

# WHAT IS ENLIGHTENMENT?

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*"I have found and continue to find that there is so much confusion, misunderstanding and misinformation as to what Enlightenment actually is and what it really means. That is why I have encouraged my students to start this journal as a vehicle to present our ongoing investigation into this question, and to share our discoveries with those who are also interested in this vast and most subtle subject."*

Andrew Cohen

## Descent from Heaven: The Last Frontier

*by Andrew Cohen*

AS LONG as the seeker after Enlightenment possesses strong views and opinions about his or her own fundamental nature, it will be impossible for them to truly go beyond the mind to discover the Truth. Most seekers and finders alike allow themselves to maintain and perpetuate a dualistic condition while at the same time believing themselves to be to some degree awakened, and in some cases, even fully awakened. As long as we allow ourselves to indulge in the belief that we are in any way special, separate or distinct in our individuality, then it will be impossible to come upon a revelation and understanding of the Absolute that is free from any taint of the personal. Most seekers see themselves as personalities who are inherently good or inherently evil, i.e. saintly or neurotic. And from this fundamental conviction of the personality, a relationship with the individual's idea or concept of the Absolute is pursued. This pursuit is what is commonly called spiritual practice.

Some individuals who indeed have experienced their true nature beyond the mind to an unusual degree, often in spite of this, still remain anchored in the

mind because of identification with realization itself and all the special and spiritual attributes realization bestows – power, charisma and a quick mind.

Is it possible to go all the way to heaven and then forget we are there, freely abandoning any and all dualistic notions of small self versus big Self? Can we indeed endeavor to go all the way to heaven and once arriving there freely embrace earth, allowing the ideas of heaven and earth to dissolve into emptiness, leaving us once again only with life as it is, without God or the devil, samsara or nirvana, big Self or little self to distract our attention? Can we be undistracted by heaven and hell long enough to realize true emancipation from delusion?

If spiritual liberation means the attainment of a final freedom from delusion and ignorance, then it is imperative that the sincere seeker and assumed finder deeply inquire into this question: To what degree and with how much intensity is an idea of small self, saint or sinner, gross or subtle, being associated in any way with an idea of big Self – or even Emptiness – gross or subtle? For as long as any relationship is

being maintained between the small self and the big Self, between form and emptiness, between earth and heaven by the individual, then that view or perspective that knows no opposites and yet simultaneously perceives all things in their true or correct relationship cannot occur.

What does all this mean? It means that the entire inner world of spiritual experience, with all its inherent conclusions, needs to be scrutinized very closely in order to ensure that a refuge for the individual has not been taken even in heaven. It is imperative that the seeker of spiritual emancipation, once becoming a finder, i.e. arriving in heaven, not allow him or herself to take up residence even there. For taking up residence even in heaven destroys the possibility of the discovery and attainment of that perspective that cannot be found anywhere and yet simultaneously reveals the inherent sameness of heaven and earth, small self and big Self, nirvana and samsara, form and emptiness. Final realization reveals not a spiritual refuge somewhere else, but the fullest and most complete perspective of reality as a whole. ♦



## Editorial

This issue of *What is Enlightenment?* features several articles by Andrew and his students, challenging many of the often fixed ideas and conceptual frameworks commonplace in the spiritual world today. It is a reflection of the continuing evolution of Andrew's teaching. Over the past few years as he has travelled and taught throughout the world, Andrew's view on what Enlightenment is and what is needed to consistently manifest the Enlightened perspective in one's life has not ceased to deepen. His experience with his own students and his observation of other teachers have compelled him to probe more extensively into the nature, significance and implications of Enlightenment, as well as into the nature and scope of ignorance.

This exploration has shown Andrew that understanding rather than spiritual experiences alone is essential for spiritual attainment. Because of this he has come to place a greater emphasis on discrimination in his teachings, more and more stressing the importance of inquiry and investigation.

Along these lines, over the last two years Andrew has introduced his teaching of Impersonal Enlightenment, making a distinction between Enlightenment for personal fulfillment versus Enlightenment for its own sake. This opens up the potential to evolve beyond what many consider to be the end of the path. He has found that for many seekers the spiritual investigation all too often stops prematurely. Andrew's efforts to expose unquestioned

assumptions, especially those commonly held in the spiritual world, have earned him the reputation of being "controversial."

Andrew has repeatedly spoken out about the confusion and misunderstanding regarding the relationship between Absolute knowledge and its expression and manifestation in time and space.

"The essence of my contribution I think, at this point in time, is the discovery of a potentially perfect and undeniable relationship between the Absolute condition and the relative condition. That is why this teaching is so challenging."

The challenge Andrew refers to here is the responsibility implied in the recognition and appreciation of this relationship – the responsibility to find out what it actually means to express one's realization in a practical way.

The articles in this journal not only present the ever new direction that Andrew's teaching is taking, but also convey his spirit of exploration into challenging territory. As always, we hope it will inspire a similar enthusiasm in the reader to investigate the nature of Enlightenment in all its subtlety and depth. ♦

K.B., A.V.B.

