

Next Meeting
18 Feb 96



Issue No. 27
January 96

Meetings are held at 10am on the third Sunday of every month at 81, Greville Street, Chatswood and are open to anyone interested in the possibility of working out whether, through the process of DIALOGUE, transformation of consciousness, awakening to what we really are, or whatever we want to call it, can come about.

This NOWletter is a departure from standard. It starts with a contribution from Rome and the remaining space is taken up by the notes I took at the Second Australian Transpersonal Conference held at Macquarie University from the 25th to the 28th of January. The conference was organised and run very efficiently by the Australian TransPersonal Association. These notes were made at the sessions I attended and contain what I could capture of what was of interest to me. They are not intended as a report on the conference, just my personal response. However, tapes are available of all the main presentations and most of the speakers have published several books which are available from the 'serious' bookstores including Phoenix Rising which is run by our old friend Carlo. The quality of the presentations I attended was very high.

This will delay the promised issue on "*Why Dialogue isn't working*", which was mentioned in the last letter and discussed at the January Greville St meeting. I will send that one out in as the February issue..

On "Seeing"

Going out on a limb, I find that I am about to suggest that all perception, other than experience is, is partial, hence bogus or counterfeit when it masquerades as the whole.

For decades everyone has been emphasising the importance of "listening" yet what is heard is fragmentary, coming together solely when the vibrations have travelled through the aural passages to the brain which then needs to make sense of the sounds/fragments/words it thinks it has heard!

There is ample proof that this can never provide Truth as it ignores all other sensory input, including tone and nuance whereby the same 'message' is heard differently by different listeners. Not only is hearsay evidence unreliable, it differs between witnesses, alters and frequently changes meaning.

Many intellectuals interested in Krishnamurti were interested in what they thought he said. When Bohm clarified many of the words he used, the meaning changed quite dramatically. When K talked about "not being attached" he knew what he meant, whereas the listeners

would have come closer to the meaning had he used the term "dependent" which, so far as I know, never arose even with Bohm.

So, even when one is diligent in listening there is an added hazard in unclear transmission. Visual clarity is possibly more reliable, maybe because the eyes are more closely connected to the brain but, once again, eye witness accounts of accidents or crimes vary widely once the brain thinks it remembers. Only the total sensory experience comes close to clarity in perception and often the most vital observations surface solely under hypnosis. It would seem that hearing and/or seeing provide the skeleton: the rest of the hologram is much more subtle.

Years ago whilst attending the dialogues at Ojai, I saw someone walking away from me who I wouldn't have noticed but for his extraordinary aura. It was completely unlike anything I had ever seen. It looked like a dark cloud enveloping his body. There, on a bright, clear, blue day, it isolated him, with murky brownish and grey colour. I heard that this person underwent major surgery shortly after but how could an operation on the physical body heal a sick energy field which is, after all, the blueprint for life and health.

Is it possible we should be honing our capacity to perceive more subtleties and less of what we think is 'obvious'? While we delude ourselves that we are 'aware' we remain ignorant of fundamentals.

When someone gives us money we automatically think it is legal tender and spend the whole of our lives using it as currency to buy what we think is important...and suddenly we discover it is counterfeit. There is no predicting what we might do but it is unlikely we will continue on in the old way (which is a passport to prison, not to freedom) once we perceive the illusion.

Since writing this, after receiving the last NOWletter, I saw an interesting piece on TV. It said sight is the most important of the senses because it activates two thirds of the brain with four separate channels, one each for movement, shape, density and colour. These can be emulated on a computer but the final step, once these are

overlaid, involves some unknown imagery enabling mechanism. This fills in unseen details and includes in the consequent perception memory, without which there can be no meaning.

I find this intriguing because it seems to allow for meaning by logic which doesn't appear to embrace intuitive sensing which, to me at least, seems much more reliable.

I have been seeing perception as very much based on the personal viewpoint and the seeing/brain story seems to endorse this physiologically. However, if, as the neurologist implied, meaning must be based on memory, would not all understanding always involve meaning? For me, understanding is the fundamental ground and not at all involved with memory/thought but simply a case of witnessing 'what is ising' without any movement away. In a peculiar way, true understanding seems to negate itself because there is nothing to understand and no one around to do the understanding.

