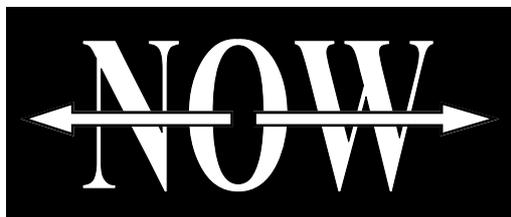


Next Meetings
19 Jan 97
16 Feb 97



Issue No. 32
Jan 97

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.

<i>CONTENTS</i>	<i>Page</i>
<i>Editor's Note</i>	<i>1</i>
<i>Erik Harting replies to Dennis Balson's Mystic Message article which appeared in NOWletter 31</i>	<i>1</i>
<i>The Internet and Collective Discourse Donald Ingram Smith</i>	<i>3</i>
<i>After Krishnamurti - The way forward - Howard Adams</i>	<i>3</i>
<i>Who am I? A study of the impact of long-term participation in a Dialogue group on members' belief in, or sense of, individuality. Brief Review- Alan Mann</i>	<i>5</i>
<i>Sometimes or Always? - Email letter from Kriben Pillay</i>	<i>6</i>
<i>Poems, etc.</i>	<i>7</i>
<i>Meetings and Note on May Gathering</i>	<i>8</i>

Editor's Note

Thanks to all contributors to the last two issues. It seems sensible to let the pressure of your contributions regulate the frequency of publication. As we seem to be fully operational again I suggest we retain the voluntary subscription of \$10 per annum. I am aware that some of you pre-paid in the firm belief that we would be born again, what faith!

In this issue Erik Harting responds to the November article by Dennis Balson. This is a good example of carrying the Dialogue forward between meetings and of allowing an exchange between people who are too far apart to attend the same meetings. The contribution from Howard Adams is the article he gave us at the conclusion of the meeting at Springwood which some of us attended in August. I had a bit of trouble with this at the meeting but Howard was able to put my mind at rest during a further meeting when I visited him and Margaret in November. I also strongly recommend the Dissertation by Cherith Adams which I review briefly below as well as the Mario Cayer study which is now circulating.

The May gathering is going according to plan and a package of information about costs, programme, etc., is now available, see back cover.

Terry O'Brien organised a successful Dialogue day at Hyam's beach on Sunday 22nd December, attended by about 20 of us, which included swimming and walking as well as talking.

In December I attended the opening of the new FACE centre in Balmain. FACE stands for Friends of Andrew Cohen'. It is an impressive facility and when I was there it was full of youthful and enthusiastic folk with whom we have much in common. I learned today that Andrew will be visiting Australia again in August.

Reply to Dennis Balson's Article, "A Mystic Message", in NOWletter 31

Dear Editor,

First of all, my thanks for continuing the NOW newsletter - I know it must be a lot of work, but be assured it IS read! Also it gives some of us a chance to say things we feel strongly about, perhaps more clearly than we can in a Dialogue.

For instance, I have long wanted to write an article entitled "In defence of Thought" in response to prescriptions to "just listen" or "just see" - and the urge has become irrepresible after yet another contribution in NOW telling us to drop all thought in order to get rid of our ego!

As you will know by now, this does not much appeal to me: I believe it's similar to killing the dog to get rid of the fleas on it.

But rather than just make dogmatic statements for and against, could we have some sort of discussion about this? Maybe, if I state my objections, Dennis Balson would like to answer again and tell me where he thinks I go wrong?

I have read and re-read his letter and your 'dialogue' with him, and agree with a lot of it, particularly the need to still the mind in meditation. But I had difficulties with Dennis's more extreme views on dropping thought - as you did also, judging by your questions.

Interestingly, in the same Newsletter, you placed an extract from Ken Wilber on "The immediacy of pure presence". What Dennis is calling the "present actual experience", or (A) in his diagram, seems to be exactly the same experience described by Wilber as pure non-dual immediateness, arriving as One Taste, not "fractured and split into a subject and an object".

To Wilber also, this way of knowing Reality, Reality as is, undivided, immediate, is the highest way of knowing - elsewhere, he calls it "contemplation". He always stresses, however, that the fractured and partial knowledge which can be had by senses and reason is not to be discarded, but integrated and transcended - and it is this realization which I did not find in Dennis' article (nor in most other

writings on the subject for that matter).

The impression Dennis leaves me with is that thought is the cause of all our miseries, and that if only we drop thought, we will become aware of all truth.

I feel that it is this rejection of thought as having no value that makes the whole difficult subject of "how to attain true awareness" sound impossible and even more paradoxical than it needs to be.

