

Greville Street
Meetings
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Editor's Note

We have had a sudden increase in the level of contributions and welcome Peter Crook who has published a number of articles but this is his first in the Nowletter. Gary Hipworth has replied to the question I dropped on him in the last issue and David Clouston has sent us another tantalizing fable. I see in David's story a fascinating extension of the "As if/As is" approach of Headlessness. Warwick is still on the prowl and sending in regular bulletins.

Meetings: We have decided that something needs to be done about the old problem of getting to the serious and/or interesting issues just when it is time to go home and everyone is worn out. There is a feeling that the dialogically correct 'no agenda' principle is part of the problem and maybe we should consider starting with and focusing on specific subjects now and again. This might also encourage some continuity with ongoing Nowletter issues.

Note that the next Headless workshop is on Sunday 7 February and a reminder about the Krishnamurti gathering at Katoomba in February (see page 11). Watch the next issue for availability information on Hipworth weekend transcripts.

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 .

Annual Subscription \$12 -
Please make cheques payable to Alan Mann

The Lightness of Life

A thought-burdened brain generates emotions, feelings and physical disease.

I would like to put a proposition to you.

Have you ever noticed that when you analyze your thoughts, your feelings or your emotions you cause a disturbance to your body? It is this disturbance which then makes your body susceptible to disease.

I'll talk more about that later. For now, please also consider this:

Your thinking, your emotions, and your feelings are all the same thing. Three different names for the same happening. When you are emotional you are actually thinking, although the thinking is appearing in your body as a feeling. Emotions and feelings, are names given by thought. The naming of a feeling is a thought process. It is just another aspect of thought.

It is really important to see that thinking about what we are feeling, thinking about our emotions, and thinking about the thoughts in our head, is the cause of our suffering.

This process creates a thought-burdened brain.

It causes you emotional and mental pain.

It causes you:

- to be locked into habitual patterns of behaviour.
- to feel separate from the world and those around you.
- to feel you are in complete control.

Ask yourself this. Do you make your heart beat? do you determine that your next breath will happen? Do you determine when you will fall asleep or wake up? Do you make a thought happen? Or do ideas just appear in your head by themselves?

Let's get back again to the idea of analysis causing a disturbance to your body.

The overuse of the thought process disturbs the peace and harmony of our body, which in turn causes disease. Our body is a self correcting, self-healing system, and this thinking process is a disturbance affecting its ability to maintain health.

Many people believe that if you didn't think, you would be brain dead. They believe you could not function out there in the world with all of its

problems without learning from your past mistakes. And they believe that this learning requires analytical thinking processes.

However, this isn't the case. There appear to be two different sorts of knowledge. One is destructive to the brain. While the other has no impact or disturbing nature at all.

Here is an example of one type of knowledge which you are experiencing just now.

You are sitting in a chair reading this piece of paper. You know that. You also know that it is day time or night time. You know you have clothes on. This is factual knowledge. Factual knowledge does not present a problem at all. By its nature it is light, and does not disturb the brain. Therefore, it does not disturb the body.

I'm sure you'll agree that this sort of knowledge is not destructive to us.

Now let's look at the other sort of knowledge. The sort that causes the problems for our body. This knowledge is the sort which we use when the thought or thinking process is happening. We might use our memory to make a judgement such as

- I don't like this.
- I hate the cold weather.

Or we might analyse a situation which causes us to be emotional. For example:

Why did they say that to me?

I cannot stop thinking about what you said.

What am I going to do about this problem?

This process is heavy. It actually disturbs the brain cells themselves. It generates feelings in the body and emotional reactions. This disturbance is being shown in current scientific research into the connection between the body and the mind. It's called psychoneuroimmunology.

As a matter of habit, we are conditioned to respond to situations from the basis of this heavy reactive knowledge I say 'reactive' because when we make a judgement we are reacting to a situation, instead of simply noticing it. Again, when we analyse an event, we are reacting to it, rather than just noticing it. This reactive process is heavy. This knowledge is heavy.

On the other hand, when the brain is quiet, yet has the light factual knowledge, responses to daily life are totally different. We can respond from this light knowledge thereby freeing ourselves from the burden of reactive knowledge. We can meet and respond to daily life with this kind of brain.