Rome Warren

David Tacey - Keynote Address

(Author - *Edge of the Sacred, Transformation of Australia*. Senr. Lecturer in Lit at La Trobe. Dr of Lit. &

2nd AUSTRALIAN TRANSPERSONAL CONFERENCE - 25th -28th January 96

Psych Adelaide and has worked with James Hillman.)

The denial of Soul in Australian society. Repression of wisdom in Australian culture does not mean it is non-existent but its "repression" has had serious consequences.

Jung proposed the unconscious as a myth not as some sort of physical reality. The crying out of the soul for union or reunion with the 'anima mundi' is transferred to the satisfaction of endless ego needs.

The parable of ecstasy popping. (Ex stasis)

(Book - James Hillman *100 Years of Ecopsychology*)

The old gods have become our modern diseases and psychotherapy has the job of peeling the personal away from the transpersonal. Our transpersonal lives are more deeply buried.

Embarrassment arises in the awareness of the presence of some big force. A force which is beyond my control. He suggests that the next group to come out of the closet will be the 'academic' and bush stereotype Aussie males, exchanging aggressive atheism for acknowledgment of the transpersonal. When his grandfather died, an apparently committed atheist, communist-socialist Aussie, David found heaps of transpersonal magazines, Theosophical tracts etc among his papers.

There is a split in Australia society between the intellectual establishment which is rigorously soul denying and our artists trying to represent soul. This is the reason for so many Australian artists going & staying overseas.

Yet the overseas view of Australia is that it is a religious country. This based on reading of Australia literature and the Aboriginal image.

(Patrick White - *Flaws in the Glass*)

The Australian male seems to be lagging in integrating the feminine. Three of his male students committed suicide last year - not exactly a recommended route to the higher self.

Stressed the importance of linking in to the Aboriginal understanding. (*A rousing introduction to the Conference*)

Frances Vaughan

Shadows of the Sacred - promises and pitfalls of the path. (*Psychologist on faculty of California her latest book is "Shadows of the Sacred - Seeing through Spiritual Illusions".*)

The potential for illusion on the Spiritual path is high. As we expand our world view we tend to deny and reject the whole rational substrate. The important thing to keep an eye on what is true.

Spiritual path can be regarded as a search for integration of the physical, emotional, psychological, etc. A coming to wholeness. Interest in Soul and living simultaneously in the temporal and spiritual realm.

Spirituality as the subjective aspect of the sacred as opposed to religion which provides an objective, exterior framework of ritual, community, etc.

Atheist = a person with no invisible means of support. More important to be open to enquiry than promoting a particular tradition or point of view. This is the defining principle of the transpersonal psycho-therapist.

Path implies walking, something you do yourself. Not as passenger. No one true way as claimed by the proselytizer, inflation and enthusiasm followed by deflation and disappointment.

Dark night of the soul is really the dark night of the ego.

Spirit as the undifferentiated ground of being and soul as the individual link with that.

NDEs almost invariably involve a value change. The criminal returns from an NDE with seven bullets inside him and becomes a prison chaplain.

Look out for the 'gate-openers' the people or books that create the opportunity for a change in direction.

Personal empowerment is something that gives you the sense that you are not a victim. Victim to adversary then to co-participator. Spiritual empowerment involves a reversal of personal empowerment, not my will but thine...etc., an abandonment rather than a gaining.

Authenticity is the fundamental necessity for freedom - being true to oneself. What is going on outside matches what is going on inside.

Judyth McLeod

Mazes and Labyrinths

She talked about her desk top as a ccase in point. First example 26000 years old. Mammoth tooth. For shaking off evil spirits. Trolls and goblins are considered to be dull-witted and unable to find their way through. Children's games. Hopscotch and Maypole are degenerated forms of maze games. Ecclesiastical examples were designed as alternatives to the real stages of the cross in Jerusalem. Thus the pagan maze was adopted and adapted for Christian quest for redemption. Also penitential mazes. Turf mazes only

found in Britain called Troy mazes, ritualistic. Their source lies somewhere in the megalithic age. The route to rebirth. Sidetrack the left brain, overcome time dependency. Positioned at places of power, sacred sites. May have been intended and designed to cause an altered state of consciousness; to get to the unspoiled heart of things.