## IN THIS ISSUE

Descent from Heaven: The Last Frontier .....	1
<i>by Andrew Cohen</i>	
Editorial .....	2
<i>by Kathy Bayer and André van der Braak</i>	
Biography of Andrew Cohen .....	3
<i>by Kathy Bayer</i>	
Letters .....	4
The Paradox of the Fully Awakened Condition .....	6
<i>by Andrew Cohen</i>	
Equality, Inequality and Actuality in Relationship with a Spiritual Teacher .....	8
<i>by Brad Roth</i>	

Personal Enlightenment vs. Impersonal Enlightenment .....	10
<i>by Andrew Cohen</i>	
Death of a Zen Student .....	12
<i>by Jerry Paup</i>	
Risk is Commitment to Living Death .....	14
<i>by Andrew Cohen</i>	
What is Sangha? .....	15
<i>by Richard Klein</i>	
Teaching Schedule/Regional Contacts .....	17
Audio & Video Information .....	18
Book Information/Order Form .....	19



## WHAT IS ENLIGHTENMENT ?

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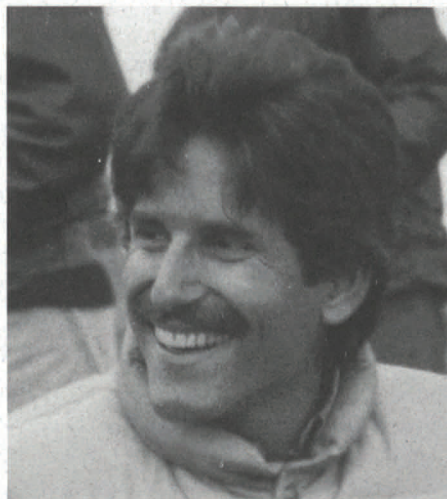
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**SPIRITUAL TEACHER** and author Andrew Cohen was born in New York City in 1955. Andrew began teaching in 1986 after a profound spiritual awakening deeply transformed his life. Since the beginning of his teaching career, Andrew has been regarded as extremely controversial. His teaching continually presents a challenge to the status quo in the modern spiritual world. In an ongoing attempt to understand and articulate with subtlety and precision the nature of the Enlightened condition, Andrew continuously reveals and calls into question ideas and beliefs that have over the last thirty years gradually become accepted dogma in the spiritual arena.

For the past seven years, Andrew has been travelling throughout North America, Europe and Asia to teach. He has initiated meetings with spiritual teachers of various backgrounds and has spoken with countless spiritual seekers. As a result of his observations, he has made a bold indictment against the moral decay, corruption and compromise that he has found to be prevalent in the spiritual world today. And in his own teachings, he has always emphasized the necessity for absolute integrity in both teacher and student.

Andrew's teaching is considered radical by many, perhaps because of its directness, immediacy and uncompromising call to awaken that challenge the novice as well as the veteran seeker. Andrew does not see Enlightenment as the end of a long and arduous path, but asserts that any sincere seeker can attain Enlightened understanding here and now. He stresses that success in spiritual pursuit is solely dependent upon the depth and intensity of one's intention. Andrew's teachings have always been characterized by the continuous momentum with which they press beyond established boundaries. He unceasingly encourages the same persistent and ever deepening inquiry for any sincere seeker.

Andrew presently lives in northern California with his community of formal students and frequently travels to teach, his larger community of students reaching throughout the world. ♦ K.B.



# Letters...

Dear Sir or Madam:

I have only just encountered your publication (Vol.1 No. 2), and I am delighted to find a voice that seems to address the "new" frontiers of enlightenment currently emerging, that lie beyond the confines of our traditionally static and inflexible mind sets.

The central villainous and somewhat hidden element in so many of our traditional spiritual pathways, to my way of thinking, seems to rest with the central control and power invested in highly revered gurus and masters, who always demand an unquestionable obedience as an almost sacred requirement in the process leading to enlightenment.

What now seems to be emerging in the "new" paradigm of enlightenment, particularly in our less rigid western traditions, is a "new" awareness that recognizes that all our traditional methods create enormous dependencies and sense of subservience on the part of any seeker after enlightenment – much as the mechanism of "transference" does in psychoanalysis or psychotherapy – relative to the omnipotent teacher or master. This "attachment" ultimately blocks, I would suggest, an individual's ability to move beyond the confines of their traditional spiritual conditioning, where, I would suspect, a more complete form of enlightenment might await us. Whatever we may think, something profoundly exciting seems to be taking place within the less rigid western traditions, that could indeed be bringing us to a more integrated and practical understanding of what is enlightenment.

Andrew Cohen might well be a very significant pioneer/voice/guide in helping us to see beyond our present traditional blinkers – I hope to hear more of what he has to say.

Traditional models have long been too contaminated with/by hidden ego-agendas (the villainous elements I have already mentioned) where maintaining power, control and patriarchal hierarchies constitute a major part of their disciplinary menus and *raison d'être*.

I would never claim any kind of personal expertise in these realms, yet somewhere in the general scheme of things, I feel that the true manifestation (in practice) of personal humility, is a prime requirement of anyone claiming enlightenment – something I have found to be a rare attribute among our traditional masters and gurus!

Yours most appreciatively,

John H. Boyd  
Ontario, Canada



Dear Sir/Madam:

Undoubtedly, integrity of character and ethical behavior are requirements for the spiritual life (in gurus and their disciples). I am however left unclear – after reading the second issue of your publication (July '92) – as to what Andrew Cohen teaches concerning Enlightenment and the Enlightened individual. I get the impression that such a one ("truly Enlightened") can a) be corrupt, b) be ignorant (p. 10); at least this is implied by him, indeed throughout the whole issue. This, to me, is a contradiction.

Concerning the "need to know" (p. 6), the search for truth, or for "that experience that would answer every question" (p. 1), whether psychological and emotional or deeper than that, I would draw the attention of your readers to some observations made by Huston Smith in 1973 in his Introduction to *The Transcendent Unity of Religions* by F. Schuon (Revised Edition), under "Cut-Flower Esoterism":

"Our times are witnessing an efflorescence of esoterism, but largely of a rootless variety. Unconvinced by theology, which along with theory of every sort is dismissed as a 'head trip,' the young especially are looking for experience: direct, unmediated God-awareness through altered states of consciousness. For Schuon this amounts to asking for end without means, kernel

without husk, soul without body, spirit without letter. But as man is by definition finite as well as infinite, body as well as soul, this one-sided approach holds little promise. Short of being a *jivanmukta* (realized soul), so few of which exist as to be negligible in this context, man cannot keep God-realization in constant focus, and the way to keep it in focus as much as possible is through dedicated and faith-filled observance of the forms stipulated in one of the revealed traditions."

