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Meetings
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Editor's Note

This issue has been delayed by work on the transcription of the tapes which Warwick recorded during the Gary Hipworth meetings. I am hoping we can continue the exchange with Gary on some of the issues that came up over the two days he and Jo were with us in future issues of the Nowletter. There will be a summary of the content of the tapes which will be available in December as well as the transcripts themselves when they are finished. In the meantime, I have included in this issue a model which Gary has prepared to provide a visual summary of his perspective. There were thirty of us at the Hipworth weekend and we look forward to a continuing dialogue with both Gary and Jo. They will be up here again in February for the Krishnamurti gathering at Leura. (Ring Barry for details)

Warwick is wandering the world and has generously agreed to feed back slabs of his journal for inclusion in the Nowletter. He has just left Mumbai where he has had meetings with Mr Ramesh Balsekar and his notes on these meetings are included in this issue. Francis lent me some tapes of lectures by Dr Phillip Groves which led to what I thought a remarkable discovery and on which I report under the heading 'Rasa'.

The Nowletter appears between 10 and 12 times every year and is a vehicle for news and views about awakening to what is really going on. Contributions from readers are considered the most valuable content (even more important than subscriptions) so please think about letting me have your views, experiences, discoveries and responses .

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Nowletter, c/81 Greville Street, Chatswood 2067

Mumbai Mail from Warwick Wakefield

Dear Nowreaders

Things are going swimmingly in Bombay. Bit of culture shock at first but now relaxation is happening. Ramesh is more in the flesh than in his videotapes; an avuncular, sweet-natured man, extraordinarily alert and vigorous for his 80 odd years.

Mostly what he says is the same as, or similar to, what is written in the books but occasionally he proffers a little gem that illuminates what he has already said a thousand times.

An example: I was asking him, "Do you really mean it, that the objective world, mountains and rivers and the Taj Mahal, exist only when perceived, by consciousness, which is subjectivity?"

He used the simile of a movie screen, onto which a movie is projected. No screen, no movie. Then he said that it is a mistake for the movie to imagine it owns the screen - consciousness is not YOUR consciousness. And he asked me to imagine an enormous screen, on to which billions of separate movies are being projected simultaneously.

I have been keeping a sort of a diary which I will attempt to attach to this note.

Friday 6- Nov 1998

First morning at Ramesh's Satsang. A small gathering in a small room. An easy and relaxed atmosphere. Of course, there is, from the audience, great respect, and noticeable reverence, for Ramesh. And Ramesh is very tender towards his audience. Let's call them his disciples, even though some of them may not regard themselves as his disciples. Ramesh is avuncular. Relaxed, cheerful, and refined in his manner; precise, clear and straightforward in his style of exposition.

What does he say? Well, his main point, the point that seems to distinguish him from other teachers, is that no individual is the doer of "his" actions, any action is the action of the whole of existence, God if you like, working through a particular body/mind organism. Did you rush into a burning building to rescue a trapped child? There is no point in taking credit for this action, it was not your action, it was the action of the whole of existence, God, if that's a helpful concept.

Did you do something profoundly wicked? No need to feel guilty, it was all God's doing. Where Andrew Cohen says that a surrendered person's

actions flow from the principle, "Thy will be done", Ramesh says that God's will is being done all the time, that everything you do is the will of God, that you simply think that you are making independent decisions but in reality you are not the "doer" of any of your actions.

I said to Ramesh, "If I am not the doer of my actions, then who am I?"

Ramesh said, "When you ask that question now it is an intellectual one. But if you allow that idea, that you are not the doer of your actions, to penetrate deeply, then every fibre of your being will cry out for an answer, then the answer will be given to you. The answer will come from the same source as the question.

He asked me the question, "Why do you enjoy deep sleep?" I think I should have replied that so far as I know, I don't know that I do enjoy deep sleep because when I'm in deep sleep I haven't a clue what's going on, I don't know whether I enjoy it or not. It is the going to sleep that I like.

