Enquiries: Marion Northcott 9967 8067