He continues, "As the Intellect is everywhere, its Truth can flash anywhere; but to be steadied, sustained, and increased, a 'rheostat' is needed. Traditions are such for the human spirit."

Sincerely yours,

A.G. Martin  
Toronto, Canada



Dear Editor,

The last issue of *What is Enlightenment?* was thought-provoking, to say the least.

There can be little doubt that confusion has abounded everywhere in the esoteric world of "enlightenment." There must be many like me who during years of seeking were never able to understand how it was possible that teachers who quite obviously manifested their enlightenment powerfully and with great clarity and brought about in their students extraordinary spiritual experiences could, at the same time, act in ways that one instinctively knew were unacceptable....

Why has enlightenment been so easily dissociated from ethical action in the world?...Because it lets us off the hook and saves us from our own complete responsibility in the matter of the Truth. ...I now suspect that at heart I actually did not want to understand the nature of corruption and compromise in the spiritual world because the implications of such understanding were too fright-



ening to contemplate. Either I would have had to abandon total reliance on teachers and thus be forced to stand on my own two feet or I would have had to accept that I was fully prepared to compromise myself by ceding any right to make up my own mind through the exercise of discrimination. Ignorance is often far more palatable than the truth and I did have an investment in remaining ignorant.

When I first learned that Andrew was tackling the matter of the corruption of teachers I felt more than a little uneasy. I felt that one teacher should not go about judging others; my sense of what was "right," i.e. "do not judge others" had been offended. I was even more offended when, having told Andrew of my qualms, he told me to be more interested in what was true than in what was "good!" That left an indelible impression upon me and gradually I began to understand what was at issue. Once I got that he was encouraging me to use my own ability to discriminate I started to feel a tremendous sense

of relief that I could actually trust my deepest intimations of what was and what was not a pure reflection of the truth. For years I had all too easily fallen into the trap of believing either that I was not in a position to judge the actions of an enlightened person (being unenlightened myself) or that, as it had been suggested to me on a number of occasions, any criticism of the teacher was just my resistance to surrender to the guru in a devious form!...

It is always possible to become a spiritual experience junkie, as I did.... The driving force behind my seeking was, for many years, the bliss experience and I would do anything and accept anything so long as I could get my fix. It is not difficult to see how, in such a case, discrimination takes second place to compromise and one is lead inexorably towards those who would condone and perhaps even extol the seeds of my corruption. If I had to choose between standing alone at the possible risk of losing my channel to bliss on the one hand and staying with a teacher who

allowed me to indulge but whose actions I found at times repugnant on the other, I was in little doubt as to which way I would turn. Moreover, what I really wanted was a fairy godmother who would do it all for me, taking away any sense of responsibility, while I could be left to immerse myself in spiritual good feelings!!

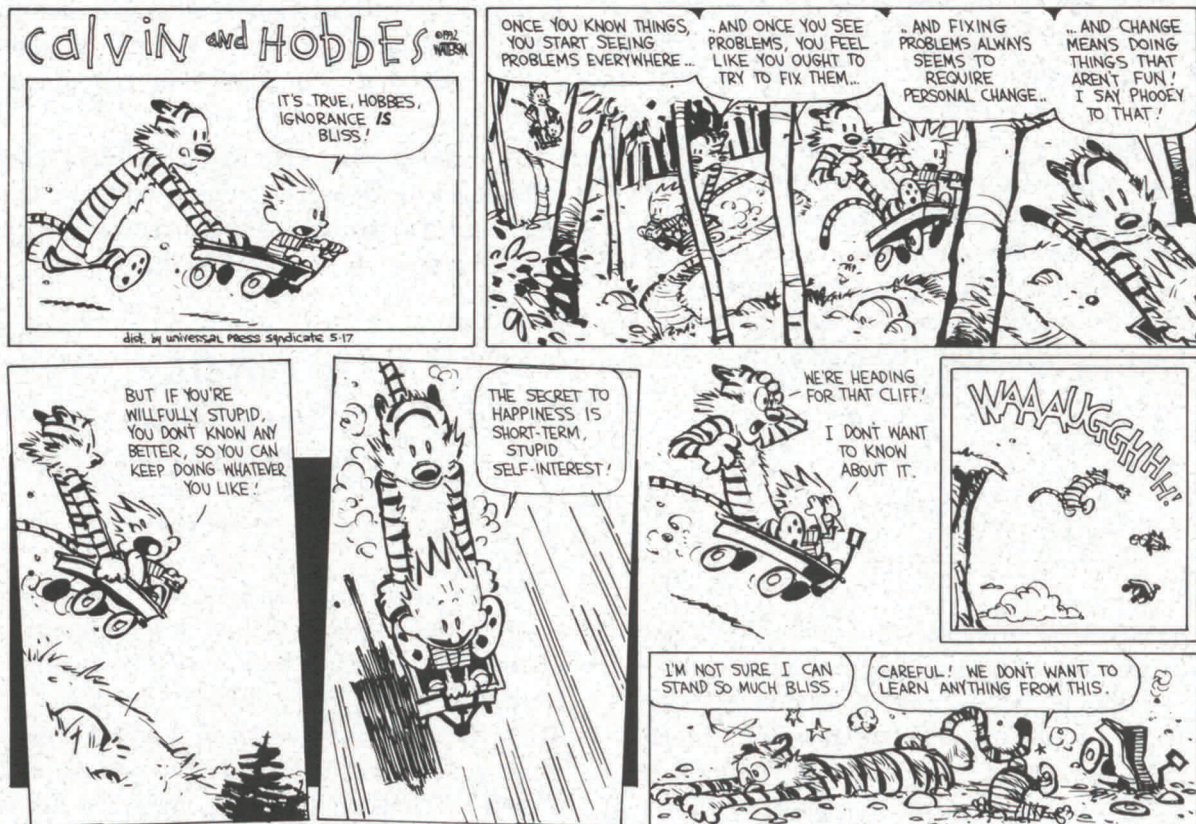
It is not enough to see the corruption in teachers if one is not prepared to be brutally honest about one's own willing involvement in corruption. And once one has seen that, one can no longer claim ignorance nor can one authentically blame a teacher for one's own collusion....