But at any rate I said that the reason I enjoy deep sleep is that the burden of living simply becomes too much. Ramesh agreed with this point and said that it is the burden of being Warwick that is too much. Then he said that the whole point of enlightenment is that you continue to function without Warwick being there.

Saturday 7/11/98

Today he went over the same ground as yesterday. I think he goes over the same ground every day. Today he was asked a lot about free will. If I remember rightly he said that no matter how deep the understanding goes that all actions are God's actions, that "you" are not the doer, even if enlightenment happens, still one has to act "as if" free will exists. One has to make choices, even knowing that whatever choice is made will be His will, knowing that whatever outcome results will be His will, knowing that one has a destiny that cannot be avoided, knowing that every action is affected by the whole of existence and that one cannot grasp the entirety of it with one's limited intellect.

He stresses that the granting of enlightenment is an act of grace and that the only sadhana that he recommends is to reflect, as the opportunity arises, on the nature of your actions; were they "your" actions or did they just happen. Over and over again he comes back to this point as being of the most profound significance, that you are not the "doer" of your actions; that you think you exist when you consider that you act; that when you

see that "you" do not act then you realise that "you" are nothing.

He was talking about knowledge today. He seems to use the word "knowledge" in two different ways. One usage is simply conceptual knowledge such as you might get from a book. He stresses that when he talks he just gives concepts. But he adds that this can become "real" knowledge if you analyse it and discover from your own repeated experience that this is so.

He said that his approach starts with Bhakti and ends up with knowledge. His beginning is "Thy will be done.", which is pure Bhakti. I asked him, just to make sure that there was no misunderstanding, was I correct in believing that what he meant by that phrase was not a prescription but a statement of fact, (when I think about it now I think I should have said an acceptance of the fact), that His will is always being done, always has and always will be, in everything that happens) He said, "Absolutely correct! Absolutely correct! But that's not the main point. That's not the relevant part. The relevant part is that "I am nothing. You are all there is. Your will has prevailed all the time. Therefore, to think that I can do something, achieve something, is ridiculous. That is the relevant part."

I mentioned my bewilderment as a child when I read in the Bible that not only did God command Moses to ask Pharaoh to let the Israelites go but he also told Moses in advance that he would "harden Pharaoh's heart so that he would refuse to let them go." It seemed to me that God was playing both sides.

Ramesh replied that the basic idea is that God is playing both sides because life is based on both sides. "There is no life as we know it unless there is both sides. The same God has created both the sides - opposites. The life is based on opposites.

We can only accept God's will - we can never try to understand why.

God has given you intellect so the intellect should function and make you unhappy; trying to find something which it is impossible to find. The intellect finally comes to the conclusion, "I can never know that to which I owe my existence."

Alan, here he said something very interesting, something that reminded me of Gary Hipworth's story. He said, "The only Sadhana I give you is to find out from your own personal experience whether any action that happens is your action, or is it merely the mechanical reaction of the brain

over which you have no control at all. If you can look back on the day and see that none of your actions were your actions, they were just happening, then from the very depths of your being the question will start corroding your being, "Who am I?" That question will be pure unadulterated misery, it won't let you do anything, it will just make you purely miserable.

And if God's grace is there the answer will come from the same source from which the question arose.

Don't you realise, there has never been a Warwick, other than a name?"

At the end of the discussion it is the custom to sing some sacred songs. One of the Indian disciples leads, and those who know the songs, mostly Indians, join in. I find this lovely. And after that there is another ceremony; those who are so moved come forward, kneel in front of Ramesh and either touch his feet with their hands or their forehead. Pretty well all the Indian disciples do this and also quite a few of the European women and men participate. I wasn't tempted to surrender my head into his feet but when the ceremony was happening the room was filled with an amazingly beautiful sweetness, the intoxicating fragrance of devotion.

Sunday 8 November

This morning I rose early and prepared everything for an unhurried trip to Ramesh's house. And when I got up from my chair to dress I realised that I totally didn't want to go. So I lay down on my bed, with the fan spinning overhead, and relaxed. Without guilt. Various imaginations floated through my mind and there was something different about the process - there was a distance between me, whoever that is, and the imaginings. And there was a lightness about the imaginings, about the process of imagining. As if the components of guilt and fear and desire were absent, or, if not entirely absent, then at least not so pressing.