Gary Crombach

Attachment Theory and self-concepts; some academic psychological contributions to transpersonal psychology. *(Crombach was born in 1946 in Innsbruck, Austria. Psychiatrist, psychotherapist and university lecturer.)* Transpersonal theory has mainly been rooted in different philosophies and varieties of psycho-dynamic reasoning. Academic-empirical psychology has been dismissed as awfully materialistic and positivistic. But if we consider "enlightenment" as something extremely close and ordinary, and if we further want to create an "experimental mysticism" (Wren-Lewis) why don't we look at modern psychology, cognitive science, evolutionary epistemology, constructivism and developmental and social psychology.

*There is a goal
but no way
what we call way
is hesitation*

Kafka

The desire to be safe is universal. Attachment is regarded as the devil of transpersonal growth. The smile between mother and child as an metaphor of security is entirely coherent with reality.

Attachment is primary and not based on need as propounded by Freud. Attachment as addiction. Secure attachment allows the free exploration of life.

Brain segments

- Reptilian - Defence
- Paleomammalian - Safety
- Neomammalian - The others + Care, worry for future, then Unitive, No-Self

The nurturance system seems a characteristic of transpersonal experiences. Wishful as opposed to real protection. The wishful being what the 'I' tries to organise.

Is it real or illusory. Are we just feeling safe or truly secure.

Recommends a book called The Post Modern Brain

Cognitive Science

Concluded by murdering Mozart - a very scratchy tape

Dr Warwick Fox

Realms of The Transpersonal

The notion of the transpersonal. Not a definition but enquiry into what it covers. People have different ideas. It must involve an expansion of our everyday consciousness. Humanistic psychology grew out of Sutich and Maslow. The positive side which Freud left out. Identifying this area as 'self actualisation'. As this went on a realisation that self-actualisation was too narrow a term. This led to

the broader, deeper realm to which they gave the name transpersonal.

How can we come to grips with the transpersonal, go beyond individual beyond the personal. Suggested categories:

Vertical Categories

Trans mundane

Best defined as 'Seeing the world in a grain of sand'.

Trans-cognitive

The notion of gifts from the gods. Beyond our knowledge base. Distinguish between the phenomenology and the ontology of a happening.

Trans-egoic The hierarchical approach. The possibility of accessing different levels of consciousness Meditation, etc.

Horizontal Categories

Trans-atomistic

The way we adopt the model which involves identification with a separate personality. 'Falling in love outward' describes how we can break this model and give a wider identification, e.g., identification with the world.

Trans-local. Summed up by the notion of actions at a distance, e.g., telepathy. Sheldrake, Chas. Tart, etc. Also covers time.

Other Dimensions

Trans-consensual

An example would be Through the Looking Glass, Shamanism, etc.

This sounds rather dry but it was an excellent talk and an interesting approach.

Cherie Sutherland

Transformed by the light: life after near death experiences. *(Had an NDE herself 24 years ago which changed her*

TRANS EGOIC		
TRANS COGNITIVE	TRANS LOCAL	
TRANS MUNDANE	TRANS ATOMISTIC	TRANS CONSENSUAL

life. Paints & writes, PhD at Univ. NSW)

Often seen as a modern phenomenon. Plato talks of a soldier called "Ur?" who awoke on his funeral pyre. Also the Ven Bede reports on a member of the Northumbrian gentry who 'came back'. Recent refinements in medical methods perhaps contributing to increase in the proportion of returns.

Lot of mail from parents of children who died and many reports from children who have had NDEs. The against case is usually made by people saying that the NDE is a fulfilment of expectations. This is best countered by children's reports which are relatively free of expectations and conditioning. The children don't realise that what they describe is considered as unusual.

Many examples:

Intense feeling of wellbeing, peace, ending of pain and fear. I thought "perhaps I'm dying but I wasn't sure because I was so happy."

Life changing:

Quite frequently returned with a message to the effect that the patient has work to do or a life of service ahead.

Welcoming party

Usually friends or relatives

God

Adults don't usually report on seeing God but children often record seeing Jesus or God but not as the traditional images.