Best Wishes,

Paul Cheeseman  
Kent, England

♦  
**What Is Enlightenment?** welcomes letters to the Editor. Write to us at Moksha Foundation, 39 Edison Ave., Corte Madera, CA 94925, U.S.A.

Letters may be edited for space and clarity.



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# The Paradox of the

by Andrew Cohen

## **Part I:** ***Subtlety in Discrimination vs. Feeling and Experience***

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Most people have great difficulty making subtle distinctions. And in the realm of spiritual experiences and spiritual feelings, in the realm of meditation, reflection and contemplation, the ability to make subtle distinctions is most important. If one yearns to see with penetrating clarity, this is the arena to venture into. Why is this? Because most people tend to approach the possibility of spiritual emancipation in a very clumsy and gross-minded way. In the name of Enlightenment, many are only seeking for a condition that could be seen as not much different than a narcotic stupor. Instead of seeking for that realization that awakens the intelligence, most instead seek for a spiritual feeling that, like a narcotic, will hopefully relieve them of the burden of existence.

When one ventures beyond the surface of spiritual experience, one who is truly earnest soon discovers that the meaning and significance of Enlightenment is not the experience of intense feelings, but rather the recognition of the ability to perceive the subtlest of subtle distinctions. The perception of this subtlety demands the awakening of intelligence and a humility that is profound.

## **Part II:** ***No Position***

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Anyone who is truly serious about awakening sooner or later must begin to look into what subtlety of perception and understanding might mean in the actuality of their own life. That means: With what degree of subtlety is one perceiving the actuality of one's own life? With what degree of subtlety is one perceiving the entirety of one's

existence – from the personal all the way to the Absolute and beyond?

The way to pursue the matter of subtlety of perception and also the accuracy of perception is to investigate deeply and with intensity the question: What position am I taking?

In order to see clearly, with sensitivity and real objectivity, it is imperative that one find a way to take absolutely no position in relationship to thought, feeling and experience. It is a very difficult thing to do. In spite of that, it must be done; and indeed, the discovery of the ability to take no position in relationship to thought, feeling and experience is the very ground of the Enlightened perspective.

The ability to take no position in relationship to thought, feeling and experience is the mystery and the key that unlocks the door of awakened knowledge, and it is imperative that one somehow or other find that key. Otherwise, it will be difficult even to begin to perceive real depth, and therefore impossible to recognize subtle distinctions.

One needs to let everything fall into place *as it is* in order to be able to see it as it is. If one would take a position in relationship to thought, feeling and experience, then how could one possibly see any of it clearly?

## **Part III:** ***What Position Are You Taking?***

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On the other hand, one finds that as part and parcel of the human condition, whether one is profoundly ignorant or fully awakened, it is *impossible to take absolutely no position in relationship to thought, feeling and experience*. Why? Because as long as one is living and breathing, one must *act*. One has no choice. Even if one would choose to do and say absolutely nothing, one would still be making



# Fully Awakened Condition

a choice, and therefore, acting. And as long as one is acting, one will be expressing a position. It is impossible to be alive and not take a position. It is impossible to be alive and not take a position. It is impossible to be alive and not take a position. Therefore, the question is this: What position are you taking?

## *Part IV: Non-duality*

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What is the meaning and significance of non-duality in the face of the inherent paradox of, on one hand, the need to take no position in order to be able to see clearly, and on the other, the inherent impossibility of taking no position simply in the fact of being alive? The meaning and signifi-

cance of non-duality in the face of this inherent paradox is this: *there is no escape from actuality*. There is no spiritual experience, feeling or insight that can free us from the burden of actuality, the burden of life *as it truly is*. Therefore, it is the secret of no position alone that can reveal that position that itself is a perfect reflection of the Real. There is no other way. The meaning and significance of non-duality in the face of this inherent paradox is ultimately the complete destruction of the paradox itself. When the secret of no position has been discovered inwardly, and then is simultaneously reflected outwardly as that action that most perfectly expresses true integrity of realization and action, then and only then has the paradox truly been destroyed. Only then has the destruction of the distinction between inner and outer truly occurred. Ultimately, the fullest realization of no position becomes the most profound expression of that position that is truly undivided. ♦

## *Addendum*

Why is this so important? I have found that far too many people these days believe that they are taking no position, when in fact if only they would truly scrutinize themselves and look more closely, they would discover all too quickly that of course they're taking many positions. How many people in the name of spiritual Enlightenment claim no position as a hiding place from the burden of discrimination that real life demands?