Please take a moment to put this question to yourself: Do you know when you are thinking?

If you say "yes" then can you tell me what thinking feels like? You must be able to tell me or how else would you know that you are thinking. It must have a feeling for you to be able to recognise its existence.

Please take some time to look at this within yourself.

I believe this thinking/analytical process is the source of all emotional and mental pain. It paralyses people and prevents them from living a peaceful, fruitful and joyous life.

For all those seekers of knowledge who believe that knowledge itself is intelligence, I respectfully ask you to consider that intelligence is not analytical thinking.

If you are caught up in the habit of analytical thinking, please observe your habit. Don't judge it. Just notice it. Experience the quietness and ease that comes with that noticing. That's intelligence. I suggest we question, examine and observe the process of analysis and thinking itself.

Now the big questions.

Is it possible to live our life without this thinking/analytical process happening in our brain?

Is it possible to meet our daily life free from thinking so our actions, our speech, is meeting everything anew? Free from the past?

When you think you are using memory. You are filtering what you see in front of you with the memories of the past and therefore every action you take is a repetition of some old pattern. When you think about your thoughts, emotions, and feeling you actually make them worse and give them strength.

When you don't analyse them they have very little impact on you. They have very little energy.

How will you know when thought is happening? You will know that you are thinking when the following things happen:

- your mind is always chattering - that voice in your head.
- you always think about what you are doing, are going to do and about what is happening in front of you.
- you dream, visualize and use your imagination.
- you have emotions and can describe feelings in your body. These emotions and feelings arise throughout the day as you work and relate.
- you are guided by your emotions and feelings and thoughts above anything else.
- you will have the feeling of being separate from the thoughts and emotions happening within you. You will feel you are being objective. You say "I am aware of..."
- you must know what is going to happen and why it is happening before you act.

This thinking process is also your sense of ego. The feeling of being separate from what is in front of you. Thought creates the feeling of me or I or you being separate from what you can see in front of you.

Most people believe that their emotions are different from them. Separate from them. They believe that the feelings in their body and the thoughts and ideas in their heads, are separate from them. Thinking gives the feeling that you are the observer. That you are separate from the ideas, emotions and feelings happening in you. I am thinking about... I am feeling... I remember when... I am feeling angry, etc

This happens because you are caught in the thought process. Being caught in the thought process causes suffering.

For me the great human tragedy is that we don't see the fact that thinking, emotions and feelings are the same. We don't see that they are one whole process. It is this process that must come to an end with careful and passionate attentiveness before a whole new way of living can come about. This new way of living will be a life free of suffering.

If continued, this destructive process of thought movement causes the following outcomes:

- a reactive and emotional person.
- an analytical and judgemental person.

- someone who is caught up in the past and cannot live today.
- the feeling of fear, doubt and uncertainty because you have to know what is going to happen.
- someone who is controlled by their emotions.
- a strong sense of ego, that is, someone who is in control of their thought and feelings.
- the absence of a sense of joy, love and happiness. Indeed, if these are experienced they seem to be momentary and dependent on circumstances.
- sickness and ill health. Thinking, emotions and strong feelings are the cause of blocked energy flows. They disturb the cellular structure and physiology of the body. Two familiar examples are worry leading to an ulcer, and stress leading to suppressed immune system.

Can you relate to any of these outcomes?

Can you agree that these thought processes disturb your body?

Do you agree that it is thought that causes these destructive outcomes?

The paradox here is that there is nothing wrong with what you are thinking, or the feelings and emotions you are experiencing. But you need to leave it at that. It is the thinking about - analysing of - the thought and feelings which is the problem. That's what I mean when I refer to getting caught up in the thinking and emotions. This continual analysis is the cause of your suffering.

Can you possibly notice this?

Is it possible for you to simply observe the fact that you are feeling something. Notice it without thinking about it. Without labeling it with a name.

Observe the fact that you have an idea in your mind. Just notice it.

Try not to change what you observed. Quietly acknowledge its existence and note what happens.

For me the great tragedy today is that analysing has created the world of therapies. The psychiatrist, the healer, the group therapist, the new age movement, encounter groups and gurus. The thing they have in common is that they all

offer to 'fix it'.