Dear Alan and Margot,

I just got your first -latest? -letter. It was great to hear from you. I really do feel a strong connection with the NOWgroup while I'm here in India. I'm enjoying India hugely. And the Satsangs also, of course. I suppose I should have put it the other way round but I EXPECTED to enjoy the Satsangs and I expected to hate India. But this medicine that Ramesh dispenses is pretty powerful stuff.

21 November 98

I catch a plane at 2:30 AM tomorrow morning, our time, to London. I've been thinking about the

headless groups: I wonder if there could not be a section where, (rather like the closed eye experiment) we simply take notice of whatever is being presented to senses NOW? I was in a cafe, a crowded Indian, down-market cafe, with a lovely young Danish couple yesterday and I took them through the closed eye experiment. They got it straight away, and they loved it. They both remarked that this is something that anyone could get, one wouldn't have to be interested in spiritual search.

About good and evil. I have just finished reading the terrific email exchanges on the subject. I think I have been making a big mistake, that most people probably make. The Advaita position is not so much that "good" and "evil" don't exist - it is more that they do exist but this is just the way things are. Necessarily the way things are. That existence as we know it IS opposites. And furthermore, it is the play of these opposites that makes the world go round. If everyone were good, beautiful, healthy, wise, considerate and of the same sex, then nothing would happen.

What Advaita seems to say is that this is the way the drama has been constructed, you have your role, you don't have any control over the way things work out, just accept things as they occur. As the Buddha said, "Events happen and actions are done but there is no doer thereof."

And, according to Ramesh Balsekar, even this acceptance is not really within your power, it will happen if God so wills, otherwise not.

Date: Fri, 13 Nov 1998

Quite a lot has happened since I wrote last. It has a strong influence, listening to Ramesh, morning after morning. It tends to relax you. Just hearing, over and again, that everything is in His hands, tends to diminish the amount of anxiety you feel about which of your intentions are going to be fulfilled. This makes the business of coping with fearful Indian incompetence easier to handle. It makes you more effective when you are relaxed about the outcomes of your efforts. And because you don't worry too much about the things outside your control, such as "Will I get enlightened before I die?" or "How can I keep my hair in place when I'm driven around Bombay with the windows down?" or "How can I be sure that I'm not paying too much for this whatsit?", when you're not worrying too much about these things, you have more attention and energy left to enjoy the moment.

Some more highlights from the teachings:

There is a very intelligent and sincere woman here called Salome. She asks very interesting questions. The other day she asked, "Is it really

possible to live your life under the presumption that there is a God who has the full information while you don't?"

Ramesh was very responsive. "Yes! Yes! It is possible to so live. But don't forget the basis. Which is that nothing happens unless it is the will of God. So if you keep that in mind all the time, I guarantee you that all your questions will be answered. But what is the Question? The question is, "Would I have the courage? Is it possible for anyone to have the courage to live life with the understanding that nothing is in his control? The basis is, that nothing can happen unless it is the will of God. Nothing can "not happen" unless it is the will of God. So if it is the will of God that Salome has this courage, what power can prevent Salome from having this courage?"

Later I asked a question: "I've been contemplating this question of 'not being the doer'. When I'm with people I know well, and the circumstances are right - those right circumstances seem to be that I have no desire to change them, I don't have any particular expectations of them - Then I know how they're going to behave. With my family, my brothers and sisters, I'll hear my father talking when my brothers talk, I'll hear my father being angry when I'm being angry."

And if there's somebody I'm very fond of, I can see their faults, or their very grave defects, but it doesn't matter.

He spoke for a time about the way we are easier on the people we call our own while we are harder on people we don't consider to be one of us. He said that no-one had any control over their programming, everyone is just acting according to his destiny and the forces that shaped him.

I asked him if we could explore another aspect of this. I said that when I'm being judgemental, on the surface I feel proud and strong, but just a very little below the surface it's hell. Disliking people is hell. Disliking people is pain. And yet superficially it's very attractive.