One has to somehow find a way through contemplation and meditation to take no position in order to be able to perceive the Real, *and* at the same time one has to be able to find a way to act, respond and react spontaneously and without hesitation to a perfect and clear reflection of the Real. This is always very delicate and unbearably subtle. Most people prefer to err on one side or the other. It's much easier. It's less demanding. Either one will be taking such a strong position that it would make true objectivity an impossibility or else one would end up assuming false conclusions about one's ability to truly take no position. Finally, one has to ask oneself: What position am I taking and to what degree am I truly able to take no position in relationship to what I'm perceiving? This kind of meditation must be sustained. It's not something that can be done just once and then left. The natural inclination of most people is to want to rest. And when one rests, the next thing that might happen is one may get drowsy, and from there one may end up falling asleep once again. This is what happens most of the time when people for some reason or other stumble upon awakening. Just as easily as one can stumble upon awakening, one can stumble right back into bed.



# Equality, Inequality and Actuality in Relationship with a Spiritual Teacher

by Brad Roth

*"Do not degrade yourself by becoming a Guru and taking disciples. This takes you down in the scale of spirituality. For if the Lord dwells in all human hearts, wherein lies the difference between you and me?" Tukaram Maharaj*

*"[Many] are so enamoured with equality that they would rather be equal in slavery than unequal in freedom." Alexis de Tocqueville*

THE WESTERN spiritual world these days is bursting at the seams with various different kinds of spiritual seekers, finders, teachers, non-teachers, skeptics, cynics and "expert" observer/commentators – all espousing a multitude of beliefs and philosophies about how to proceed in (or come to the end of) one's spiritual search. In the midst of such multiplicity any novice is sure to find the vast array of spiritual teachings and teachers that are available bewildering and overwhelming at times. Contradictions and differences in views abound: looking around even a bit one is sure to hear about the importance of having a teacher versus the necessity to not have one; the need to seek for freedom versus realizing that we are already free. Teachers proclaim themselves "the only one," "a spiritual friend," "just another practitioner," or even deny that they are teachers at all!

Naturally, one of the most important questions to arise in the midst of all this havoc is: Whom or what do I *ultimately* trust as the final authority for how to live and how to proceed? (Seekers answer with a variety of responses: myself, my intuition, my heart, my teacher; the teaching, the practice; trust nothing, trust everything, trust consciousness/emptiness/God/the Self.)

No doubt the most controversial (and increasingly unpopular) choice for many is the decision to trust as a final authority a spiritual teacher. Although many spiritual seekers have teachers or listen to and read the books of many different spiritual guides, no longer is the traditional Guru-disciple relationship sought after so eagerly by those in search of Enlightenment (as it was to a much

greater degree in the seventies and eighties). Increasingly large numbers of seekers in the West appear more philosophically and emotionally inclined towards relationships of a seemingly more egalitarian nature.

In such relationships of equality, the spiritual teacher is more of a "kalyana mitra" or "spiritual friend" than a "Guru" or "Master." Rather than the teacher being an ultimate and final authority, teacher and student are fellow travellers on the road of life, spending time together comparing notes – perhaps the "teacher" has almost as much to learn from the "student" as the "student" does from the "teacher." Even though the student may easily acknowledge that the teacher has a deeper understanding of spiritual matters, often on some fundamental level there exists in the mind of the student the conviction that both teacher and student should have the sense that they are "equal."

Arguments for relationships of equality are numerous. The most obvious danger of spiritual relationships *lacking* equality as a fundamental premise can be seen, it is asserted, by viewing the damaging, even disastrous effects that so many spiritual teachers have had on their disciples over the past several decades. Outrageous abuses of power, the manipulation and exploitation of students, and the crushing disillusionment which so often ensued, could only have occurred, it is argued, in situations which emphasized "inequality" rather than "equality." Some contend that even in cases when the teacher behaves with integrity and respect, the disparities in power and status inherent in a "student-teacher" relationship necessarily

bind the student in an inferior position, limiting his or her potential for a true freedom devoid of directives from authorities and endless comparisons with one's "superiors." Only relationships of equality, they maintain, enable a person to freely find their own way on the path to a true and unrestricted understanding and liberation.

Relationships of equality also seem to reflect in the "relative world" what many have experienced or read about as being the deepest and most absolute "non-dualistic" truths about who and what we are. Emphasizing equality points to the fact that we are all waves upon the ocean of consciousness, our apparent separateness only an illusion – or that we are all in essence one Self, one person, one heart. Seen from this perspective, the teacher and student are in the deepest sense essentially equal, and many feel that this insight should inform the entire tenor and be the primary theme of all interactions between them. Without this fundamental assumption, differences between teacher and student will be emphasized rather than the fact of a fundamental sameness, and so ultimately the relationship only reinforces the illusion of duality that one is seeking to transcend – making the relationship one of bondage, not liberation.

The obvious conclusion for many is that "looking up" to the teacher is counterproductive to one's spiritual search, and that what is needed in the search for liberation is a spirit of self-reliance and independence, born of a recognition that one must "come into one's own" rather than compare oneself to others. Perhaps then, habitual tendencies to make judgments about ourselves "not measuring



## TWO VIEWS ON THE ROLE OF A SPIRITUAL TEACHER

### J. Krishnamurti

*"Most of us belong to the category of those who depend on faith for the explanation of their being. I include in that word faith the many subtle demands, prayers and supplications to an external being, whether he be a Master or saint; or the appeal to the authority of beliefs, ideals and self-imposed disciplines. Having such a faith, with all its implications, we are bound to create duality in our life; that is, there is the actor ever trying to approximate himself and his actions to a concept, to a standard, to a belief, to an idea. So there is a constant duality...."*

*I do not want you to agree with me; but if, without any want, you examine this whole idea of a Master leading you to truth, then you will see how foolish it is....*