Therapies and groups restimulate the thinking process and therefore strengthen the sense of you and your ego. You get the sense of being in control. But indeed we are not in control. Our thinking is just deceiving us.

A philosophical debate may be entertaining and it may give us a feeling that we understand the reasons we feel the way we do. However, it has no other value unless you acknowledge that you are thinking, and therefore all your responses whether verbal or action are conditioning from the past.

We only get involved in one of these therapies when we want to change something in our life, or change something within ourself. In other words, we have judged something to be bad and want it to be some other way. It may be the way we think or feel.

However, there is nothing wrong with the way we think or feel. The problem lies in the way we react to what we think or feel. Your observation facility has been distorted by thought. So any other thought only adds to the distortion. Therefore help in the form of ideas, beliefs, and systems are locking you into more suffering.

Sadly, we take new feelings and emotions and experiences to be the hallmark of a change. But it is not. It is just a clever trick of the mind. The observer who experienced the pain and the observer who now experiences the joy is the same. Each of these therapies is increasing your sense of ego. The sense of self. And the sense of you being different from the world.

Anyone who offers you a technique is restimulating the thinking process. The new technique is focusing attention on the very process that generated the problem in the first place.

Everyone is caught in this process. The obvious question then is: what can we do about it? How can we stop this continual thinking process?

No one can tell you how to look at a tree or how to observe the thought in your mind or watch the emotions as they are occurring. You simply do it. You can do it now. It has nothing to do with what has happened to you in the past or what is going to happen. It is simply a matter of watching as it is happening. You will notice that when there is no resistance to what is happening the brain becomes very quiet. What is left is a quality of attention that allows love and peace to come

about.

You will see that it is possible to meet daily life with all of its challenges with a quiet brain. It is this quality of brain that will use thought when necessary for daily mechanical routines. It produces an energy that gives freedom to action, peacefulness to speech and loving kindness to our actions. Totally the opposite to being brain-dead. Find out for yourself if it is true.

It is very interesting to note that movement of the eyes reveals the fact that you are thinking. Conversely, when you give careful attention to what you are doing your eyes are straight. Physiologically, when your eyes are straight, your brain goes quiet. When you have this quietness within you, you can still see, you can still hear, and naturally, you still know you are alive.

When you close your eyes and look directly at any thought in your mind it simply disappears. When you look straight ahead softly, your body goes very still and yet it is still breathing. Your heart is still beating. Your body is maintaining itself without the sense of you.

When you give this quality of attention through your eyes, you still have knowledge of the world around you. You still have the use of light knowledge when it necessary. You will see that the situations themselves draw the correct use of thought from this peaceful state of being. The appropriate harmonious responsive action.

Therefore I wonder if there is such a thing as understanding a problem from past experience.

When we approach a problem with heavy knowledge or analysis, our response is just a repetition of the same old reaction to the same problem. Hence the same old problem continues on and on.

Each situation that happens is in fact new. A problem brings with itself, the answer. Otherwise it would not be a problem. So to see or perceive a solution you must be able to look at it as it is. Hence the necessity to have a quiet brain. Your response will be immediate and will not leave a mark on the brain and you will not be burdened by the memory of the situation. It still remains in the field of light knowledge.

Test it out. Find out for yourself You will experience peace and harmony in proportion to your ability to not get caught up in your thinking, your emotions, and your feelings Simply notice them.

The quality of attention you give to this in your daily life will speak for itself - Happy noticing.

Peter Crook B.Ac

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This is one of a series of brochures given out as part of treatments and at discussion groups.

If anyone would like to respond by way of comment or questions in the Nowletter I will be happy to include in future issues as there are obvious links here with a number of recent articles and ongoing activities. Ed

Monopoly - Modern Fables No. 7

We are told that all our troubles derive from one source - our illusory sense of separation from life.

Often, perhaps, we are inclined to dismiss this as yet another unhelpful theory about why today isn't working out the way we wanted. It may be true, we think, but meanwhile the car won't start, our oldest child has been sick all morning, our loan application has been refused and our partner forgot to call the plumber. Life does indeed contain suffering; this is it.