To illustrate, a few quotes from Dennis:

"..we experience something that is a present moment event (A) but the next moment when we wish to comprehend or interpret that experience (B) the actual experience has ended and we cognate it into thought, a concrete experience which is then no longer of reality."

"The only real intelligence accessible to the human brain acts when the mind learns how to devalue knowledge, which is of the past, in favour of experiencing something new from moment to moment."

"... by getting rid of all beliefs and all knowledge and all the past (D) then we may learn how to expand our consciousness instead of our ego."

I believe that, even if it were desirable, it is impossible to "experience ... a present moment event (A)" without also to "comprehend or interpret" it (B) - simply because of the way the human brain makes consciousness aware of an event. I am talking here about external events only - not about what consciousness does with productions of the unconscious mind, with intuition, with sudden ethical insights etc. and how these arise in the first place: that is a mystery I don't feel qualified to say anything about.

But as far as external events are concerned, we experience those through our senses only - in seeing, the eye receives light, focuses it on the retina, nerve impulses travel to and from various parts of the brain which successively interpret their message in

terms of colour, geometry, distance, movement, and then meaning, importance etc. As well, the unconscious brain is selective, discarding most of the incoming data, and presenting only a small fraction to consciousness to prevent overload. The way in which all this happens is not at all clear and very complex, but could all be called "thought" and "interpretation", whether conscious or unconscious. And, significantly, much of this brain activity has been learnt during infancy, and in that sense 'the past' is absolutely essential in being able to experience the present!

At what point of this long chain of brain 'events' would Dennis wish to draw the line between (A) and (B)? Near the beginning of the chain, when the light hits the eye? Or half-way, say, when colour, form and movement are decoded but we have not yet recognised what it is we are seeing? If at the beginning, when the light hits the eye, a glass eye would "see" as much! If in the middle, after the brain is 'aware' of colour and form, this would be 'seeing' on a par with that of a primitive animal. If the line is drawn at the point where unconscious thought becomes conscious thought, where is that? And how can whatever has happened in the brain before that point be called "experiencing" an event, without changing completely the meaning of the word "experience"? Put in Dennis's terminology: I believe there can be no (A) without a (B).

It is only by making full use of our brain that we can make a response to the world which is specifically human, that is, the best picture we can form within the limitations of our human senses.

And this picture is the only 'sense-reality' which we can know about the visible, material world - it is, of course a very incomplete reality, and will presumably be transcended by the Reality of the "actual experience". But in order for "you and the mountain to be one in the immediacy of the actual experience", you will first have to be aware that a mountain is seen, and for that you need a trained eye (and training is of the past, and of time) as well as thought.

And what is so wrong about that? Even enlightened beings presumably eat, while knowing they and the food are non-dual already? They still have compassion for others, even though they know that there is no 'other'? Awareness of non-duality, however it might transform, cannot remove the physical separateness of beings - this separateness is simply part of the physical reality in which we operate, even if that is not "the whole story".

Thought is a tool and has legitimate uses, even if ultimate Reality is beyond its grasp.

Erik Harting, Nov. 1996

The Internet and Collective Discourse

As I read through the network of perceptions and attitudes - and hear the many ways of opening out the clothing concepts traditionally held mind, brain, thought, and loosening the function and description of what actually occurs, teasing out the thought threads. allowing more space, new light to enter - and perhaps greater clarity.

And yet, and yet.... it is inevitably ideational - ideas about Reality - Virtual order - Mind - brain thinking, and about awareness - sensitivity, feeling.

Long penetrative series of words, all revealing the sequential nature of thought, thinking and so time bound - never wholly present as is Life - here now, always.

The very essence has to be a simpler, more direct non-dual approach. A stop thinking, start walking way (which is not different from the end) In its very essence Mind, as we imagine it, is unreliable. It changes throughout life. The mind-brain accumulates experience, knowledge, memories, ideas. From birth to death and indeed (in deed) everyday perceptions are changing, ephemeral. Clarity, clear seeing, clear hearing is exceedingly simple. Memory and anticipation have no place. Awareness is only in the eternal present. There can be no awareness of what was or what will be. This is IT. Why not let IT be? IT being the essence in each human being. Each one of us the centre, a centre of the universe. It is all happening here when thought-thinking does not intrude thought-thinking is me and it keeps

changing - no wonder the I seeks security and permanence, imagines it is real. I am of the flux, the wondrous reality.

