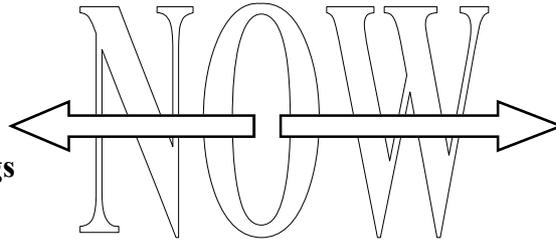


**Greville Street Meetings**  
**17 October 99**  
**21 November 99**



**Issue No. 57**  
**October 1999**

	<b>CONTENTS</b>		<b>Page</b>
	<b>Tunnel of Darkness</b>	<i>Lynne Willmott</i>	<b>2</b>
	<b>Ruminating on “what is”.</b>	<i>Ingram Smith</i>	<b>2</b>
	<b>The eyes have it</b>	<i>Peter Crook</i>	<b>3</b>
	<b>The Journey Of Learning (from the ‘Art of Golf’)</b>	<i>Peter Lightbown &amp; Celia Croaker</i>	<b>3</b>
	<b>Dialogue and the Rut Notes on September Greville Street meeting Krishnamurti on Transformation</b>	<i>Alan Mann From K Bulletin</i>	<b>8 8</b>

*Editor’s note,*

*I have included the final chapter from the ‘Art of Golf’ in this issue. It covers many of the issues which pop up in these pages in a very digestible and interesting way. Perhaps this is because the observations are related to the development of a particular skill and, therefore, have a relevance which is sometimes hard to communicate in presentations which are more abstract or general in their aim. Don’t be put off if you are not interested in golf because the proposal is applicable to all activities and, as the authors point out, to life itself. Thank you to all contributors to this issue.*

*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 so please think about letting me have your views, experiences, discoveries and responses .*

**Annual Subscription \$12**

### **Tunnel of Darkness**

For some reason, last night was an excellent night for using what I call the BIG D process - using darkness to detach, disintegrate, and discover the illusion of self. In fact it was so good I kept cursing my ego for cutting in over what I was doing. I felt the fear, and was helpless in its flood. Yet I still gained much from last night's effort and I (and my ego) would like to share it with you.

As I used the night shadow to assist in looking down that tunnel of blackness leading into my interior, I was able to 'be' where NOTHING exits. Doing this actually brings me face to face with the 'illusion' because in this state of black nothingness one comes in contact with one's Conglomerate of Bits, and know automatically - I do not exist. This is why my ego was fighting back so desperately, weaving together all the bits as fast as I was discovering they weren't there. Fascinating stuff!

As I say, a great deal was learned last night, because during this on again, off again, existing, non existing battle, I suddenly had the feeling I was a thin coil of wispy smoke drifting through the cracks of reality, drifting up through the spaces between the molecules of matter. As this took place I knew all 'thought' must stop. If I was to experience the silence between each thought (and that is the only way I can describe this other reality) then the mind must stop. If I was going to experience the vast space between each word, each molecule, each breath, then I must stop the talking. Stop the reading. Stop the writing and stop the thinking. My whole mental process must be able to slow down enough to be able to synchronize and slide into this other reality.

It has taken me eighty words to describe what was known instantaneously, proving that if we are going to exist in this other space (is that is what we are all seeking?) it does mean a change in actual consciousness. I believe that in our ordinary state of awareness it is impossible to experience the Unity Of All Things, so we need to try to introduce change. The kundalini, that energy known for aeons by ancient cultures and religions, holds enough energy to expand consciousness. Sexual energy lifted up through the chakras into the head also is a powerhouse. The meditation I call the big D, where one uses the night to assist in tunnelling down into one's own internal darkness, enabling one to detach from 'who you think you are' can also assist this awakening process.

For some time I have been trying a combination of these things - but the final mind-blowing point was reached last night with the question: Do I really want to move into this unknown place? Without doubt this was the ego's last stand, but it was so simple and so powerful that I had to listen and acknowledge the question. Immediately I did this (didn't I say it was a good night?) a rush of knowledge told me that Love

would carry me into this new state. Reminding me that Love is energy. Telling me to cultivate and expand this force in and around my solar plexus and the heart chakra, and propel it upward till the whole self is alive with Love.