Nine year old child from Rockhampton saw God. Light and uncountable numbers of bright heads which she described as like a galaxy. Then tried to find her own head and discovered it wasn't there. She wondered about this and decided "They must pop off when you die". (*DEH might like that one*)

Life changing

Crisis results in integration. One of the most important things is to be able to talk about it. A strong sense of purpose often results and a major change in values. Returners find they do not need intermediaries and tend to drift away from formal religion. Attitude to dying changes, no fear and often seek work with the dying. (*There was no mention in the talk of any negative NDEs and no opportunity for questions.*)

Scribes Note

During a wander amongst Macquarie's Plane trees at about this stage of the conference, it occurred to me that the whole of this transpersonal business was rather odd. When you try to pin down what we mean by transpersonal we end up with just about everything. All that can be described as truly personal in the sense that it is not held in common with anything else is the 'personal' memory. The body is unique to a degree but its distinguishing features are purely physical appearances - a nose, is a nose is a nose. Nobody here is talking about the personal in terms of physical attributes so back to memory. This led to the axiom that everything except the individual memory is transpersonal.

So why are we making a conference subject out of 'everything'? Is it because we do not realise its extent?

Roger Walsh

The art and science of meditation.

(Professor of psychiatry, philosophy and anthropology at the Univ. of California. Brisbane born and educated)

Originally a hard core materialist. Went into therapy as part of his training not believing it would work. Two years later realised there was an inner realm every bit as large and significant as the outer. Also, that Western culture is as ignorant of this dimension as he had been.

Meditation - A family of practices with the goal of establishing psychological health and well being.

Freud claimed man is not master of his own mind but the great traditions have been saying it for millenia.

Laboratory measurement of meditators also psychological, e.g., Rorschach tests. Increased creativity, lucid

dreaming, perception.

Physiological studies showing control of heartbeat, breathing, temperature, blood chemistry, brainwaves, etc.

The Zen meditators react to the sound of the bell in the same way every time it rings. In others the response declines progressively.

(Same as the Christian Sacrament of the present moment)

Grof books on spiritual crises brought on by meditation.

Meditation does not replace psychotherapy in areas of personal relationship difficulties or serious pathological problems.

All of the foregoing not what meditation is really about. Not devised for psychotherapy but for the opening up to enlightenment.

What we call 'normal' is the psycho pathology of the usual state.

Meditation offers the possibility of freeing oneself from the fundamental conflicts which seem to be the inevitable lot of mankind. Now laboratory evidence of the actuality of 24 hour consciousness. This is a target for the highest level Tibetan adept.

Enlightenment can be defined as the farther reaches of the development of consciousness.**

The state of the world is a reflection of the state of our minds.

Concluded with a summary on Atman Brahman as it appears in various traditions

*(**Scribe's note. The presentation of enlightenment in terms of the highest achievements of Tibetan monks is a terrible mistake in my view. They might represent the ultimate in terms of what humanity has achieved in consciousness but it carries with it the implication that that is what enlightenment is about and that it is, therefore, out of reach of ordinary folk.)*

Stan Grof

The Experience of death & dying

(Born in Prague - Psychiatrist and psychiatric researcher. One of the founders, with Maslow and Sutich, of transpersonal psychology. In 1976 he and his wife developed Holotropic breathing. Regarded as the expert in the area of unusual states of consciousness)

Originally a Freudian psychiatrist. Became interested in Freud's views on death which were rejected by his followers during his life.

Experiences as an LSD volunteer overshadowed everything he had learned. Realising clients under influence of LSD were moving beyond the biographical level. People during these experiences lost fear of death. Even people suffering from thanatophobia. Also people dying lost their fear of death. Considering the importance of death, the lack of attention to it in Western cultures is amazing.

Compare someone dying in a pre-industrial culture with a Western person. The western view, based on the insignificance of man & his world, is that death is the end. Spirituality is regarded as primitive and due to conscious or unconscious infantile motivations. All the visions are regarded as psychotic. This compares with yogis who treat it as the highest achievement of the human mind, e.g.,

Tibetan , Sufi etc

It has to come from a direct experience not from intermediaries such as teachers or ministers. Science has rejected disembodied consciousness (Several reports of blind people 'seeing' in NDEs) Western death takes place in an environment dominated by life support systems (not death support).

Eastern and pre-industrial societies accept invisible realities which they try to map, such as the Bardo writings, metempsychosis and reincarnation. The importance is sometimes reversed with life seen as a preparation for death. Experiential excursions into the Bardo world brought on by drugs, extreme pain, drumming, etc. Death, when it arrives is just another experience of this type. Healing is to do with non-ordinary states in pre-ind. world. In these cultures they practise dying before dying.

The man who dies before he dies does not die when he dies (Angelus Silesius?)