However, at different times in our lives we have experienced a sense of the unity of things, a completeness with the momentary experience of being. This lack of the usual sense of separation is described in many different ways, and can be attained (or at least encouraged) by many different methods. Of course, Douglas Harding's Headless experiments are designed to induce precisely that experience.

At such moments, we realize very strongly the truth of that opening statement. We know that to the unresisting mind, there is nothing that can happen. We cannot "encounter" trouble, for we are not separate from it. We are whatever occurs. Very few of us are capable of sustaining this experience. While we are in it, we contemplate the prospect of not being in it with equanimity – we rightly perceive the absolute justice of that state. But once we are back in separation a different state of mind quickly arises. We now experience – and recognize – the suffering that derives from our normal habits of thinking; the

conceptualizing, the grasping, the explaining away, the filtering of experience, the chiselling off of corners that don't fit our ideas. In short, the separation.

As Alan Watts points out, we have thus added a new level of suffering just as we thought we were about to escape. No wonder so many of us spend so long trying to reclaim the "unity" experience. We re-create the circumstances under which we felt it. We come at it from a slightly different angle. We pretend that we're not looking. And although we know all this isn't the point, we *know* it isn't, we can't help ourselves.

Of course, if we could accept our feeling of loss then all would be well. But we think that it ought to be otherwise; it's not okay to be like this. Such denial of our real experience only helps to increase the separation. The more it's *not* okay to feel whatever we're feeling, the more isolated we become - an unwelcome extra dividend from our investment in Duality Inc.

But...

There are situations where we willingly experience "unpleasant" emotions. At the top of the rollercoaster, who doesn't feel physical fear and a strong desire to be somewhere else? And yet these are the exact same feelings that we have, with infinite pains, constructed our everyday lives to avoid experiencing.

So why do we want to go on the roller-coaster? Surely it is because we want to experience such emotions *safely*. On the ride, they are contained within a larger context that is safe in many different ways.

Can this also apply to our feelings of separation? Is there a context within which we can experience these safely? I believe there is. But the roller-coaster example does not serve very well to explain it - the ride is too short and too extreme. A better analogy is the famous game called Monopoly.

The Monopoly Game

When we play Monopoly, we agree to suspend the usual rules of our lives for the duration of the game. We accept certain unrealistic limitations on our behaviour. We suspend our usual attitudes in favour of Monopoly ones; however peace-loving, reconciliatory or sharing we may be in reality, we agree while the game lasts to become aggressive, divisive and mercenary.

But the most important agreement is that we *will take it seriously*. We will try to win. Without this,

there isn't a game of Monopoly. The first sentence of the Rules states, "The idea of the game is to buy, rent or sell properties so profitably that one becomes the wealthiest player and eventual WINNER."

We know that taking it seriously will result in experiencing various unpleasant emotions, most of which are only too familiar from normal life. There is the constant fear of missing out on a vital opportunity - will someone else get the last red property? There is the nervous anticipation of disaster - throwing the dice when only two numbers will get past a row of hotels. There is the temptation to do someone else down - deliberately not drawing attention to the rent owed on a property. Above all, there is the fear of *losing* - being bankrupted, evicted from the game, told that it's over, having our piece removed from the board.

Considering the energy with which we try to exclude all these feelings from our normal lives, it seems remarkable that we go to such lengths to experience them when we don't have to. Why do we do this? Because it's safe to experience them within a clearly defined context.

Firstly, playing Monopoly is optional - there are a million other things to do. Secondly, it is temporary - even before starting, we know that soon the game will be over. Thirdly, what occurs during the game will not affect anyone's real bank-balance, rent or mortgage. Fourthly, although the players' emotional states will change during the game, their fundamental identities will not be affected by the outcome - the game will be only an episode in a life that extends past each end of it.

Testing the limits of safety is easy enough. A game which went on full-time for three weeks would clearly be a different proposition. So would a game played with real money. Or playing with someone whose fundamental identity was affected by the outcome.

As the game progresses, we may find ourselves taking attitudes to money, property and other people that would normally appal us. But that's okay. It's only a game, it will be over soon, and meanwhile I'd like to buy Pentonville Road, please.