There are times when I can see that people are as they are, myself included. And there are other times when I'm very judgemental, and I want people to be different, and if they don't want to change I get upset. And that's hell. How can I escape from that hell? Sometimes I'm out of it and I think, ""How could I ever be so stupid as to go back into it?"

Ramesh: What you are saying is that in life,

sometimes there is heaven and sometimes there is hell. The answer is to accept it, heaven or hell, as the destiny of this organism. And that is where the trick comes in. Not Warwick's destiny.

Me: Not Warwick's destiny?

Ramesh: No, it is the destiny of this body/mind organism. And if you are able to watch someone else's destiny, watch your own destiny too.

Me: I'm a bit confused. The other day you were saying, "Warwick isn't there."

Ramesh: That's true. But Warwick, the ego, thinks, "It's my destiny" and gets worried.

Me: The ego is not the body/mind?

Ramesh: On the contrary. The ego identifies itself with the body/mind as "me, the doer". "My" body. "I" produce things through it. The ego is not the body/mind organism. And what I am referring to as the destiny is not of the ego but of the body/mind organism. That is why I said the destiny is of the body/mind organism, not Warwick. The destiny is of another body/mind organism, not Warwick's son, not Warwick's wife. So when you see that the destiny and the will of God refer to various objects - nobody can do anything about it. So the acceptance is, the destiny of that body/mind organism, not the ego, not the relationship.

Me: The ego, then, is simply the sense of doership?

Ramesh: Ego, according to my concept, it is nothing but the sense of personal doership. Let me widen the definition. The sense of the personal thinkership, the sense of the personal doership, which includes the sense of the personal seekership, the sense of the personal experiencing - in other words, what I am saying, Warwick, is this: there is no seeker, only seeking: there is no thinker, only thinking: there is no experiencer, only experiencing. Thinking happens, the thinker comes later - I had a brilliant idea.

Me: Yes, well, I do tend to say that.

The doing happens - "I" did a magnificent thing. The experiencing happens - and later "I" had a wonderful experience. So the "I", the "thinker", the "doer", the "experiencer" comes later. In the actual thinking, seeking, doing, experiencing - there is no individual. And that is the only thing, really, Warwick, which is to be understood.

Me: Then the thinking is.....?

Ramesh: Thinking happens.

Me: But it doesn't belong to anybody?

Ramesh: That is the point. That is the whole point. Thinking happens and doing happens all over the place - and because there is an individual thinker and doer, therefore there are interhuman relationships, loves and hates and quarrels.

Me: Because there are individual....? But a moment ago you said that there is no individual thinker?

Ramesh: THEN whatever is happening is merely witnessed. As God's play. No-one is responsible. Then relationships and quarrels will go on, but not where you are concerned. The relationships will stop where you are concerned if you accept that there is no Warwick. And that is the final enlightenment, that there is no Warwick as the doer. As the thinker. As the experiencer. There is only thinking, doing, experiencing going on as part of the functioning of manifestation. There is no Warwick concerned. There is no Warwick concerned, that is the point. And only Warwick then will be free of this. The others will continue as long as it is God's will. And for this point of view there is a verse in the Bhagavad Gita which says very clearly:-

There is only one seeker among thousands of people. Among thousands of seekers, hardly one knows me in principle.

So the seeking begins, one out of thousands; seeking goes on among thousands of people and the final understanding, the disappearance of the Warwick, happens, as the Gita says, among hardly one out of thousands. Therefore, YOU didn't start the seeking - you are not the seeker. Seeking is happening.

How did the seeking happen? Where did the seeking come from? Where else could it have come from except from the source? So if the seeking has come from the source, who do you think you are, to beckon it, or do anything with it? And that is what is meant, "Your head is already in the Tiger's mouth."

So if the source has started the seeking, leave it to the source to go as fast or as slow as the source wants. And the final acceptance of it is enlightenment, Warwick. Enlightenment is not bright lights flashing in your head. Merely the simple acceptance that there is no Warwick as a thinker, seeker, doer, experiencer at all; there is

only seeking, thinking, doing, experiencing.