Myths provide examples or role models for the process of death and rebirth. Is our fear of death a toll we are paying for our material values and materialistic approach.

In non-ordinary states of consciousness we are not Newtonian objects but a field of consciousness which has no boundaries or very different limitations from the confines of ordinary consciousness

The increasing interest in and literature about dying or near death experiences is beginning to attract the attention of Western science.

Psychedelic, pre-death experiences give the dying an opportunity to compare them with the real thing and there is a close correspondence. Gave many examples of verified contacts with the transpersonal level.

Offered the following with a big question mark:
ITC Interdimensional trans communication. Recording birds in forest when played back voices are heard. Faxes appearing from nowhere. Files popping up spontaneously on the hard disc. (*Greatly respected, admired and liked is Stan and I will now start looking at his books. It was an excellent presentation.*)

Bonnie Greenwell

Spirituality & Health; A paradigm of Wholeness and Reconstitution for Life

(*American Transpersonal psychologist*)

Her research gave rise to kundalini experiences and contact with people who had similar experiences. Nothing in traditional psychology to handle a transformational process which involves the complete undermining of one's world view.

A transformative psychospiritual process

An event or series of events which significantly alters the individual's paradigm of reality, expands the focus or potential of consciousness and when integrated causes a

positive and radical reformulating of the person's sense of self and purpose in the world.

The kundalini event seems to be stronger than other variations in that it appears to be complete in the sense that it allows for no half measures or stepping back into the old world view. It is sudden not gradual, a quantum shift.

If it doesn't happen in life it happens at death when its manifestations are usually mistaken for drug induced hallucinations.

Examples: Read us some letters from patients who had been through a kundalini experience.

None of us know who we are. We have a strong sense of I but it is taking place in undifferentiated vastness. The shifting sense of I is a continual dance between the pure consciousness and the witness. What do I know that nobody ever taught me.? (*Isn't that a good question?*)

The sense of I gives direction to free flowing consciousness

Meditation turns consciousness back on itself to seek its source and purpose.

The reality we have come to accept is a socially sustained phenomenon. We, ourselves, are the only mechanism of revelation. We are all from the same source and therefore carry the potential for realisation. Susceptibility to kundalini experiences: NDEs, drugs, initiation rites, exposure to external energy sources, people who feel they have communication with extra-terrestrials, channelers, automatic writers, heavy meditators, etc.

We Westerners are confronted by the aberrations and difficulties of the kundalini experience because of our physical and psychological impurities and the complexities of Western culture.

Non-ordinary experiences break down our commitment to the I. It is important to maintain a sense of observing detachment for the process to work through the kundalini process. Transformation experiences are possibly the catalysts for psychological evolution.

Christina Grof

The thirst for wholeness - addiction, recovery and spirituality.

Co-author with husband Stan of several works. Founder of the Spiritual Emergence Network (SEN)

Done much work with addicts and is herself an ex alcoholic and was the subject of sexual abuse as a child. A recent report from the USA says that the average student drinks 34 gallons of alcohol p.a. 500,000 deaths p.a. due to alcohol and fags. Questioned audience as to who had been involved in or affected by somebody else's addiction.. Everybody responded in the affirmative.

Addiction due attempting to escape from pain, living in a numbing alienating culture. Spiritual element is also involved, if the soul sickness component is not addressed a cure is unlikely. This indicates a need for treatment rather than imprisonment. The message is, don't forget the spiritual aspect of the treatment. Christina defined spirituality as a simple powerful element in human nature that is available to all of us. We discover it as a direct experience as an expanded sense of who we are. Some find it within a religious context but this is not always the case. We are in denial of spirituality. in our culture.

She had a profound experience at the bottom of her drinking career. She read the words of Jung in the famous letter to AA 'The craving of an alcoholic for grog is equivalent to the thirst for god'.

Several examples from the mystical literature.
"I thirst".

The thirst for wholeness is a greater cause of addiction than the escape from pain.

Showed slides of drawings by addicts which reflected their fall into and rise out of their addiction.

Also a series of advertisements which tap the mystical vision.

(The Peacock is the symbol of death and rebirth.)

The first taste of what can become the addictive substance can simulate the spiritual experience.

We become anorexic to life.

Addicts are the extreme examples, caricatures of all of us.