*All that I am trying to do is to help you to discern for yourself that there is no salvation outside of yourself, that no Master, no society, can save you; that no church, no ceremony, no prayer can break down your self-created limitations and restrictions; that only through your own strenuous awareness is there the comprehension of the real, the permanent...."*

### Da Free John

*"[It] seems these days to be a commonplace presumption, that everybody has to find out for themselves. But this wasn't the ancient presumption. What was presumed anciently is that in any generation, if you have any interest at any rate in realizing something more than the mayhem of your own suffering, go and find a realizer. Try very hard to find such a one, and when you've found such a one, throw yourself at his feet and take his instruction. Because that one is one of the only ones, or one of the few in that generation who enjoy the capability to go through that ordeal and find out what the structure of reality is and what to do with that. This is not something that every individual can find out on their own. You're not born with the tendency to do it. You will not on your own. Rare individuals have the capacity to realize even to any degree at all, and rarer still are those who pass through the entire process and can speak with authority on the process and its totality."*

up" to others, or to the ideals a spiritual teacher represents can be released, leading finally to the deep self-acceptance and acceptance of others that we were looking for all along. This release enables us to see beyond conditioned ideas and conclusions about how we think we should be, allowing us to embrace who we already are.

As appealing and even liberating as such a view might be, however, it is imperative that one not take refuge in the insistence for equality if one wants to be truly free. Unless one is willing to let go of the need to see everyone, especially the spiritual teacher, as "equal," important differences and distinctions, the recognition of which are fundamental and essential to the accurate and clear perception of the actuality of our relationships, will go unnoticed, undervalued or completely ignored. One may

be unwilling and unable to judge and discern for oneself the depth and significance of whatever differences there actually may be between one's own wisdom and that of another. Clinging to the popular notion of equality can all too easily prevent the self-examination and change which can result from comparing oneself to others.

The spiritual journey, when looked at in the deepest and most profound way, is not about feeling good about who we already are, but about rising up and evolving to our highest potential. If the seeker finds that the teacher undeniably demonstrates the highest attainment (admittedly no small matter), it would do him or her well to put aside the insistence on equality and focus on whatever inequalities do in fact exist. Unless one ceases to protect oneself from the vast implications to be found in the

differences between oneself and the teacher, the urgency for change necessary for a deep and radical transformation will be difficult to realize.

It is indeed a challenge then to let go of all ideas of equality and to unreservedly accept all of the inequalities one might find with sincerity, interest and courage. Much more difficult and far more demanding, however, is the necessity to not then be satisfied with a fixed idea of *inequality*. Far too many seekers (including those who proclaim the necessity for equality) allow themselves to deeply believe that they could never rise up to the heights of those individuals whose spiritual attainments they respect the most. If one wants to go all the way it is necessary to abandon this all-too-common belief in a fixed inequality and seek to close the gap between oneself and one's teacher.

*continued on page 12*



# Personal Enlightenment vs. Impersonal Enlightenment

by Andrew Cohen

*For over a year now Andrew has been speaking a great deal about what he calls Impersonal Enlightenment. In the following article and commentaries, he makes the distinction between Personal and Impersonal Enlightenment, elucidating a major philosophical difference between his teaching and that of many modern-day spiritual teachers. He stresses the necessity of going beyond what many see as the goal of the spiritual path – Enlightenment for personal fulfillment – and clarifies the meaning and significance of Enlightenment for its own sake.*

As long as our interest in spiritual liberation remains solely a personal matter, it will be impossible even to begin to perceive the deeper implications inherent in the spiritual experience. As long as the question of Enlightenment remains fixed within the boundaries of the personal, the truly explosive and evolutionary revelation – that begins to reveal itself when the self-centered fixation on the Absolute begins to subside – cannot occur. Within the context of Enlightened or Absolute revelation and understanding there are finally only two possibilities: absolutely subjective/personal or absolutely objective/impersonal.

In the first, absolute subjectivity, the individual finds liberation in the discovery of the revelation that no separation or distance of time or space exists between the individual and the entirety of manifest and unmanifest reality. In this revelation the individual is freed from the burden of individuality and from the fear of *being* itself. In this rare and unusual attainment, the individual, by having liberated him or herself from the fear of *being* itself, finds an inexpressible joy and freedom in *being* itself. The normal boundaries created by the illusion of separation and personality no longer hinder or

restrict the direct knowledge and perception of the individual's inherent and perfect freedom. This individual knows who they are, and the world of time and space no longer imposes upon or can restrict the expression of their attainment.

What could be the limitation inherent in this attainment? The limitation inherent in this attainment expresses itself as infatuation with Self. Any trace of self-infatuation, including even infatuation with Self, taints the possibility of the attainment of pure perception undefiled by *any* notion of Self. Infatuation with Self also indicates the likelihood of a subtle, yet profound, self-centered fixation on the Absolute, the existence of which obscures the perception of a vaster perspective of reality in which the Absolute serves as a *foundation* of perception and understanding rather than an end in itself.

In this objective or impersonal perspective, awareness itself has penetrated beyond the confines of subjectivity, leaving no location of Self to be fixated *anywhere*. Only when the individual is finally freed from the attachment to any notion of Self, can that perspective, which is truly impersonal and devoid of any distortion created by preference or sense of location, reveal itself.

## Is It Possible?

Most human beings are entirely dependent upon feelings, thoughts and memories for spiritual sustenance. Indeed, specific thoughts, feelings and memories are sought after, cultivated and even practiced in the pursuit of the experience of Truth Absolute. It is because of this that most of what occurs in the name of spiritual life remains generally superficial, vague and confused. As long as spiritual conviction remains in any way dependent upon thought, feeling or memory, final emancipation from thought, feeling and memory has not been won.