This is not some wishy-washy, song singing, hand waving, religious whisper. This is a powerful, dominating, reality-changing, magnificent force, and it is called LOVE. Love to you all - Lyn

*Lyn Willmott*

### **Ruminating on "what is".**

First, what is a fact? When what is being sensed, experienced is left alone (goes on operating) do I have to do something about it?

The fact itself is the operator, not me operating on the fact. When what is is allowed to fulfil itself, creating its own movement in me, it reveals itself. Watching what is happening, leaving it alone is to discover that when the fact is not tampered with it transforms - and so does the mind observing it.

When a fact is painful for me or fearful in me and I make a attempts to get rid of it, when I begin to act upon "what is" the reality, the fact can't live, can't operate. To let the external fact and the inward fact alone is to watch them change - and thus to experience the significance of both action and reaction. When the mind is free of thought (about what exists) only then is there direct perception.

To observe what is going on in the world is to see human beings are becoming more and more intellectual. The marvellous faculty 'thought' is now the dominant instrument in our whole existence. Thinking constructs verbal scenarios, ideals, goals to be achieved and ways to achieve them. The way we live is now based on word constructions and verbal edifices.

Facts change and so does perception when observation is not clouded by thought, by will, by desire, by longing, by fear, by wanting "what is" to change. Thought and imagination is the instrument of exploration of the outside , the already created world and universe, that which exists and has form and substance, the investigation and observation of the inner demands, not thought but watching, feeling, being awake. Such passive observation allows a transforming truth to emerge that there is, in fact, no division between the outer and the inner , between the experience and the experiencer, that the apparent division between the objective and the subjective exists only while thought persists with its isolating images and idea of itself as a separate entity.

*Ingram Smith*

### **The eyes have it**

Have you ever looked into your own eyes to see what is what? Go ahead, have a look.

Come up and look straight into and "through" your eyes. Come to the very centre as if looking into a pinhole. Do it very easily ... no effort, not staring or concentrating, just come to the point and look. Sit back, relax and look straight ahead into the centre.

There are shifts and changes which unfold from this point of observation:

A sense of being aware with no thought.

An inner peace and silence which stays with you throughout your daily activities, even during conversation.

The feeling or sensation of energy moving upward from the base of the spine.

A strong presence and awareness of energy around the eyes which stays with you from the moment you initially come into your eyes.

A sense of grounding, solidity, with an inner lightness and joyfulness. An immediate centring.

It is useless trying to understand this phenomenon by thinking or analysing it. The understanding comes in the doing.

It is from the eyes that our awareness can extend to the outside world of objectivity or to the inner world of subjectivity. To be at this point of departure enables one to see one's false attachment to either of these movements of the mind.

Intellectually, we know how to look and pay attention to everything we do, but how many of us look and observe in silence from a quiet centre without projecting judgement, comparison, analysis? Have a look and find out!

*Peter Crook*

*Readers will remember an article in the July issue by Peter Lightbown and Celia Croaker which was the preface to their book 'The Art of Golf' in which they explained their belief that "within each one of us is a natural golf swing waiting to flower, a spontaneous movement with a freedom and vitality of its own". The following article is the final chapter of the book in which they summarise the process of releasing this 'natural swing' and at the same time point the way to living a life which has a freedom and vitality of its own.*

*Ed*

### **The Journey Of Learning**

It will be clear by now that this whole method of learning hinges upon us making a radical change in our approach to the game, from one in which we have by and large memorised and implemented external technique, to one in which we move towards a

growing awareness of ourselves, body and mind. Many people may find, as I have, that this change in direction takes them into unfamiliar territory since our experience of learning has rarely required us to seek a solution within ourselves. In order to help and encourage you along this new path, I would like to share with you certain aspects of the journey as well as some of the problems which inevitably have to be faced on the way. In my experience each and every difficulty, far from being a stumbling block, contains within it material of immense value to us from which we can learn a great deal, and thus continue our journey with increased confidence.

One of the basic facts we need to accept is that this method will not yield us instant results. The growth of our awareness, whether it be physical or psychological, does not come overnight. It takes time and energy to perceive even something as simple as an increased feeling for the quality of balance, or to become really connected with the centre of our body from which we have become estranged through lack of use. So we have to learn perseverance, patiently allowing new perceptions to emerge in their own time. I have often described this as a process of osmosis - you let things seep in bit by bit and do not try to force the result. In fact the more you can say to yourself 'I will work patiently and let the result come in its own time' the better, and conversely the more you fight and try to produce a result the more frustrated you become. One might see this as a rhythm of learning, letting things flow and not using effort to force the pace.