To play in a detached, spacious frame of mind is absolutely valid and may be better. But it is not the same. The more we forget ourselves, the more real we are prepared to make it, the more we will have the experience of participation and the more we will safely experience those

deliciously forbidden feelings.

* * * *

What if the whole of our lives are the equivalent of a game of Monopoly? What if we step into this life just in order to experience feelings of separation? What if this time/space existence is the only place where those feeling *can* be experienced? What if there are billions of souls out there, waiting for us to finish so that they can have a turn at it? What would they make of us moaning and complaining our way about the place, while they have to wait, ticket in hand, for our game to stop so that they can play?

If I were to audit my state of mind over an average week, I am appalled to speculate how much time I would discover I spend being dissatisfied with the present moment. As Sogyal Rinpoche says, "we feel we were born in the wrong century, or to the wrong parents; we want a different job, a different nose."

But there are many other moments when I feel with G.K.Chesterton that "it is good to be here". To be a part of this bizarre game, whose sole point may be to allow us safely to feel what it's like to be separate, apart, alone. We wanted to play. We wanted to know what it's like. Well, now we do. This is it.

My turn.

David Clouston

Therapy and Headlessness

For the last thirty years there has existed a curious love/hate relationship between psychotherapy and spiritual seeking. Both of them start at the same point "How to overcome suffering?" Therapy has sought to find the cause of suffering in distortions of the personality, distortions caused by trauma and/or deprivation which interrupt, during the early years of life, the process of acquiring a sense of self that allows one to function in a relatively harmonious fashion in relation to the world. Many spiritual teachers, Andrew Cohen being a prime example, dismiss the therapeutic endeavour as a waste of time; they assert that the sense of self is itself the root cause of suffering, that relief from suffering can only be found in destruction of the ego.

There seems to be a division between between the meditating types, on the one hand, who regard therapy as belonging to a lower order of endeavour and, on the other hand, those who would like to find out how their suffering is connected to their observable personalities and what can be done about it; and who find the

practice of sitting motionless for hour after hour, wrestling with ones thoughts, to be a supremely boring waste of time.

To confuse matters, many people involved in therapy, especially the more radical forms of group therapy such as were employed by people of the counter culture during the late sixties and through the seventies, received, unbidden, sudden illuminations and experiences of the unity of existence, experiences that fit perfectly with those described in the literature of mystical religion. And many of the leaders of meditative spiritual organisations were, and are, seen to display neuroses that match perfectly the conditions described in the literature of personality disorders. To put it in plain language; many of the gurus turned out to be nutters, (enlightened nutters perhaps), and many of the people bashing pillows were granted visions of the Divine.

And I have it on very good authority that Richard Moss, an American medical doctor to whom enlightenment (whatever that may be) occurred, was once asked if his years of therapy had contributed to his awakening. He is said to have replied that they didn't contribute to his awakening but they did help him survive the experience, for many people who experience awakening are driven mad by it.

The conventional aims of therapy would appear to have little to do with headlessness. Therapy, up till now, has placed a huge emphasis on freeing repressed emotions. Somewhere behind this rather practical goal lies an image of the "passionate life". In fact "passionate" has become one of the ultimate terms of approval of our time. It is used when "obsessive", or "driven" (by greed, fear, desire for fame, prestige, sex, money etc, are clearly the motivating impulses.)

But people such as the Buddha have always praised "peacefulness" and "emptiness" as being much worthier states. "Peacefulness" and "emptiness" are not the stuff of drama, they aren't going to be the key elements of popular movies and stage shows, but are they the ingredients of a life lived in harmony with an understanding of the way things really are? Could they be considered the tools of, and the aim of, a form of psychotherapy?

I believe that there is emerging in psychotherapy a view of healthiness that regards calmness as both the means and the end, and this calmness, I am inclined to think, is at least the first cousin of headlessness, if not the same thing.

Allow me, if you will, to give you a first hand account of my experience of a new type of therapy known as focusing. A few days ago I received an email message that upset me. I was offended and angry. I wanted to send a vitriolic reply, something that would make the offender feel small. But I was also aware that there was something deeply unsatisfactory about having the capacity to be so easily offended. So a friend here asked me if I would like to do some focusing on the subject and I agreed.