Signs of recovery

The ability to be new

Love

Surrender

Connect to earth

A mystical world view

Humour

Avoiding the pitfalls

Work with a guide

Listen to our inner voice (not the 'committee')

Ask for help

Service

Develop play

Where no sense of humour there is attachment

Keep it simple

Read a Hindu story of God hiding the key to The Kingdom of Heaven in 'The one place they will never look.'

This was the most powerful presentation at the conference. I found myself responding very strongly. I was also disturbed emotionally which indicates that some unfinished business of my own was touched upon.

Friedmann Wieland

Weaving our stories: the journey onward

(Friedman Wieland - Transpersonal psychologist and chairperson of Rudolf Steiner school at Byron Bay- author of The Journey of the Hero, etc.)

The phase in a child's life when everything is met by the question "why?" It is a mistake to treat this as a need for a strictly rational response which will resolve the question completely. Rather a plea for more information, a story about it, a broadening of all that the question points to. To find out where she fits into the mystery.

Stories as the patterns that connect.

Joseph Campbell said life is without meaning, meaning is what we bring to life, meaning brought as the stories of our lives. Particularly significant are the thresholds such as initiation and the associated wisdom encapsulated in story.

The role of story has undergone a major change. This is due to the delivery systems of contemporary media resulting in enormous volume. This tends to reduce the size of our local story. This squeeze can be countered by expanding our sense of identity seeing the big picture revealed by this increased volume and more levels such as news, drama, etc., as our greater self, our bigger story.

Because of this apparent overload we are experiencing an atrophy of our very own story. This seems to empty our life of meaning. Losing touch with our own story. An example, the idea that we can live beyond our means. Acceptance of non sustainable techniques of resource and food production.

It is five minutes to twelve in terms of saving our story. This points to the message of many stories where the crisis is approaching and the hero is asleep. What does it take for the hero to wake up? The determination to stay awake and bring the knowledge back into society is what might allow us to bring about the transformation. The alternative is to live with a large amount of denial and, as a consequence, we tend to revert to behaviour which reinforces the problems. We know that we are changing world climate but we do not yet know what that means for our story.

In myth & legend there is no exclusion of inner or outer. The crisis in every story points to the resolution of this divide. What is the learning or breakthrough the present crisis is opening for us? In stories, the third brother maybe a dreamer, the older brothers are expert but bound by their knowledge. So what is the creative response what is the wisdom of the heart?

Write a biography of joy. Look at our dreaming more carefully, consider our relationship to future beings. End the denial, become skilled navigators of the different levels of our story.

Aboriginal Elders

Wisdom fo the future

Introduced by

Weradjeri woman - Maisy ?

Elder of the Ngarinyin - David Mowaljarli

Questions to these two elders about the reconciliation process.

Answer (summary of several) Respect for the aboriginal people's ability to contribute. Understand their views about the land and the belief that care of the land is a primary responsibility for everybody. There is no hierarchy of responsibility, everybody is involved.

This is what we are and what we do and what we belong to. It seems that you (whites) have to find your way into a belonging and being here.

March issue of the Independent will describe an attempt by the Ngarinyin of WA to represent themselves by using their own lawmen instead of solicitors in Native Title case.

Anne Hillman

Until the loving begins, There is no Transformation
(Organisational Development Consultant)

A story of realisation when waiting at the airport with her children for the plane on which her husband was returning from Boston. After the announcement of its impending arrival, it crashed. This experience made her realise that she had to love now not later when this or that milestone has been passed.

Speaks very poetically.

The hope for enlightenment can be an addiction. In a technical sense enlightenment is a disembodied love. But what is it for. What is the good of it unless it manifests in earthly loving.; caring for the suffering people and environment.

(Scribe's note: Her work seems to be about healing the split between heart and mind. The root of the healing lies in accepting things as they are, people as they are NOW and oneself 'as is'.

The Americans seem to have a highly developed capacity for 'disclosure' and have turned it into a basic tool of communication.)

Everything to be lived afresh and fully in every moment and with gratitude which is no different from prayer.

What is the important thing? To love the other or to win, be safe, etc. The willingness to change becomes an increasing capacity for suffering.

Ramesh Manocha

Meditation Research-the role of stress in clinical disease.

New medical models of the relationship between stress, mental state and physical illness have lead to the discipline of psycho-neuro-immuno-endocrinology. This presentation discussed research on meditation as an optimal form of stress management.