Warwick Wakefield

Gary Hipworth Weekend - Margot's Report

I asked a few people if they would give me their written thoughts on the weekend. So far, only Margot has put pen to paper. First she interviewed me and then added her own comments. Editor

Alan Mann's personal response to the weekend with Gary Hipworth:

1. Gary speaks from his own experience.
2. He is interested in Krishnamurti - this is someone who has seen for himself what Krishnamurti is talking about.
3. I am much more interested in an exchange with someone who is established in the understanding of what Krishnamurti and others are talking about, than listening to talks from so-called enlightened masters.
4. Gary is an ordinary person who has had some trauma in his life and has had a shift of consciousness.
5. He is talking about something near at hand and accessible, not obscure and available only to the so-called enlightened.
6. He is not searching, just looking at what is.

Margot Mann's personal response to the weekend with Gary Hipworth:

* I like Jo (Gary's partner) and Gary - they are an attractive couple. I need to have a personal rapport with someone before I can listen to them in more than an academic way. Until then I suspend judgement. Sometimes this happens quickly, sometimes not. Perhaps this is true of most people. I responded to Gary's honesty and sincerity.

* Gary is not a guru and he assured a member of the audience he would not become one. I don't trust gurus (mostly old men) who think they are qualified to tell me how I should live my life.

* Gary clearly values Jo's support, as well as her physical presence. They "keep each other honest", they often say.

* Gary is a real person - self-disclosing, vulnerable, passionate, angry. He tells us how he feels and lets us know his hurts and terrors and bliss.

* Gary's preoccupation with his health - "the most important thing of all" - is rather endearing. Plenty of bushwalking, no tea or coffee (help), no alcohol really, just a bit at dinner in Sydney, fresh bush or sea air, a dog and a partner (in that order, as Jo pointed out!) He isn't carrying any extra weight (although he plans to call the book he has written "Excess Baggage") but I bet he's got bathroom scales. Part of his health programme seems designed to promote peace of mind: his weekly list of 10 things to do; his payment of bills as soon as he can.

* Material things don't mean so much - he says he doesn't care about clothes and he has invited friends to help themselves to his books. He no longer trades his car in every two years. As someone who thinks of a car as a tin box on wheels to get people from A to B (currently my late mother's 1985 Corolla), neither do I.

* Gary seems to be saying that his shift of consciousness has caused a shift of values: he no longer worries about his 'image'. Perhaps it's also what he means when he says he doesn't make choices any more - he didn't choose to come to Sydney, it just happened. After all, as Gary says, to really be alive in the world, you don't have to do anything.