Is it possible to realize a condition where the individual has attained a rare degree of vulnerability, receptivity and surrender as their own permanent and natural condition, without that condition in any way needing to be supported by any particular feeling, thought or memory?



# A Fearless Vulnerability

Do not allow yourself to be trapped by the need to want to resolve everything in a quick and easy fashion. In the mind of so many seekers too often there is this passionate need to want to resolve everything in a profound yet simple way – and to find spiritual freedom in that. That is only a desire to escape. Instead, seek to cultivate a condition where you are no longer frightened by the overwhelming complexity of life, but indeed are thrilled by the challenge of trying to truly understand it. This is what I'm pointing to.

The kind of receptivity I'm speaking about is discovered when one is no longer swayed by the tendency to want to cling onto any absolute resolution. Finally, the only thing one is clinging to is a fearless vulnerability. If you can find a way to be that receptive always, you will begin to understand more than you ever dreamed was possible. But it's very challenging. Again, the tendency in most seekers is to want to find a way to absolutely resolve it all. Because once one has experienced even a taste of absolute resolution, one yearns for more and more of that. Instead, let the ecstasy of absolute resolution serve as a foundation for a fearless investigation of reality as a whole, rather than as a safe refuge.

I'm speaking about an unbearable challenge that one must not in any way be afraid of, but must find the strength to be fascinated by. When one is truly vulnerable, truly receptive, one is no longer clinging to any experience of resolution as any kind of hiding place. That is the most delicate condition to cultivate, to realize and to sustain.

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## It's Not That Simple

*A Dialogue with Andrew Cohen*

Q: I was just thinking about Ramana Maharshi's experience, his awakening at sixteen. I heard he said that he was very grateful for the fact that from that point on his attention was totally focused on the big Self, that he didn't feel any pull to leave it and he was very grateful for that. So do you think that anybody who keeps their attention on the big Self will eventually be Enlightened?

A: It's not that simple. It's more subtle and more challenging than that. Most people are far too conditioned to be capable of simply deciding to concentrate on the Self alone in order to liberate themselves from the profound veiling capacity of ignorance and delusion. It's necessary to cultivate the interest and the energy to find out what the structure of delusion and ignorance is and how it manifests. What is the mechanism that creates a distorted picture of reality? It is imperative to look into how it all works, how it all fits together. Keeping the attention focused on an idea, memory or feeling of what the Self is, is not enough. There is no way an

individual will be truly liberated unless they understand how it all works and are able to perceive how it all works inside themselves. Most individuals are extremely complicated creatures! The simplicity and purity of a man like Ramana is very rare. The complexity that is inherent in the human condition needs to be met fully and completely. Even though from an Absolute point of view what I'm speaking about is ridiculously simple, the actuality of the human condition in relationship to the possibility of unconditional liberation is not that simple. It's complex. There are a multitude of forces, conditions and karmas all playing against each other simultaneously. It all needs to be addressed and faced within the context of extraordinary and absolute simplicity.

Q: What about being just as silent as I can as a way to experience the absolute simplicity you are speaking about?

A: What does it mean to be silent?

Q: To me to be silent means to focus on the background. The background is at times very still.

A: The danger in that kind of pursuit is that you may miss things that are very important. In the effort to move your attention from the foreground to the background, you may miss things occurring in the foreground that need your attention, things that need to be addressed directly and wholeheartedly. Taking refuge in stillness or silence can help a great deal to liberate you from the discomfort or the confusion that thought and feeling can be, but it's not enough to truly liberate you from the whole process of identification that creates confusion in the first place. True liberation only comes from taking refuge in the Truth itself. And Truth is not exclusive in the way it would seem to be when there is an over-emphasis on silence versus anything and everything else. The Truth is not silence. The Truth is that perspective that is revealed when you don't take refuge anywhere, even in silence. To be truly free you have to find a dynamic and fearless willingness to know that Truth. That means you have to be willing to stick your neck out. ♦



In the light of this challenge equality is much more meaningfully understood as a possible result or goal of a relationship with a teacher, rather than a fundamental premise or assumption. Equality with a teacher will then no longer just be a pleasing idea, but potentially a living fact – to be risen up to, not held as a given. Only then is there the possibility of discovering a profound unity devoid of sentimental wishes, self-deception and compromise of any kind. The desire for true equality challenges the seeker to fully meet the teacher in what he or she is teaching, and forces the individual to hold him or herself to the same standards as one does their highest

spiritual authorities. As Andrew Cohen writes in *Enlightenment is a Secret*,

*"When you have experienced and understood the teaching of Enlightenment – you have to live it. When you begin to live the teachings without conditions then you become the Teacher. What the Teacher teaches and what you do will be one and the same. When you are ready and willing to accept the teaching of Enlightenment without conditions and are ready to give every breath of your life to living that Enlightenment perfectly, then and only then will you and a true Teacher of Enlightenment be one."* ♦

## Death of a Zen Student

### or How Do You Manifest Buddha Nature While Observing a Butterfly?

by Jerry Paup

ON THIS sunny LA day, I found myself in an unusual situation, although unusual situations are the norm since I became a student of Andrew Cohen more than four years ago. I was driving Andrew to a mountain called Mt. Baldy to meet Joshu Sasaki Roshi, a Rinzaï Zen Master with whom I had trained off and on for close to eighteen years.

Sasaki Roshi is perhaps the foremost Zen Master in the country, and according to some, in the world. Andrew had expressed an interest in meeting the Roshi because I had spoken so highly of him as one of the few teachers I knew of who seemed to be truly Enlightened and untainted by scandal, as well as totally dedicated to teaching.