When you practice focusing the client, the one doing the internal exploration, simply focuses on the disturbance that is giving trouble, particularly as it is manifest in bodily sensation, most commonly, but not always, in the belly, chest and throat. Then, having located the disturbance, the next step is to try to describe what it is that the body is saying. In my own case I was able to see that what had so upset me was the inference, in the email, that I might be clumsy or stupid. And not just the inference in the email but the fear that it might be true. And the automatic response was to attack the person making this suggestion, to attempt to make HIM feel clumsy and stupid. To wrong-foot him even more vigorously than he was wrong-footing me

But the peculiar thing about the process of focusing was that this understanding could only take place if I approached the subject from a position of calmness. Of non-involvement. And non-involvement is not something that has to be created, it is a condition that is always there, it simply has to be activated. And non-involvement is a child of emptiness, it is a state which is trying neither to gain something nor to get rid of something; it is a state which is simply trying to find to find out what is THERE.

According to the theory of focusing, no effort is needed to change anything; simply becoming aware of what is happening, seeing it from a position of calmness, is enough to bring about a shift. And from my observation this seems to be the case.

It is my experience that the Harding exercises are more effective if practised in a group, and one of the key elements of focusing seems to be that the focuser has someone there to listen and to mirror.

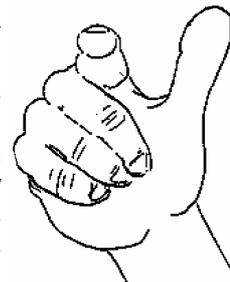
I have to admit that I have been one of the people seduced by the image of the "passionate life", of relationships that have blazing rows and tender, melting reconciliations. Calmness, emptiness, is not something that exerts a strong prima facie appeal. But one is never too old to learn and I am willing to approach the whole matter afresh. I

suppose one should be on guard against allowing all the old repressions and hypocrisies to sneak back under the guise of calmness, but even so, I think it is worth making the effort to re-evaluate these things.

Warwick Wakefield

G a r y Replies

Last month's
N o . 4 9 ,
with a
G a r y
Here it is
G a r y ' s



Hipworth

Nowletter,
concluded
question to
Hipworth.
again with
answer.

I said: The
f o r

Next Workshop
7 February 99

s e a r c h

enlightenment is a good example and this may be what the author of The Problem with Problems is getting at. The search reveals that there is no such thing as a psychological entity, a permanent me. However, that is not the end of it because the discovery of that fact doesn't fit in with my belief system. So even though the truth is seen the belief system doesn't accept it. Consequently, I keep searching because believing or knowing has become the operating system and frozen out seeing. The first step is the transition from believer to seer.

I think that is what K was saying when he said that if you really see it, the brain changes. That's what seems to have happened to Gary. It wiped out his belief system. We'll ask him!

Gary's reply -

Firstly, my motive was to discover the truth about the human condition, if that was possible. I had

no interest in enlightenment, or feeling that I was missing out on something. I simply wanted the truth about life, and particularly, why there was so much violence and suffering in the world. I was prepared to do anything to find the truth.

I eventually came across Krishnamurti's teachings. Is there such a thing as psychological evolution? What is the I? He posed these questions and challenged the reader or the listener to find out for themselves.

I had an insight and the "me" was seen for what it is – a concept, a made up idea, that has no permanent quality, no real substance like a chair or a tree. I saw that "the me" was a memory process, and this process needed positive energy and a belief system to keep it going! I also saw that this way of living was very dangerous because the "me" was living a conceptual lie, and when it was dreaming about a better future, or remembering the past, it was not fully awake. Therefore, I could perish very quickly because every fragile life form must stay awake to survive. Real life had shown me that this was the case – not beliefs! My mother and my brother perished prematurely because they were not fully awake to their dangerous environments.

It was also a very dangerous way to live in another way – it made me feel separate and different from all other human beings and all other living creatures and in that lonely psychological state I wanted to feel some security by belonging to a group that would offer me protection. Other groups that did not share the same beliefs were a threat to my survival. I saw that this tribal consciousness could lead to wars and could ultimately threaten human existence and all life. My nephew Carl threw himself under a train because he was depressed, had no hope for the future, and was searching for a loving family.