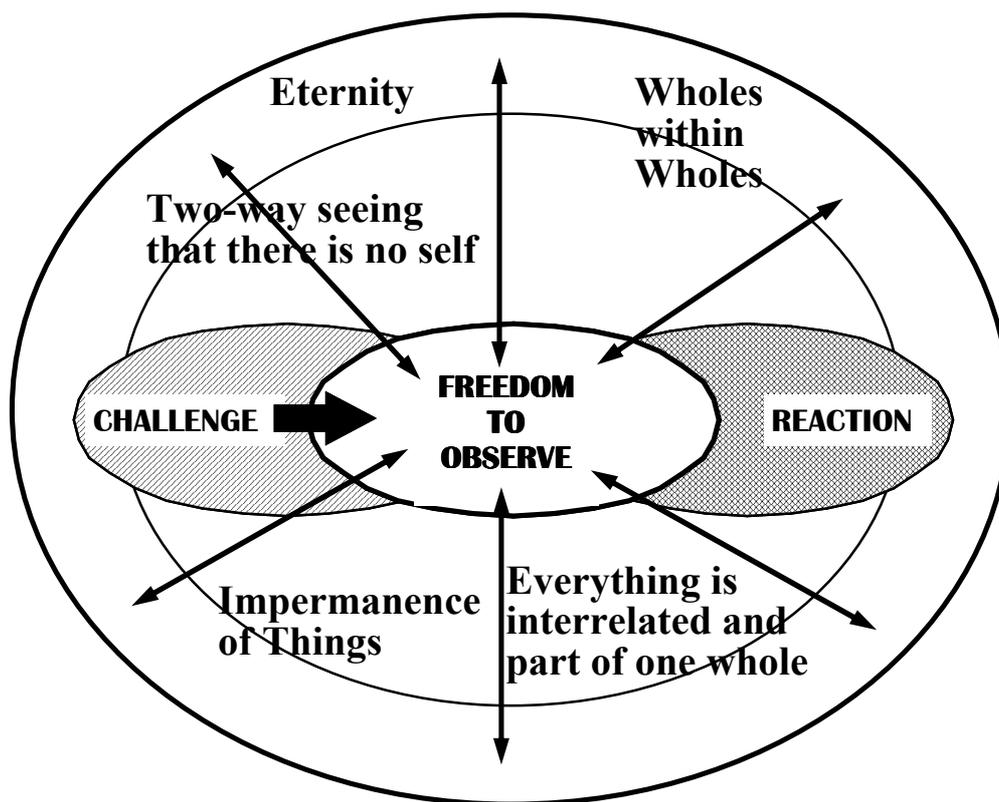
Margot Mann

True knowledge is modest and wary, 'tis
ignorance that is so bold, and presuming...
Confidence in Opinions evermore dwells with
untamed *passions* and is maintain'd upon the
depraved *obstinacy* of an ungoverned
spirit.....To be *confident* in Opinions is ill
manners and *immodesty*

Joseph Glanvill *The Vanity of Dogmatizing*
1661

Quoted by M A Day in his book Thomas Traherne

I thought this a pertinent postscript to our past discussions in meetings & the Nowletter of the 'One True Way' versus 'Multiple Points of View' disagreement. Ed.



FREEDOM MODEL

Every human being has the freedom to observe, at any moment, that *No Thing* is permanent (dead leaf, dead bird, graveyard, crumbling rock) and *Every Thing* is Interrelated (one holistic process - sun shines on all things, web of life observed in all directions, take a breath of air that we all share) and the *total movement of life cannot be measured or known in the present moment* (become aware of the incredible variety and movement of life around you and inside your body).

This transpersonal observation has the possibility of "waking up" the thinker, who is conditioned by society to react to life's challenges with a limited, conceptual "object-focused" repertoire, and to think of themselves as a separate, permanent entity. When *you* have no "separate object" desire, and when *you* do not choose, the total organism can observe the whole dynamic picture, without the bias of the past. Right action can then take place, because thought, having once again understood its limitations (it must be constantly reminded!) becomes quiet and there is no reaction to achieve an ego-based result. This is real freedom, the freedom to understand that there is no permanent thinker. This insight frees the organism from identifying with a petty self-concept and a change of consciousness then becomes a real possibility, on a moment to moment basis.

Gary Hipworth

Rasa

I was listening to a tape recording of a lecture by Dr Phillip Groves which is entitled "The Mote in the Brother's Eye" when I heard him to refer to something called Rasa which he went on to describe as the feeling of meaning. This rang a bell as I have long felt that the successful outcome of this whole enquiry depends on recovering a direct relationship with meaning or perhaps, more accurately, a reintegration with meaning.

What do I mean by 'meaning'. Well, that's tricky but what I don't mean is what we understand when we use it in the context of the 'meaning' of a word. I don't mean definition, a static bit of knowledge. I mean whatever it is that gives rise to the word, and in its full sense what gives rise to everything and the very arising. It is what stands under whatever is going on and which occasionally, if I am awake, arises as understanding.

It seemed to me that what Dr Groves was describing as the feeling of meaning was very close to my experience. I was fascinated as he went on to explain that the development of the capacity to apprehend meaning was a long established practice of the Javanese Sufis.

I then set out to find out more but my Internet skills proved inadequate. Fortunately, Barry Hora is much more creative in seeking solutions and he came up with a pile of information from which the following extracts are taken.