Donald Ingram Smith

After Krishnahurti - The way forward

The song behind the words has not ended, it is ongoing. Those of us who have lived through and experienced the whole saga of the life and work of Jeddu Krishnamurti, are aware of the continuing nature of the avataric impulse to which K. gave his life and total commitment.

From the first manifestation of his realisation of his destiny, to the final moments of his long life, he was aware of the nature and significance of his involvement in the human process, and its importance for each individual person. His insistence on the anonymity of his teachings, and his rejection of the concept of followers and disciples, all indicate the nature and function of the emerging impulse, which he personified and demonstrated so successfully.

He asked us to remember that the word is not the thing, and to listen to the song behind the words. Now that his voice is in the silence, the ongoing impulse is at work within all living creatures and in all mankind, liberating and enlightening each and every individual whether they be fully conscious of it or not.

We who have to a greater or lesser extent been sensitive to the meaning of his life and work and its significance for the future of the race, have been kindled with the fire of life's new awakening. New perspectives of possibility have opened to our eyes, and our hands are eager to restructure our lives and our societies to activate this new potential to full manifestation and flowering.

The Avataric impulse is Cosmic in extent. The moment it was released from the focus which was K. it became instantly omnipresent in each and every individual, moving each towards a new state, more free, more truthful, more beautiful, more whole. As we become aware of each new dimension in our existence we are liberated from the

limitations of the past relationships, and form new and richer structures to support new modes of function.

Thought is seen to be a necessary assist when functioning in the conceptual mode, but the awakening of direct perception which K. so clearly demonstrated, demands a new order of relationships to sustain a new state of being, untrammelled by the past and its images. Clarity, confidence, and co-operation replace confusion, conflict and suffering. This movement and its direction are inevitable only the time constants differ and are unpredictable.

The reality that was debatable, contentious, becomes obvious, as present reality. Agreement and probability becomes the consensus of fact, and action is choiceless. Learning becomes mutual discovery, a movement from unknowing into the unknown, in which the image dies in the moment of its perfection and we are in communion and delight together.

Our societies reflect the limitation of past modes of function. Social man is so conditioned by institutionalised and illusory concepts, that we do not see clearly who we are, and what is our true nature as human beings, set in a cosmic order so vast, so intense, yet so finely regulated that only omniscience could sustain it.

With our new perspective comes the ability to restructure the social field, we are in control of our own creations and can responsibly and beneficially change them. With communion and consensus comes concerted action, acknowledging that social responsibility is total and indivisible. We are society. New forms of socio-economic organisation will arise, which conform to the giving nature of our lives within the biosphere, and its totally supportive free and interactive systems.

Let us have total and open communication and dialogue, that we may know each other. If we can know each other we can accomplish great things. The death of K. ensures us the hope of great happenings. Hitherto we have fought each other for freedoms, now we know that only illusions can prevent freedom. We have

tried to love each other, now we know that we must remove what prevents us from loving. These insights are new and our heritage from K. We have taken them from him with delight, now let us run with them in pursuit of excellence, accomplishing all things for the greatest benefit with the least resources. So will he rest in peace. "IF YOU KNOW THE TRUTH AND DO NOT ACT, YOU ARE WASTING YOUR LIFE"

Howard Adams

Who am I? A study of the impact of long-term participation in a Dialogue group on members' belief in, or sense of, individuality.

This is another investigation into the operation of Dialogue. Cherith Adams is a member of the Lancaster group which has been in existence for about the same length of time as the Greville Street meeting. You may recall some very interesting contributions from members of this group in editions of DQN circulated with past issues of this letter.

Cherith's study is an investigation into the impact of long term membership of a Dialogue group on members' belief in, or sense of, individuality. In her preface the author explains that the study is prompted by a long standing concern with the way that human society is behaving and that "...whilst action is urgently needed, it will be prevented, or not very effective, if the underlying root of the problem, an inability to see the unity beyond individuality, is not tackled. The motive behind this research is to discover whether Dialogue groups can have any effect on our notion of individuality hence form some part of the solution to our human predicament".

In explaining the relevance of the study, Cherith concludes a section (p7) dealing with the intention in Dialogue with this comment:

....Dialogue can be seen as a bridge between psychotherapy, spirituality and social action.

She describes her route to this enquiry through Systems Theory and her involvement in psychotherapy bringing her face to face with the consequences of a breakdown in community. She starts

off by looking at Dialogue groups and provides a comprehensive literature review which I found very illuminating. The method involved interviewing five long term dialoguers, three men & two women from the Lancaster group, selected by a blind system she devised, and getting eleven others to complete a questionnaire and autobiography. On completion, the collected questionnaires and autobiographies were returned to all participants for further feedback.