I also saw that "I" could never be at peace, or be free or live truthfully, if "I" continued to believe in my self. I also saw that "I" – the idea, the self-concept could do nothing about this absurd situation, because "I" was really part of the problem. Anything I did would reinforce the false belief that there was anyone to do anything!

I saw that human conceptual conditioning was responsible for creating this false belief that I know as Gary Hipworth. This conditioning process starts when we are very young children and are totally dependent on our parents for our survival. My whole being felt betrayed and appalled that such a silly situation could happen, and continue to happen and cause so much suffering in the world, and to our children and to

other life forms. My whole being rejected this false notion of a self. I died in that moment. You cannot be somebody, and continue to play the part if there is no energy or interest in playing the person game, and you really do see that it is a very dangerous and immature way to live.

What happened to me after this moment was not in my control. I had no idea what was going to happen. I had died and it felt like I had died. My brain changed in a way that I cannot describe and this process took many months. I now see that all knowledge is limited (not just psychological knowledge) and my brain no longer values knowledge as its highest value. It values the miracle of life, at this very moment, as its highest value, and it knows that this miracle of life cannot be "known" by a limited mind.

When your whole organism sees for itself that knowledge, words, symbols, concepts, beliefs and ideas are all very limited ways of understanding the truth, it stops trying to understand reality or truth by using knowledge. It was this non-action on my part that eventually changed my brain. I still wanted to live, but I wanted to live without any shadow of yesterday, or hope for tomorrow. I did not know if this would be possible.

How does a new idea or belief get started? Through constant repetition, commitment to memory and reinforced by emotional attachment or linked to something of value to the individual or the group. This is how the idea of a permanent entity got started. How many times a day do you think about yourself as an entity and think about someone else as an entity? In a lifetime? Repetition is the mother of an idea. How does an idea die? People simply stop believing in that idea. It is seen to be no longer important for the individual or group. Usually it happens because a new, better way has been discovered or invented that improves the survival chances of that life form.

How does the idea of a permanent entity die? People simply stop believing in that idea. Why? Because it is seen to be a dangerous and fearful way to live. Something new will then replace this self-consciousness. What is it? Thought cannot describe what it does not know. Thought is too limited. A being that has a peaceful, creative and conservation-minded consciousness and that does not react violently in stressful situations is likely to survive longer than a self-conscious being that gets upset if it does not get its own way or gets hurt because its self-image has been tarnished and is busy amusing itself to death with various forms of over-consumption and

entertainment.

I saw that every word we use to describe the mystery of life and this new consciousness is like attempting to lift yourself up with your own bootstraps. It is futile.

Do I believe in anything? No. Do I love living? No. I am living – from the inside - a process, not an entity! I know nothing about universal consciousness, or a higher Self, or a soul – they all seem awfully like more concepts to me! It is the ego's way of continuing its own shadowy existence – by inventing more entities of a supernatural kind.

Our conceptual conditioning makes us believe in all sorts of things, including the "me". A baby knows nothing and is nothing. It is also a wonderful miracle.

We somehow think that the "me" is a separate being, different from thought. This sense of being a separate being is an illusion. There is a separate living process that has a consciousness. That consciousness has "turned in on itself" and invented a thinker. But it is still thought. When your self-consciousness stops putting habit energy into keeping itself going, a new consciousness will just happen, in its own good time. But this won't occur if you, the thinker, want it to happen, because you really don't want you, the thinker, to come to an end. You are still looking for pleasure, or a new experience, not your "death". That's why truth "at any cost" seems to be the only motive that can allow us to see the facts, without our beliefs getting in the way.

I have already used too many words to explain the immeasurable!
Gary Hipworth

Continuity 1

(I thought this message from the Nohead Conference an interesting postscript to Warwick's report on Balsekar's "it's only God at play anyway" line. Ed)

David Manners died in December at the age of 98. He was a noted Hollywood actor in the '30's (Dracula, The Mummy, other horror films) but he left the business while he was successful and studied zen and other "mystical" teachings. He had what I think we would call a headless experience and wrote a book about it. I picked it up some years ago mainly because of the title: Look Through: an Evidence of SELF Discovery. Here are a couple of passages that I thought might resonate with this group:

"Used as I was to looking out on my world, my universe, now I was reversing that old way of seeing by the realization that there was no "out there". All that exists is Consciousness. Therefore, my world, my universe is not mine at all, but God's. The view I see from my window, the old oak, the magnolia, the hills beyond are not separated from me by space as I once thought, but are all and only a limited view of Consciousness. In other words, there is nothing going on in my universe but God's action, God's being, all of which is exactly here and in this moment and therefore eternal."

