

Greville Street
Meetings
15 March 98



Issue No. 40
January 98

**NO GREVILLE STREET MEETINGS
IN JANUARY OR FEBRUARY**

NEXT MEETING SUNDAY MARCH 15

Meetings are held at 10-30am on the third Sunday of the 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.

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Editor's Note

This issue was planned to come out in February but I have brought it forward for two reasons. The first is to warn regulars of the Greville Street meetings that we are cancelling the February as well as the January meeting. This is due to a change of itinerary which results in the Northern India research team returning to Sydney on the eighteenth of February instead of the thirteenth as originally planned.

The second reason is the arrival of a very interesting and relevant contribution from a new reader-contributor Gary Hipworth.

I conclude with the usual appeal for contributions, without them this is nothing. I hope to have a report on the Rishikesh retreat for the next issue which will appear in early March and I hope there will be some challenging responses to the contents of this issue, for inclusion in the March issue, awaiting me on our return.

The NOWletter is an occasional paper which appears whenever there is sufficient material from readers and other sources to justify a mailing. (Between 8 & 12 issues every year)

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Fundamental Questions - An insight that shattered my illusionary existence.

From Gary Hipworth Krishnamurti's fundamental question was, "Is there any such thing as psychological or spiritual evolution?" When I came across this question I had been in an existential fog for most of my life and was very discontented with my life and with the stupidity and violence in the world and within my own family. (one brother and one sister). My father is a very violent man and we all suffered beatings from him — I think I copped my first slap at the age of eight months. My brother Ray was murdered by a jealous friend at 33 years of age, my mother committed suicide in 1992, my sister has major psychological problems and her two children have been taken from her and put into State care. I am telling you this so that you might understand the context of my search for truth from a very young age. Therefore K's question gave me an immediate insight into the whole workings of the human mind. I suddenly understood that the self or ego was an illusion and that it made no sense to continue to put effort and energy into continuing my ego's existence. I saw that thought — all thought was a learned mechanical program in my head including the bedrock idea of "me".

This was a great shock to me and I experienced a form of ego death over many months. In this time I could hardly drag myself out of bed in the morning. I really did not want to live if it meant that the only existence I could experience was a lonely, separate self-conscious one that was basically a lie.

One morning I woke up at about 5 am (July 1996) and there was a silent awareness in my head which had a quality of tremendous open-ended energy. I was not thinking at all. From that moment my consciousness has changed for the better — I have a serenity which has no cause — it just is! **Being** alive is sufficient, more than sufficient. It is always now. The future is just another silly idea of the old mind. But I still have conditioned reactions in situations that trigger traumatic memories, particularly concerning cruelty to children or defenceless victims. However I am acutely aware of this mechanism in me and this in itself has lessened their negative impact on my life.

It is possible to change one's self-consciousness without having an NDE and without an act of grace but it is a giving up that does it, not a willful doing. Thought must see the total falsity of its own process (that it is limited and of the past and made up of memories) before it is ready to do this and this requires a serious, sceptical, discontented mind that is prepared to go to the end of the road to discover truth for itself. Self

discovery is the process. One must throw all the books away and actually study one's daily reactions to life's challenges **as they are happening**. I did this for many months and was shocked to discover that I had very little freedom.

It is the most amazing thing to discover for yourself that virtually all your actions in life are really reactions or conditioned responses to each challenge that comes along. In other words we have a program in our heads that makes us respond automatically like robots to every situation in life. Let me explain by an example that is a common experience and one that I have experienced:

Barking Dog - Sequence of events

1. Challenge - *My dog, which is in the back yard, begins to bark, and keeps barking*
2. Perception - *I hear a loud, repeated, sharp-edged noise (one or more of my five senses)*
3. Recognition - *I re-cognise (re-know) the sound of my dog barking because of my previous experience(s) of my dog barking which I have stored in my memory as an image of my dog with an emotional charge attached to it which is either positive (I like), or negative (I don't like). I don't like this noise!*
4. Self-image — The idea and feelings I have about myself — this is my core memory. It is the thinker, the judge, the experiencer, the controller. It provides the motive for my every action. It uses every event/ challenge to continue, build and change itself over time. Its level of self-esteem changes on a daily basis. It will try and get what it wants from every situation although it can disguise its real motive in very cunning ways. *I am superior to my dog. I will show him who is the boss!*
5. Desire - *I want to stop my dog barking*
6. Reaction - *I shout at my dog to be quiet*
7. Experience - *My dog stops barking and I feel relieved — my self image is maintained as a superior being*
8. Knowledge — Concepts, beliefs, theories, rules and values about how the world works — I accept or reject new information based on consistency, security and personal preferences. *It is confirmed that I can stop my dog barking by shouting at it.*

I am not saying that you and I respond in the same way to the same challenges. You will have different experiences and your knowledge base will be different to mine. Your self-image will be unique to your life and your background. But our mental *processes* are the same. It is "one damn thing after another". We cannot have more than one thought at a time. Please study your own reactions and find out for yourself how programmed your life is. **Do not try and understand what I am saying by intellectualising these words!** Your mind will try

and rationalise it away. Do it! Our thoughts happen very quickly and you must be very aware to see each step as it occurs. Keep persisting. It took me many months of practising this inner awareness before I began to see the programmed nature of my "self".