The results take the form of a discussion which is categorised under the following headings:

- 1 The participants' belief in individuality before joining the group.
- 2 The effect of early experiences in Dialogue on the sense of individuality.
- 3 Changes in belief in, and sense of, individuality after long-term membership of the group.
- 4 Changes in members' lives as a result of changes in their perception of individuality.
- 5 Disturbance and unconscious factors.
- 6 Reasons given for the change in belief in, or sense of, individuality brought about by Dialogue.

The discussion draws on extensive quotes of the participants and these should be read to get a real feel for the enquiry and outcome. In her conclusion Cherith says "...The result of the study should be taken as very provisional, but the general consensus of the research groups is that participation over a lengthy period of time (i.e. over a year) deepens and expands awareness around the whole notion of individuality, involving an ongoing unfolding of the meaning of the concept of individuality. This deepening of understanding for most members of the group has produced at least some change in their sense of being separate individuals, reflected in changes in their internal perceptions and in their behaviour in relationships".

Editors comment:

I found his study very helpful in clarifying my involvement in Dialogue. It was also very supportive in that it seemed to 'verify' what I had begun to think was a rather idiosyncratic approach on my part. For example, I had been wondering whether to dispense with

the credo which 'banners' the NOWletter but have been fortified by this reading and will leave it alone. I found It also made me think, as far as our group is concerned, that it may be necessary to create more focus or agreement about the underlying purpose of Dialogue, some sort of agreement about the vision. I am also a lot clearer about the frustration which led me to write my "Why Dialogue doesn't work article", some months back. It made me think that our inability to get groups of 15 or greater may be a bigger problem than I have been prepared to acknowledge.

The dissertation is now available for circulation.

Alan Mann

"Sometimes or Always"

I include this letter as a contribution to the debate about whether headlessness, clarity, openness or whatever is an intermittent state or whether, as some claim, once seen always the case. I refer to this dialogue as the 'sometimes-always' debate. In my experience 'headlessness' comes and goes like everything else. The letter was a contribution to the NoHead email conference and written by Kriben Pilay who has a web page called 'Noumenon' from which I recently downloaded a very comprehensive response to Douglas Harding's article comparing Ramana Maharshi and Krishnamurti. (Copies available)

30/5/95

Dear Alan

In many ways we have a similar 'spiritual' background. And the question that you raise about the egocentric view still persisting after so many beheadings, is important.

Many times Krishnamurti was asked why in his presence there was clarity, but this quickly disappeared in the hurly-burly of life. His response was that the clarity was not stabilised. The intellect takes over and 'thinks' about being clear which is really non-clarity. Douglas (Harding) has spoken about the need to stabilise the seeing. I feel that unwittingly we can be involved in thinking about the seeing and not the seeing itself.

The next question is: why does this happen?

I feel it's got to do with having the best (or so we think!) of both worlds; the world of seeing and all the insights that arise which tell us that we are on to something real, and the world of the individual entity where we persist with the belief that the individual is real. It's a trick that we play to avoid going all the way.

And this is perhaps why the egocentric view still persists. Perhaps a good yardstick is when we are utterly denuded of all questions; then we 'know' that we are stabilised.

Here is an interesting extract from a talk by HWL Poonja, who received his awakening in the presence of Ramana Maharshi.

Q: How is it that so few have arrived at this state?

Poonja: Arrived? None have arrived. This is only talk along the way, before arriving. We are going toward freedom. We are going toward love. We are going toward the ocean.

But how many rivers do you see in the ocean? How many rivers are there after they meet the ocean? It is talk on the way.

Raindrops are falling on the ocean. As they fall, they create a friendship. 'Where are we going? We are going together. We will all be together after we fall.' Where is the rain or raindrops at the ocean? How many raindrops will survive the ocean?

All the experiences are along the way. Once you touch your own Self, what will you become?

This mind has created the whole universe. Millions of beings. As soon as the mind touches its own source, which is empty, how many emptinesses will be there in the emptiness?

All these questions are not wise. Only an ignorant man speaks about these things. Therefore, just keep quiet and see. Don't start a single thought from the ground of the mind. (Wake Up and Roar, vol. 2)

Kriben Pillay

From Now On...

The sweet vital essence of each new moment unfolding -

Poems, etc

We seem to have had a rush of poems this month .prompted perhaps by John Wren-Lewis's moving contribution in the last issue.

This is it

There is no place to run,
No escape from this spot,
No moment from this time.
What I contain
Is what there is, no more
Or less.