After all, awareness, like the growth of any living thing, is in the final analysis out of our control and cannot be forced into existence. We can give our full attention to an area (indeed we must in order to nurture growth) but we cannot make insight happen. New awareness always seems to break through of its own accord, often when we least expect it. Since we like to think that we are in control and can in a direct way achieve the result we want when we want it, we will not always find it easy to be receptive and simply wait. However, wait we must if something new is to emerge, and by 'new' I mean a fundamental shift in our perception or awareness and not the rearrangement of what we already know.

Yet in no sense are we passive victims, waiting for lightning to strike, so to speak. On the contrary we have to be extremely active participants in the process because we can receive insight only if we are ready and alert. This requires of us that we continually make the disciplined effort to notice and respond to what is actually happening now. This is activity of a subtle and inward-turning nature, but it is none the less very demanding work. It is also work which must be done alone since no-one else can take on awareness for us. While someone else can tell you about relaxation, for example, only you in the end can discover what this

living quality really is, by directly experiencing it. In the same way, only you can introduce balance and rhythm into your game, only you can focus your attention and only you can find a solution to the questions asked by the course. It is in this sense that we must take full responsibility for our own situation.

Thus in working with this method we need to strike a balance between the passive and active elements in the learning process - waiting and trusting on the one hand and disciplined preparation on the other. If we err on the side of passivity and don't take on awareness we are not grounded in reality, we simply don't know what is going on and it is unlikely that change can occur. If however, we are not prepared to wait for insight to come, if we demand instant results and use our will to try and make everything happen now, we crowd out the space needed to receive new awareness. I am reminded here of an anecdote from the north of England, about a gardener who had created a beautiful garden. The local minister was strolling past and remarked on the glory of God's work manifest in the garden. To this the gardener drily replied 'It may well be God's work, but you should have seen it when he was doing it by himself!' In a sense both these characters have a point. As with making a garden, we must at the same time work hard on creating ideal conditions for growth and also acknowledge that there is a dimension beyond our control, and have the patience to wait.

Another characteristic of learning through awareness is that it is a continuing process. We never get to a point of arrival after which we can retire, put our feet up and presume that things can be left to take care of themselves. To be aware, we need to constantly tune in to the reality of the moment, since there is always something new to notice right now and yesterday's experiences are as nothing until rediscovered afresh today. If we take the quality of balance as a simple example, it is not enough to have known balance last week or even on our previous shot, we have to experience that living quality now. Certainly we can get quicker at recognising when we are slightly off but the minute we slip into automatic and presume that we have 'got it', we are no longer tuned in, we are out of touch with the reality of our state of balance and error creeps in behind our back. So like it or not we are involved in an ongoing process because awareness by its nature has no end.

At first you may find the prospect of this unending process of self-awareness, requiring you to work for the rest of your life, somewhat daunting. I suspect it arouses a degree of resistance in most of us. After all this view of learning runs counter to a deeply ingrained expectation in our society which is that the goal of learning is to 'get there', to arrive at a point of final resolution. From there on we hope to have 'got it all together', all our problems will have been

completely sorted out and nothing will really rock us again. In other words we want to reach a point of invulnerability and so retire from the process of learning altogether.

This myth is such an integral part of our conditioning that it may be operating in us on a very subtle level. Even though we may not be fully conscious of its presence this attitude seriously hinders the learning process; in fact for me it has been the greatest single barrier to growth. When we are trying to 'get there' we are struggling to reach an ideal of how we want to be, we have a target in the future for which we strive. This makes us unaccepting and critical of the way we are now because we are always comparing where we are now with where we want to be or where we have fleetingly been. When our state of mind is one of comparison and dissatisfaction we are not receiving or valuing what this moment has to offer and so it is unlikely that our awareness will expand and bear fruit. One might even regard it as a recipe for frustration in that we are blocking what we could be discovering now.

It seems paradoxical, but if we can abandon the hope of getting there and simply work in the moment, value the moment in all its aspects, the more we can receive what the moment has to offer and the more we can learn from it. When our attitude is one of accepting and valuing what the present can give us, our awareness can expand and lead us to the riches that are available now.