This whole subject has tremendous implications for the survival of human life and all life on this planet in the next few generations. Our self centred and lonely existences require that we create endless forms of escape and seek ever increasing levels of sensual pleasure and consumption. Our inner fragmentation and disorder has created the same chaos in the external environment and we will not survive much longer unless many more individuals find their way back to their birthright of inner peace and wholeness and connectedness to all living creatures.

Gary Hipworth

J K - The Essential Teachings, etc

(Follow-up on Gladney's theme - Alan Mann)

In view of recent contributions in connection with K's teaching and Gary's article above, I include the following note which I recently posted on the Headless email conference.

There is a very interesting article on Kriben Pillay's Noumenon Newsletter web page (<http://www.udw.ac.za/~kriben/noumenon.htm>) in which he explains Krishnamurti's apparent 'failure' by pointing to the absence of essence (or the means of including) from the teachings. He illustrates with the following quote from Almaas:

"Krishnamurti's teaching, although it is simple, elegant and true, proves to be not relevant to most people who listen to him. They cannot understand him, because they need to understand many other things about themselves and their minds before they can even relate to what he says. His words do not penetrate them, his teaching does not relate to their personal lives. Many of them understand him intellectually, but that is not real understanding, and they believe what he says, but it does not transform them.

Krishnamurti says his teaching is simple and direct. He has said that a person can listen to him and understand him, and be transformed right there, before leaving the lecture hall. This is all very true, but it is simple and direct only to Krishnamurti's own perception. The state he is describing is experienced as simple. It is simple, and ordinary, and very near to the individual. It is, in fact, the very nature of awareness: simple, empty, clear.

But his teaching does not take into account the

state of consciousness of most of his listeners. Their minds are preoccupied with other things, are full of all kinds of concerns and conflicts that they are not about to give up. These concerns and conflicts make up not only their lives but their very identities. They cannot therefore just be simply aware. Krishnamurti is in fact asking his listeners nothing less than to give up their ego and their sense of self identity. But there is a lot involved in this sense of self and much of it is unconscious, not available to awareness. It is the sense of self that still governs the mind, the movement of thoughts, the focus of attention". (Almaas, 1984:16-17)

Kriben follows this with the comment:

"The above, somewhat lengthy, quotation encapsulates Almaas' concern - the 'situation' as he terms it - for which he also provides a possible solution. And the solution, in Almaas' view, is the cultivation in the individual of essence".

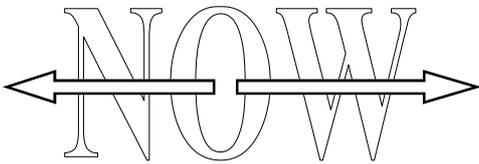
I have believed for some time that the Harding experiments and the Headless approach in general fills this gap. Hence my attempts to complete the circle by running workshops at various K gatherings. At the same time, I must admit this is an

intuitive response and I find it intriguing that Almaas seems to have worked out a therapeutic approach to the question. Kriben suggested I read Almaas's 'Pearl of Great Price' about a year ago. I did so (quickly) and found it very interesting but it is still waiting a more careful re-reading.

Alan Mann

DIALOGUE MEETINGS SYDNEY AREA

| LOCATION | DAY OF MONTH | MEETING PLACE | TIME & CONTACT | Phone Nos. |
|--------------|-----------------|--|--------------------------|-----------------------------|
| North Ryde | First Saturday | Swedenborg Centre !, Avon Road | 12.30pm Barry Hora | 043 622 843 Wk.9997 4412 |
| North Sydney | First Wednesday | 4 Feb & onwards - Don Banks Museum, 6 Napier St, North Sydney | 7.30pm Terry O'Brien | 02 9949 8379 018 410 127 |
| City | Second Saturday | Theosophical Society 484 Kent St | 2.30pm Barry Hora | 043 622 843 Wk.9997 4412 |
| Chatswood | Third Sunday | 81 Greville St. (off Fullers Rd) NO MEETINGS JANUARY & FEBRUARY 98 | 10.30 am Alan Mann | 02 9419 7394 |
| Clontarf | Fourth Sunday | 49 Peronne Avenue Clontarf | 10.30am Terry O'Brien | 02 9949 8379 018 410 127 |



February and January meetings cancelled

Clouds kept the sun from lighting up my
grandmother's white hair
as she sat in front of the streaky window.
She talked about pills, her first house,
and her achy knee,
applesauce, sleeplessness,
and my mother.
Time, silent and sulky, sat in a stained green armchair
but then, suddenly, stood up and walked out'
carrying my head with him.
Now, in room 17 of the Bracebridge Retirement Home,
God is telling God what it is like to grow old
as a human being.

Steve Joseph
Reprinted from Headless Way -Issue No.17

Saying and Doing

Note from Margaret Gracey

When it comes to education, Swami (Sai Baba) emphasises the central importance of the quality of the teacher. He instructs us that all true leaders must first BE, then DO, and only then TELL. He reminds us that followers more often do as leaders do. Yet, any educator's doing and telling can only result from his being. This is why consistent practice of Swami's first two universal human values of Truth and Right Action - that is, first theory then practice - is truly placing first things first.

Hymon Johnson(Extract from Nov 97 commentary)