The way we apprehend the stressor is of more significance than the actual cause of the stress. Dynamic feedback is becoming understood as the controlling mechanism of bodily function. The part of the loop we can control is the

perception of the stressor. This perception will affect the response of the central nervous system. He suggests that our moment to moment state of mind determines our mental condition.

At Liverpool hospital (Sydney) they are using Sahaja Yoga.

Spontaneous union with divine consciousness. Market research revealed that they couldn't sell it. *(They should have talked to Deepak's handlers)* Only meditation technique studied which has been independently validated medically. First one to produce consistently successfully results.

e.g blood pressure control, heart,stroke,kidney.

Asthma patients, after 6 months most were medication free., Epilepsy, number and duration of fits were reduced. Sahaja Yoga ensures a balance between intellect and emotion. The importance of this arises from the fact that when they are out of balance thought arises.

(Nazaar = third eye, Jesus the Nazarene)

The Nadis

Left channel - Feminine

Right channel - Masculine

Central channel - Kundalini

At the end we were introduced to the front runner in this field who is the Indian woman we see smiling from posters every time she comes to Sydney and who doesn't charge anything. Is she "The Mother?"

The conference concluded with a series of workshops. The one I attended was on Reconciliation with the original inhabitants and our own aboriginality. There is talk of this as the theme for the next conference which will be held in Adelaide in 98. An enthusiast in our group has decided to publish a newsletter on the subject.

REGULAR DIALOGUE MEETINGS

NORTH RYDE
1 Avon Road
First Saturday of the month
12.30pm
Barry Hora (043) 622 843

CHATSWOOD
81 Greville Street
Third Sunday of the month
10.30am
Alan Mann 419 7394

ROSEVILLE
3, Shirley Road
Fourth Saturday of the month
2.30-4.30pm
Peter Marjot 014-826-740

SYDNEY CITY
484 Kent Street
Second Saturday of the month
2.30pm
Barry Hora (043) 622 843

NOWRA
134 Kinghorne Street
Every Wednesday evening
7pm
Terry O'Brien (044) 438 353

HUSKISSON
Jericho Cafe
Every Sunday afternoon
2.30pm
Terry O'Brien (044) 438 353

WATCH THIS SPACE

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ANOTHER PETRUSO CLASSIC FRESH OFF THE NO-HEAD CONFERENCE

Thomas Petruso writes: I've also been skimming back through Idris Shah's Nasrudin books (The Pleasantries of, The Exploits of, and The Subtleties of...1971-72-73, respectively, by Dutton). Many of the Nasrudin tales, and especially the brilliantly conceived drawings that accompany some of them (by Richard Williams), seem not just compatible with, but literally illustrative of Seeing. I include a few here, in paraphrase:

1. Nasrudin finds a mirror laying on the roadside and picks it up. When he sees the ugly image in it, he drops it, saying "No wonder it was thrown away! It's my fault for not having figured it must have been something unpleasant." The drawing that goes with this one show a Nasrudin form from behind. His head is an empty circle, and out in front of him, so we can see it, he's holding a mirror with a nasty little face reflected in it...just like doing the card exercise in a Headless Workshop

2. A drawing of a half-smiling Nasrudin with concentric heads receding in infinite regression (so it looks like a spine of Nasrudin heads shooting up through ripples on a pond, for example) accompanies a little story where Nasrudin's son says he remembers the day his father was born, which Nasrudin takes as proof of the boy's genius.

3. Nasrudin gets a lot of mileage out of the dynamics of being capacity for the other. For instance, in the marketplace, he recites this poem:

O My Beloved
My whole inner being is so suffused with Thee
That whatever presents itself to my sight
Appears to be Thou.

A wag shouted: "What if a fool comes into your field of vision?"
Without a pause, Nasrudin continued his refrain:
It appears to be Thou!

4. Nasrudin was walking along at night, when he heard approaching horsemen. He imagined that they must be brigands, out to do him mischief, so he jumped over a wall into an open tomb to hide. The horsemen, in actuality very decent people, saw this strange behavior and went to see if he needed help.

"Can we help you, sir? Why are you in that grave?"

"It all depends on your point of view," said Nasrudin, who now understood the situation, "But the fact is that I am here because of you, and you are here because of me!"

5. Nasrudin went into a bank to cash a check. The teller asked him if he could identify himself. Nasrudin took out a mirror and peered into