So rather than seeing the goal of learning or mastery of the game in terms of 'getting there' - putting an end to the process by arriving at a state of invulnerability - I see it in terms of being ever more at one with the process, being more and more alive to every moment, receiving and working with it in all its facets. Thus the myth of arrival which appeared in the beginning to offer security, in fact cuts us off from the source of growth, and the ongoing process, which started out as a rather daunting prospect, actually brings us life.

One problem we will encounter along the way is the sheer difficulty of accepting and valuing what each moment has to offer when the going gets rough. It seems easy to be at one with the process when things are going well but we tend to become despondent when we strike a bad patch. I think most of us would like to just hold on to the highs and annihilate the lows. Yet golf is very much a game of fluctuating fortunes in that no matter what our standard of play we all experience ups and downs. In fact flux is an inevitable part of all life; everything from the weather and the economy to the state of our feelings is ever-changing. Only something mechanical never changes, so to expect absolute consistency from ourselves or our swing is a denial of the fluctuating nature of life.

Thus it is futile resisting or fighting the down-turns in our game just as it is bewailing changes in the weather.

We must, however, go further than grudging acceptance and come to see our bad patches as a valuable part of the learning process rather than as a nuisance to be endured. It is our difficulties which indicate what we need to attend to and it is by working through these areas that progress is made. Once we realise this our problems become helpful signposts telling us in which direction to turn our attention. By contrast, if we were protected from all challenges in an error-free paradise we would never learn anything new.

Unfortunately, in the face of our difficulties most of us do not have such a positive approach. Some people get depressed while others strike out in anger and frustration. I for one have been guilty of smashing the odd club in rage. Understandable though these reactions are they do not provide a conducive atmosphere for learning since we are too caught up in our emotions to gain much insight. In a sense our real problem is not so much the original difficulty (such as a persistent slice), but rather the negative response it triggers in us. If we can calm the emotional turbulence we can start to see the original problem as a signpost and follow it through to a successful conclusion.

So how can we change our attitude from one of resisting and fighting our bad patches to one of listening to what they have to tell us? Firstly it is helpful to understand how we acquired our negative attitudes in the first place. I suspect that as children we were never taught to value error, in fact we were punished and made to feel inferior and stupid if we made mistakes. Approval was given only to those who got the answers right. This taught us to be afraid of error, to dislike our imperfections and made us reluctant to admit them to ourselves, let alone others. It is easy to see how we came to value ourselves only when we were free from error and thus developed a basically negative response to our difficulties.

We are not, however, victims of our past, we have the capacity to change these patterns of thought. The first and most fundamental step we must make is to fully acknowledge what we are feeling and thinking day to day, especially when the going gets rough. Only such rigorous honesty will show us what we are up against. Simply observe yourself as objectively as possible, almost as though you are another person watching - yourself and admit what is actually going on. You may notice for example that you regularly put yourself down, like someone I know who used to call himself 'dope brain' after each bad shot, or you may find you feel depressed or angry when things don't go the way you would like them to. As well as noticing your feelings and thoughts it is essential to also observe your reactions to them. By this I mean become aware of both your original feelings and how you feel about them. Are you, for example, critical of your tendency to be self-critical? Do you simply hate all your uncomfortable feelings and want to be rid of them?

These are certainly common responses, but they keep us locked into the very cycle of negative attitudes which we need to break.

This vital process of self-observation can be greatly aided by keeping a notebook in which you jot down your reactions to the situations you find yourself in. Such a journal is useful in alerting us to the unconscious patterns that have established themselves in our behaviour. The more we can bring these patterns into the light of day and see them for what they are, the easier it will be to change them. This is very important work because we cannot move to a positive attitude until we have acknowledged the negativity which has ensnared us. It is of no use superimposing optimism on top of unconscious negative attitudes any more than it would be building a new house on rotting foundations.

Having taken some steps along the road of self-awareness we are then ready to make the key move which will break the cycle of negativity surrounding error. In my view the only way to do this is to unconditionally love and accept what we see in ourselves no matter what that might be. In so doing we extend to ourselves the freedom to be wrong and unresolved. While it is easy to love our strengths it will take some time and patience to come to love our weaknesses, but there is no alternative if we genuinely want to get off a destructive treadmill and on to a self-nurturing path. Just as we would cleanse and bandage a physical wound rather than beat it with a stick, so we need to give up beating ourselves for our faults and imperfections and start to tend them with love and understanding.