(Virginia Parsell 'Share It' No.14)

t h e

fresh feel of newness and diversity of change -
the loveliness and lovefullness of each blossoming
aspect-
a unison of harmony in timeless, stillness ...

A balance so Divine it is impossible to ignore -
the wonder, and the awe - the miracle of it all ...

Forgiveness and dismissal of a past all too mistaken -
let the future hold the fullness of a promise to be shaken .

To revel in their beauty - Man, Woman, Girl or Boy -
touched in every breath I've taken, with an element of joy.

zith a turlnkle and a vision, and a giggle of delight -
I do love each day's beginning till at last it falls to night ...

A cacophony of splendour in abundance as my wares -
I can never turn my cheek from the nature of my cares ...

And now the orchestration that rings crystal in my ears -
tiny, gentle sounds of stillness whistle free my empty
fears

This is simply my reality -
and always will be from now on ...

Terry O'Brien

The following is taken from a selection by Harry Van
Gelder, sent in by

Humble Bee

I am
I am
I am but a bee
I am!
A bee in a hive.
For the hive to be
I am to be being
I am.



B Hora

Maria

There is one thing certain. That you are!
There is nothing else in the world that creates confidence
But yourself. There is only security
In yourself. One can search
Outside for many ages, but the images
One finds, fade in time, they are
But the distorted ones of yourself,
There is no peace, except in yourself.

When love irradiates the heart,
When the mind sees Beauty as itself,
When one ceases to struggle and fight
And live in others' images or create
One's own, then only peace will come.

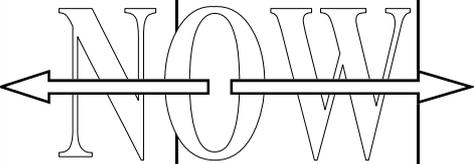
We are that which is aware, awareness too, and that
Of which we are aware: the mystery of two opposites
Being of the same origin, an eternal synthesis.
This is the great secret! Each one alone can know!
Then there is no loneliness, heart and mind are one,
The stranger, the friend is oneself, Nature around
Us is part of the whole, which is within and without us,
Ever invisible, ever incomparable, the Beauty,
The Bliss, the One who always is without past, present,
future,
The Eternal Now!

Harry Van Gelder

This one from Peter with a note drawing attention to the
similarity to Dialogue.

Love is not something you do,
It is not how you behave.
There's nothing you can do that constitutes
loving another
No action that is of itself loving.
Love is a way of being.
And more than that.
It is simply being.
Being with another person, however they may be.
Holding no judgements, having no agendas.
No need to have them experience your love,
No desire to demonstrate love,
No intrusion upon their soul.
Nothing but a total acceptance of their being,
Borne on your acceptance of yours.

From "White Hole in Time" by Peter Russell
p. 128 (unattributed)

LOCATION	DAY OF MONTH	SYDNEY DIALOGUE MEETINGS	TIME & CONTACT	Phone Nos.
North Ryde	First Saturday	Swedenborg Centre , Avon Road	12.30pm Barry Hora	043 622 843 Wk.9997 4412
McMahons Point	First Wednesday	Community Centre 165 Blues Point Rd	7.30pm Terry O'Brien	044 438 353
				
City	Second Saturday	Theosophical Society 484 Kent St	2.30pm Barry Hora	043 622 843 Wk.9997 4412
Chatswood	Second Sunday	Telefriend- Cnr Albert Ave & Albert Lane- Near Pacific Highway	2.30pm Terry O'Brien	044 438 353
Chatswood	Third Sunday	81 Greville St. (off Fullers Rd)	10.30 am Alan Mann	By Arrangement Ring 9419 7394
'THE WORK OF THIS MOMENT' GATHERING Diamond Beach (Near Forster) NSW On 3rd, 4th & 5th May 1997				

The aim of the Gathering is to provide a venue for people who are aware of Krishnamurti and interested in the questions he raises. The theme of the three days will be an enquiry into what action and understanding of ourselves has flowed on from what Krishnamurti is pointing to.

It will not be an exclusively Krishnamurti affair and will include a range of complementary or parallel areas of interest. Many of us see the Dialogue movement as an example of what follows from the teachings and there will be opportunities to join Dialogue groups in action during the Gathering.

We have adopted an active, participative, workshop approach rather than a passive, lecture style. The days will start with a combined session, typically a talk by a guest speaker followed by a Q&A period. The gathering will then split up into groups for Dialogue and/or special interest meetings. In the evenings, we will come together hear contributions from participants and discuss anything of particular interest which has come up during the day.

For those able to stay on for a few days after 5th May there is the opportunity of continuing on as an informal retreat.