"I know without a doubt that Consciousness Itself is incorruptible. No clouding over of this understanding, no human deed, nor ego expansion can dim the bright whiteness of the Light of Consciousness Itself. No appearance of human power for evil, no matter what, can cast an infinitesimal shadow on Consciousness Itself. Consciousness Itself is God."

His life seems to me another example of the utter unpredictability of these experiences. Who would have thought to look to a Hollywood horror film actor (and novelist) from the 1930's for a peek at the Real? Or an English architect, for that matter. It's a fun world!
Steve Joseph

Continuity 2

Tuesday, 5th - I had an amazing day today. I had lunch with Patrick, whom I used to know in 1981, here in London, when we were both Sannyasins, Rajneesh disciples. Patrick was the first to resign, simply because he didn't feel like belonging any more. He had great courage. All his friends were Sannyasins and he had no great overpowering vocation - he simply didn't want to do it anymore.

Since then he's lived an ordinary life. He got an ordinary job, he settled down with a woman, they have two children, he lives in a totally unexceptional manner. I saw him just before I went to Rishikesh for the first time and introduced him to Andrew. He was impressed, inspired, but he wasn't going to join anything. Today he told me about a man here called Chris Parsons, you might have heard about him. Apparently Chris Parsons is realised but he continues to act in a totally ordinary manner. He teaches from time to time but he is totally devoid of arrogance or grandeur. Patrick went to hear him once or twice, his teaching seems to be that everything is fine, no particular effort is needed, enlightenment happens when it should and where it should. After a couple of talks, Patrick says, he felt no need to hear him again. We had a talk about

Anamo. Patrick was less impressed. I said that I had been told that he had a "confrontational" manner. Could that be, I wondered, just a euphemism for saying that he abuses people in a high-handed manner? Patrick thought that it probably was, but he observed that people love it, it makes them feel alive.

Then he told me about the realised builder who works for him. He doesn't actually work for Patrick, he is an independent contractor. He also was a Sannyasin back in 1981, when I lived here in London. In those days his name was Amitabh, now he goes by his Christian name, Geoffrey. I vaguely remembered him.

When we'd finished eating Patrick drove me back to his new warehouse to show me around and there we met Geoffrey. He recognised me at once and remembered the name that I had in those days, Sagar, (pronounced Saga). He was, as Patrick had told me, a very ordinary man,

nothing pretentious about him at all. He and his wife, and Patrick and his wife, meet once a fortnight, at the weekend, to talk about consciousness and suchlike. I asked if I could join them this weekend and they were both very happy to have me there. So that's the next thing in my journey, something I hadn't expected at all.

Warwick Wakefield

Krishnamurti Gathering

Katoomba

26 - 28 February 98

This gathering has been organised as an addition to the annual Queensland event to create an opportunity for Southerners who would like to know more about Krishnamurti or more about the sort of people who are interested in Krishnamurti and/or what Krishnamurti had to say, without going any further than Katoomba.

The theme of the weekend is:

Freedom from the Known - exploring relationships in the present and abandoning authority.

Fri 26th - Check in 5 to 7pm

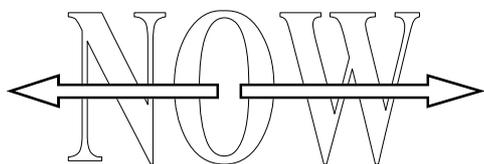
7:00 Light supper (toast & soup)

The venue is the Buddhist sanctuary 'Karuna' at Katoomba. Registration and informal get-together from 6pm on the evening of Friday 26 Feb.

Registration forms from Barry Hora 0243 622 843 or Geoff & Shirley Miller 1800 633 727 (evening to 9pm)

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



If unable to deliver please return to:

81 Greville Street, Chatswood 2067

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 - 7 February 99