In practical terms, how do we make this change of direction? We can keep a check on our state of mind by asking ourselves a direct question such as: 'Am I comparing myself to how I think I should be, or am I accepting and nurturing myself as I am right now?' If we discover we are on a negative path we can then use some simple affirmations or truthful sayings - something like 'I will stick with myself through thick and thin', 'I am not against myself I am for myself' or 'I'm OK just as I am right now'. I have found such sayings really helpful, they provide something to hold on to when the going gets tough. You might like to make up some of our own, anything will do so long as it affirms your worth.

This is not a once-off move, we continually have to both observe ourselves and make the shift to a positive course. However as we gradually learn to love ourselves through the bad patches, the emotional turbulence surrounding error starts to clear and we are able to gain some distance or objectivity as far as the original problem is concerned. In this state of improved clarity we can listen to what the bad patch is telling us. For example if we have been consistently slicing the ball we can read this as an indication to work on strengthening the use of the lower half of our

body. Similarly any tension we discover in ourselves, whether physical or psychological, gives us the opportunity to let it go. Without the tension to guide us we could never reach a deeper level of relaxation. In the same way an awareness of imbalance points us in the direction of finer balance. Once we recognise that it is error which leads us to truth or understanding, we begin to welcome all mistakes as a chance to expand. In my case, instead of bad shots provoking a deflated 'Oh no!', I now say to myself 'Let's see what I can learn from this.'

Thus our change of attitude is finally cemented in place by following through on our problems and finding that they do indeed lead us to new insight and growth. We can now face difficult patches with increased equanimity since we realise that we can benefit from everything that comes our way. In fact it now becomes clear that each moment in the process is either a perfect moment to be enjoyed or a perfect lesson from which to learn.

Gradually as we experience our ability to learn from every-thing that happens we will find that real confidence begins to grow in us. I must admit here to some reluctance to use the word 'confidence' at all since it has acquired so many negative connotations. I certainly do not mean a brash inflated view of our own competence, nor an exercise in mental gymnastics where we try to think positively in spite of evidence to the contrary. Rather it is a growing trust that if we play our part something will creatively emerge out of whatever situation we find ourselves in. One might describe it as a faith in growth as our natural birthright. Far from being a personal possession for which we take credit, confidence is a gift which we need to receive with thanks since it is drawn from the nature of life itself

The part we play in the development of confidence is self-awareness, since it is awareness which brings us into touch with the ever-changing reality of the moment. Only this direct relationship with reality opens us to life and growth. If we are unaware, we are out of touch with the real state of affairs and closed to what life is trying to tell us. In this situation any feeling of confidence is, to say the least, on shaky foundations.

Since none of us are in a state of total awareness we continually need to be working on narrowing the gap between what we think is so and what truly is. This work requires humility. We must be humble enough to see and accept the truth of our situation, because in seeing things as they actually are we move closer to reality and to confidence. So, far from being opposites, as is popularly thought, humility and confidence are inextricably linked.

Being open to life in this way means admitting all our

experience, including doubt. This can be difficult because we tend to fear our doubts and see them as the antithesis of confidence. In fact doubts are vital clues which are trying to break through and be heard. By listening to and working through them we are brought more into touch with reality. However we often want things to be right so much that we are not honest with ourselves. We have doubts niggling away in the background but try to mentally override them. As a simple example, we may think that we have performed the hip and knee release perfectly and therefore should be balanced. Yet our body may be telling us that it feels vaguely insecure. Rather than seeing these doubts as a threat or a nuisance we need to recognise their usefulness and respond to them. Like a tightrope walker, we have to know when we are slightly off-balance and make corrections. If we fail to listen to these promptings we inevitably mess up the shot, and probably utter the remark 'I knew I was going to hit a bad shot.' The more we can listen to and act upon our doubts the more we strengthen the root system of confidence.

However there is one kind of doubt that we should question, and that is paralysing self-doubt, feelings of inadequacy, and the thought 'I can't do it'. Understandable though these feelings are at times, if we allow ourselves to be taken in by them they will hold the stage unchallenged and seriously undermine the process of learning. What we need to realise is that unlike our previous examples, chronic self-doubt does not give us accurate information about the real state of affairs, but is largely the product of our negative conditioning, - what we have been taught to think about ourselves. This is not to say that we should repress our self-doubt or lurch into Pollyanna optimism, but rather acknowledge its presence and then question the truth of its message. We can also nurture ourselves through times of overwhelming self-doubt by reminding ourselves of a deeper level of truth about life, which is that we are born to grow.