The source is a book called "Sumarah : A Study of the Art of Living" by David Gordon Howe phd.

Rasa is the sensing as well as the sense of being; the rasa you experience is what you receive of reality. But rasa is not something you control; rasa is the shared, common sense of being, the affective sea we are all fish in. To some extent, what you see depends on what you let in. Basically, the clearer your window, the more accurate your perspective because you can manipulate your reception, and knowingly or unknowingly distort what reaches you. Reflecting this is a receptivity continuum that stretches from spontaneity through various degrees of separation from what is here. Clear reception is termed rasa murni "The feeling of feeling"—the uncensored reception of what the senses report—is a clear window on now.

I need hardly draw attention to the very close parallel with headlessness. I have felt for a long time that Dialogue and Headlessness were mutually supportive lines of enquiry and it is interesting to recall, in the context of this note, Bohm's suggestion of the possibility of Dialogue

allowing a free flow of meaning.

Here is another extract: There is a subtle intensity to the Javanese that can be very wearing to Westerners. They are always watching. Their eyes do not glaze over as they tell you things. Their attention does not wander; they just stay here watching your response, the feeling you are together and the movement of rasa from moment to moment. They are conditioned to be sensitive to subtle signals, and to avoid showing signs that intrude on the experience of others. They are like a people who have sensitized their hearing by always speaking to one another very softly. The idea is to avoid departing from the quiet flow of rasa murni and, more importantly, to avoid taking anyone with you if you do. If you make a big deal out of something, you distort it and blow it out of proportion to get attention, and make it harder to see it clearly together. How often do we indulge in such "self-expression" in the West, causing people to take sides and preventing problems from being seen clearly until we calm down and start seeing one another again, rather than causes.

There is a whole chapter on the subject of rasa which I am reading and re-reading and there is more and I think Francis is trying to email the whole book. I am fascinated to find that what we are trying to come upon in dialogue seems to be little different from what is regarded in Javanese culture, or part of Javanese culture, as the basic way of relating.

The Javanese are calm to start with and tend to depart only minimally from that state: they listen, they watch. There are two fundamental concerns in being here together: first, being what comes to you; and second, letting others be as they are. When the conditions are not simultaneous and present, you have a problem. The Javanese approach to this problem is to stay in the hole between and live and suffer the being into the present. This is the rasa you share with others: the sensing of things together; the quietly united confrontation of what disturbs and keeps us apart; the being here together beginning and ending now. It requires a lot of respect and practice to see and be openly together. A lot of checking goes on when the differences in our senses of being are compared and the things that are interfering with reception are examined. Your feelings are not your isolated property; they are part of our capacity to confront reality and part of our problem being here with you. We share much if we feel our common sense. The relationship between sensing the world and creating a world with your senses is like that between hearing and talking. If you talk all the time you do not hear much, you do not exchange with others and you

do not share with them the hearing of what is here. A brief aside: when I was studying kung fu and a Chinese instructor asked me: "If I did this, what would you do?" He then struck out at me, but he was a little too far away to reach. I went into a defensive position. Said he: "Wrong. Do nothing. I am too far away. Do not commit yourself any more than you have to. Each movement limits the next." The Javanese apply this same principle to behavior in general. Maximum capacity to respond to any situation demands complete attention which is this relaxed watchfulness.

I am amazed and delighted to find a long established tradition which so closely matches my own two major areas of interest, Dialogue and Headlessness or 'Seeing'.

Sumarah : A Study of the Art of Living" David Gordon Howe phd

web site

<<http://members.tripod.com/~tunggal/ind>
Thanks to Barry for the research.

Alan Mann

Dzogchen

There have been a few recent references to something called Dzogchen. I asked Wendy who has had some dealings with Dzogchen teachers to give us a definition.

Ed

My initial response would be there's not much to say - my interpretation of Dzogchen is just seeing what is actually there as it is, much the same as your "seeing exactly what's happening right now".