In addition I have found it helpful to realise that self-doubt often comes up at times of change, when we are moving away from what we know and venturing into new and unexplored territory. For example we may well experience some uncertainty as we relinquish the security of a prescriptive method of learning and increasingly take responsibility for our own situation. Once we understand that the appearance of such doubts is a natural part of progress we will feel less threatened and more accepting of them. In this way, rather than seeing doubt as a sign of weakness we can come to recognise it as a harbinger of growth.

By now it will be clear that confidence is not the cocoon of apparent certainty that we thought it was, nor does it lie in the exclusion of those feelings which appear to be its opposite. Rather it is an attitude of mind, an openness to all life and a trust that by

venturing ourselves we will learn and grow.

Finally, before we leave the journey of learning let us explore what we mean by success. Is it to find the perfect golf swing, attain a single-figure handicap or maybe even win the US Open? While it might be pleasing to reach one of these goals, there is I feel a much more satisfying and lasting form of success available to each of us all the time when we are working with awareness. It lies in being at one with ourselves, unconditionally accepting who and where we are right now, whatever our standard of play might be. When we come to such a point of complete acceptance, we are released from the struggle to be other than we are and experience a sense of success and joy in simply being ourselves.

As we live in a highly competitive society this may seem a rather unusual view of success. It does not depend for example, on other people seeing us as successful, nor on winning in competition with others, nor even on improving our own game. Our sense of success is independent of all these things once we accept and value ourselves as we are. Paradoxically, in releasing ourselves from the need for external results we create an ideal psychological climate for improvement, in that we are no longer pressuring ourselves to achieve and are therefore free to venture and to learn.

Since many of us have long equated success with ambitious striving to achieve a goal, the suggestion that it rests in being at one with ourselves as we are now may sound like either passive resignation or a recipe for smug self-satisfaction. In fact the exact opposite is true. It takes both hard work and humility to drop the need to be different and to continually see and accept ourselves as we really are, warts and all. Far from being an easy way out, the discovery of inner success is actually a highly active process requiring us to make a radical change in attitude. Instead of habitually resisting how we are now and hoping for fulfilment in the future ('I'll be happy when I break 80' for example), we begin to find our fulfilment in the present, choosing to see the way we are, with all its difficulties and imperfections, as good enough.

In these terms, success is something we can all participate in, it is not restricted to the celebrated few. Nor is it limited to the high points in life, it encompasses the whole of our ordinary experience including our so-called mistakes and failures. Instead of involving a struggle for perfection, it means forgiving our imperfections and taking into the fold everything we find ourselves to be. So rather than being a future achievement which we hope will redeem us, success is here all the time waiting for us to discover it.

How then in practical terms do we make the change of attitude necessary to experience success? We have

already made a start on this process in many ways, in particular by letting go of the need to get there, and by changing our attitude to error. There remains one highly destructive habit which we must recognise and relinquish - that of comparing ourselves to other people. Comparison prevents us from finding a sense of inner success because it always takes us in the wrong direction, away from unconditional acceptance and into evaluating ourselves with reference to others. When we compare ourselves unfavourably, for example, we soon start feeling that we are not good enough as we are, we simply don't 'measure up'. Here comparison has the effect of undermining our feelings of worth. At other times we use comparison to boost ourselves up by looking down on those whom we regard as inferior in some way. Here it cannot be said that we unconditionally accept ourselves either, since we depend on putting other people down in order to feel good about ourselves. Whichever way we use comparison, and we all use both, it invariably signals a turning away from our central task, which is to accept and value our own journey.

Golf provides us with ample opportunities to observe comparison at work, all the way from the handicap system to unspoken 'longest drive off the tee' contests. In fact comparison is such a pervasive and deeply ingrained habit that it will take some time to become aware of it and to break away. There is, however, a powerful tool which can help to free us, and that is the fact of our uniqueness. Comparison becomes meaningless once we realise that each and every one of us is a completely unique individual and therefore literally incomparable. We need only look as far as nature for evidence of this often-forgotten truth. Everything in nature, each leaf and each snowflake for example, is known to be unique in itself and so are we in every aspect, from our fingerprints to the idiosyncrasies of our golf swing. When we really grasp this idea of our essential uniqueness we can use it to help put comparison aside. For instance repeating an affirmation such as 'I am unique', each time we catch ourselves in the act of comparison, will remind us of the truth and point us back in the right direction.