I looked up "Awakening the Buddha Within" by Lama Surya Das, who has this to say on the subject:

"The ongoing controversy in Buddhism revolves

around how long it takes to become enlightened. Some schools feel that enlightenment is a gradual process that takes place over many lifetimes. Dzogchen is a tradition that believes one can become enlightened within one lifetime - even within a decade. (my note - I see the Tibetans are still arguing about this issue, too). The direct path of Dzogchen was first practiced (sic) and taught in Tibet by Padma Sambhava 1,300 years ago although it is actually much older than that.)

"The earliest Indian Dzogchen master, Garab Dorje, who lived two centuries before Jesus Christ, wrote about Dzogchen, saying, 'Don't follow past thoughts, don't anticipate the future, and don't follow illusory thoughts that arise in the present; but turning within, observe your own true nature and maintain awareness of your natural mind, just as it is, beyond the conceptual limitations of past, present, and future.'

"Dzogchen is a naked awareness practice; it doesn't depend on cultural forms or unfamiliar deities. In fact, oneness - awareness - is the true Buddha, as my own lamas said. Dzogchen's unique message is that, by nature, we are all Buddhas for whom enlightenment is possible within this lifetime. In the light of our speeded-up world, many believe that Dzogchen is the teaching for our time."

So there you are - what else can I say?

Wendy Joy

What more indeed! Except perhaps that, in this speeded up world, we usually require no more than three Greville St meetings plus one Seeing workshop!

Ed.

In Awe of the Silent 'K' - (Get it? Know; the truth -(K)Now the truth shall set you free.

I feel sure of this . "What another thinks of me is none of my business". I am as I am in this moment as the neutrinos swirl and swish through the concrete and all of us and everything else (in Maya). So who am I anyway? I am certain sure I am not only "my" DNA. Whose DNA? Whose breath is it that is wholed? Half a breath is not enough. Inhalation and Exhalation. I AM BEing breathed. Passive voice of the verb (note it well).

The Yogis taught me to keep awareness with it ; to know Prana; and Prajna too. What else is worth the knowing. Thanks be to / for /through all true gurus in service. I'm brain dead, mechanical without this conscious awareness. "Awareness is All". Who said that?

I know it is oft quoted , as is his "And to thine own Self be true". With respect to all and ONE, I do not need another relationship to keep me honest thank you. I call it integration. Integrity. I know my own motive without an internal monitor or mirror. Accept or walk on. Bye-bye. All is within; there really is no going and coming.

Margaret Gracey

PS Alias Alice, in wonder land. Truly, in humility, Love - The burden is LIGHT - MG

DIALOGUE MEETINGS SYDNEY AREA

LOCATION	DAY OF MONTH	MEETING PLACE	TIME & CONTACT	Phone Nos.
North Ryde	First Saturday	Swedenborg Centre, 1 Avon Road North Ryde	12.30pm Barry Hora	043 622 843 Wk.9997 4412
North Sydney	First Wednesday	Don Bank Museum, 6 Napier St, North Sydney	7.30pm Terry O'Brien	02 9949 8379 018 410 127
City	Third Saturday	Theosophical Society Level 2, 484 Kent St., City	2.30pm Barry Hora	043 622 843 Wk.9997 4412
Chatswood	Third Sunday	81 Greville St. (off Fullers Rd) Chatswood	10.30 am Alan & Margot Mann	02 9419 7394
Clontarf	Fourth Sunday	49 Peronne Avenue Clontarf	11am Terry O'Brien	02 9949 8379 018 410 127
Glebe	Second Tuesday	Ring for details of meeting address	Donna Toussard	9660 8603

← NOW →



3 February 99

DIALOGUE MEETINGS OUTSIDE THE SYDNEY AREA

LOCATION	DAY OF MONTH	MEETING PLACE	TIME & CONTACT	Phone Nos.
Ourimbah	5th Sunday	RMB 6445 Enterprise Drive Ourimbah	11 am Barry Hora	043 622 843 Wk.9997 4412
Nowra Jervis Bay	First Sunday	North Nowra Community Centre Nowra	11am Joan Everitt	02 4443 4727

'Seeing' Workshops Next Workshop - 3 February 99