In withdrawing from all comparison we create in effect a haven of self-acceptance, a place where we are no longer resisting how we are nor desiring to be different. Here we are at one with ourselves and can work with and appreciate the unique nature of our own journey. Here we find the freedom and spontaneity which transform an ordinary game of golf into a stimulating and satisfying experience. Here we can enjoy and give thanks for simply being who we are. This to my mind is true success.

I hope in the previous pages to have helped enrich your experience of playing golf. When we learn through awareness we are liberated from the constraint and conformity of traditional technique and can

instead work on creating the physical and psychological conditions which best foster freedom.

In addition I hope to have placed the game in a broader context so it can be seen as a medium for discovering about ourselves and about life. One might regard a golf course as a verdant playground in which we are free to experiment and to learn. Viewed in this way the game becomes a pleasurable adventure in self-discovery which can enhance our whole life.

*Peter Lightbown & Celia Croaker*

### **Dialogue**

The Greville Street dialogue meetings often end with a post-soup review of the days events - and after the September meeting there were some questions raised which some of us thought it would be good to follow up at future meetings:

Can we be open enough to really hear one another?

Is it possible to put aside our resistance to a particular speaker, particularly a speaker who comes across as a teacher?

The resistance to people who present themselves as teachers has become almost automatic in our form of dialogue. Is this a healthy or a fearful response?

Is it possible to listen to whoever is speaking and however they are speaking with complete openness?

Should we deliberately cultivate an openness which can withstand unwelcome content and all manner of presentation. And would this enable a real meeting at our meetings?

Some of us, particularly those who have arrived by the Krishnamurti path don't think very highly of the sort of dialogue we practise and prefer groups of two or three, preferably duologues. Krishnamurti himself frequently decided to "dialogue with himself" when the Q&A sessions were not running smoothly.

I don't agree with this approach myself and prefer a larger group. Nevertheless I think K has said some of the most penetrating things about what dialogue might offer. The points he made in the following answer to a question about transformation are critical to what I understand to be effective dialogue: the need for a radical change; a perceptive turning inside-out not a revolution based on another concept; the transformation not to be achieved as the result of a new process but in and as process. And the idea of acquiring this transformation as accumulated truth just another crazy concept.

Dorothy was rapped over the knuckles for quoting K at the September meeting so I now join her in the corner.

Whilst I acknowledge that what follows below carries the weight of K's authority for me I am putting it in here primarily because it expresses so clearly what I understand to be the case for dialogue.

### **From a Krishnamurti talk at Banaras on 20 February 1949**

Question - what do you mean by transformation?

Krishnamurti -: Obviously, there must be a radical revolution. The world crisis demands it. Our lives demand it. Our everyday incidents, pursuits, anxieties, demand it. Our problems demand it. There must be a fundamental, radical revolution, because everything about us has collapsed. Though seemingly there is order, in fact there is slow decay, destruction: the wave of destruction is constantly overtaking the wave of life. So there must be a revolution -- but not a revolution based on an idea. Such a revolution is merely the continuation of the idea, not a radical transformation. And a revolution based on an idea brings bloodshed, disruption, chaos.

Out of chaos you cannot create order; you cannot deliberately bring about chaos and hope to create order out of that chaos. You are not the God-chosen who are to create order out of confusion. That is such a false way of thinking on the part of those people who wish to create more and more confusion in order to bring about order. Because the moment they have power, they assume they know all the ways of producing order. But seeing the whole of this catastrophe - the constant repetition of wars, the ceaseless conflict between classes, between peoples, the awful economic and social inequality, the inequality of capacity and gifts, the gulf between those who are extraordinarily happy, unruffled and those who are caught in hate, conflict and misery -- seeing all this, there must be a revolution, there must be complete transformation, must there not?

Now, is this transformation, is this radical revolution, an ultimate thing, or is it from moment to moment? I know we would like it to be the ultimate thing, because it is so much easier to think in terms of far away. Ultimately we shall be transformed, ultimately we shall be happy, ultimately we shall find truth, but in the meantime, let us carry on. Surely, such a mind, thinking in terms of the future, is incapable of acting in the present; and therefore such a mind is not seeking transformation, it is merely avoiding transformation. And what do we mean by transformation?

Transformation is not in the future, can never be in the future. It can be now, from moment to moment. So, what do we mean by transformation? Surely it is very simple: seeing the false as the false, and the true as the true. Seeing the truth in the false and seeing the false in that which has been accepted as the truth. Seeing the

false as the false and the true as the true is transformation. Because when you see something very clearly as the truth, that truth liberates. When you see that something is false, that false thing drops away. Sir, when you see that ceremonies are mere vain repetitions, when you see the truth of it, and do not justify it, there is transformation, is there not, because another bondage is gone. When you see that class distinction is false, that it creates conflict, creates misery, division between people -- when you see the truth of it, that very truth liberates. The very perception of that truth is transformation, is it not?

And as we are surrounded by so much that is false, perceiving the falseness from moment to moment is transformation. Truth is not cumulative. It is from moment to moment. That which is cumulative, accumulated, is memory, and through memory you can never find truth; for memory is of time -- time being the past, the present, and the future. Time, which is continuity, can never find that which is eternal; eternity is not continuity. That which endures is not eternal. Eternity is in the moment. Eternity is in the now. The now is not the reflection of the past, nor the continuance of the past, through the present, to the future.

A mind which is desirous of a future transformation, or looks to transformation as an ultimate end, can never find truth. For truth is a thing that must come from moment to moment, must be discovered anew; and, surely, there can be no discovery through accumulation. How can you discover the new if you have the burden of the old? It is only with the cessation of that burden that you discover the new. So, to discover the new, the eternal, in the present, from moment to moment, one needs an extraordinarily alert mind, a mind that is not becoming. A mind that is becoming can never know the full bliss of contentment; not the contentment of smug satisfaction, not the contentment of an achieved result, but the contentment that comes when the mind sees the truth in 'what is' and the false in 'what is'. The perception of that truth is from moment to moment; and that perception is delayed through verbalization of the moment.

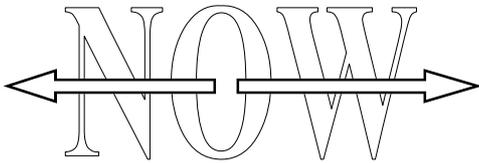
So transformation is not an end result. Transformation is not a result. Result implies residue, a cause and an effect. Where there is causation, there is bound to be effect. The effect is merely the result of your desire to be transformed. When you desire to be transformed you are still thinking in terms of becoming; and that which is becoming can never know that which is being. Truth is being from moment to moment; and happiness that continues is not happiness. Happiness is that state of being which is timeless. That timeless state can come only when there is a tremendous discontent - not the discontent that has found a channel through which it escapes, but the discontent that has no

outlet, that has no escape, that is no longer seeking fulfilment.

Only then, in that state of supreme discontent, can reality come into being. That reality is not to be bought, to be sold, to be repeated; it cannot be caught in books. It has to be found from moment to moment, in the smile, in the tear, under the dead leaf, in the vagrant thoughts, in the fullness of love. For love is not different from truth. Love is that state in which thought process as time has completely ceased. And where love is, there is transformation. Without love, revolution has no meaning; for then revolution is merely destruction, decay, a greater and greater, ever-mounting misery. Where there is love, there is revolution, because love is transformation from moment to moment.

*J Krishnamurti*

*Copied from the Winter/Spring issue of the Krishnamurti Bulletin with the permission of Krishnamurti Australia.*

***Krishnamurti Gathering - Springbrook Qld******30 & 31 October******- Arrive night of Friday 29******Theme - 'Who/What am I'******For further info ring - 1800 633 727***

If unable to deliver please return to:

**81 Greville Street, Chatswood 2067****DIALOGUE MEETINGS SYDNEY AREA**

<b>LOCATION</b>	<b>DAY OF MONTH</b>	<b>MEETING PLACE</b>	<b>TIME &amp; CONTACT</b>	<b>Phone Nos.</b>
Clontarf	First Wednesday	49 Peronne Avenue Clontarf	7.30pm Terry O'Brien	02 9949 8379 0415 410 127
City	Third Saturday	Theosophical Society Level 2, 484 Kent St., City	2.30pm Terry O'Brien	02 9949 8379 018 410 127
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