With an hour and a half of driving in front of me, I had plenty of time to reminisce, while Andrew and Harry (also a student of Andrew's) chatted with our interpreter. I had pushed and pulled myself up that mountain close to fifty times in order to plunge once again into seven days of sleep deprivation and intense physical pain – endless hours of sitting, sitting and more sitting – sitting from 2:30 in the morning until 10 or 11 at night – sitting until you think your knees are going to crack into pieces and your neck, back and shoulders feel as if they are being slashed and burned

with swords and red-hot pokers; and all the time trying to keep a koan going, such as, "How do I manifest Buddha Nature while observing a butterfly?"

Sometimes I would completely forget the koan, falling into lust or a raging imaginary argument, or nursing a grudge against the guy next to me who I don't even know (nor ever will since there is no talking), but who is always stepping on my sandals when we file out of the zendo for a 10-minute kinhin (walking meditation).

"SIT UP STRAIGHT!! DON'T MOVE!! BE QUIET!!"

My heart pounds wildly. Did I move? How did they see me from way down there?

Later, feeling exhausted, I begin nodding out. Dream sequences that I can never quite recall stream through my brain. Then – what is it? Something is tapping on my shoulder. I open one bloodshot eye to see a large, stone-faced, black-robed man bowing to me. Automatically, I return his bow.

WHACK!! WHACK!! WHACK!! WHACK!!

He smacks me very smartly twice on each shoulder with a long flat stick. I wince. (In my fevered imagination I do a powerful Aikido throw that sends

him tumbling head over heels down the corridor!) We bow to each other. (I smile to myself.) He gazes severely into my eyes, then strolls very slowly, very deliberately down the long rows of black-robed meditators, looking vigilantly from right to left.

My left leg is completely dead. My right shoulder is on fire. My mind is racing wildly. From the outside I look like a Buddha sitting there – serene, equanimous. Suddenly, a piercing cry: "SANZEN!! SANZEN!! QUICKLY!!"

Instantaneously, the peaceful zendo becomes a jumbled mass of black, flying shadows in the pre-dawn darkness – twenty or thirty black-robed figures running, lurching, stumbling down the long corridor to the door, demonstrating their urgency. They race up the hill to the sanzen waiting room for the dreaded meeting with the Roshi. In the waiting room I hear yells and screams coming from the sanzen room. Then inevitably, my turn comes. Breathe deeply. I run full speed to the sanzen room. I perform a standing bow and two head-to-the-floor bows. He sits there in his finest robes in full lotus. I face him nose to nose, sitting on my knees. He looks awesome, his round, red face smiling ominously, smacking a large, gnarled stick into the palm of his



free hand.

"Well?" he says with closed eyes.

"How do you manifest Buddha Nature while observing a butterfly?" I say.

"Well?" He opens his eyes. I lie down on my stomach only a foot away from the Roshi and begin frantically flapping my elbows together above my back.

"HMMMMM? This butterfly stuck to ground."

Immediately I jump up, hopping around the little room like a big bear in a doll house, flapping my hands idiotically at high speed at four in the morning.

"Mmmmm," he chuckles. "Much better. MORE ZAZEN!!!" he yells from deep in his hara.

As we drive through Claremont, I can see Mt. Baldy rising out of the clouds. What, I wondered, would an eighty-five-year-old warrior like the Roshi think of thirty-seven-year-old Andrew? He had a system behind him that went back more than a thousand years. Andrew had no real lineage, since he separated from his teacher, and he wasn't a Buddhist. I hoped that the Roshi wouldn't try to speak to Andrew in some enigmatic way that would make it impossible for them to seriously communicate.

The Roshi was a product of Myoshin-Ji, the toughest Zen monastery in Japan, which he had entered at age fifteen. And he had been very strict with other teachers, including Eido Roshi and Maezumi Roshi, both major Zen teachers in America. As far as I knew, Roshi had only respected Katagiri Roshi from Minnesota. After thirty years of teaching in America, he still had no student that in his eyes qualified to be a successor, to receive his bowl and robes.

Many memories assail me as I maneuver the familiar hairpin curves up the steep mountainside. I recalled the years in Santa Cruz where my girlfriend Maggie and I lived and ran the Zen center. I was also teaching Aikido at the university, as well as a meditation class. I was reading a lot of Nisargadatta and practicing self-inquiry. How could I have known that day when I opened a letter from a friend in Massachusetts

that all this would soon be ripped away by a tornado that still has me in its grip?

The first time that I saw Andrew, I was sitting on the floor with about 160 perspiring people in a stiflingly hot room in a large house in Leverett, Massachusetts. Andrew sat in a chair facing us. He was handsome and slight of build. His eyes were deep, burning pools – open, unafraid and passionate.

"We're here together, Jerry, and you have a week. So then?"

"Well," I said, "it seems like there are two schools, two approaches. One is the path of will which I've been pretty much involved with, the Rinzai practice."

"Yes."

"Then there are teachers like Bankei, who say it doesn't take time. He says just abide in the Unborn Mind."

"I'm the no-time school," Andrew said. He laughed. "There's something that pulled you out here, something that's not satisfied with all your sadhanas and all your Aikido and everything else you've been doing. You're still not happy, are you?"

"No."

After years of trying to control, witness, observe my thoughts, follow my breath, and so on, Andrew, instead of giving me another technique, said, "Let yourself go completely out. No restrictions. Don't worry about going in anymore. Starting now. That's it. Finished. Okay?"

In that moment I began shaking. I had the sensation that my chest was literally being pried apart. My heart was totally exposed and a vast wave of ecstatic love rolled over me, taking my breath away and leaving my mind far,

far behind.

A sign reading MT. BALDY ZEN CENTER appeared as we rounded a corner and I pulled the car into a deeply rutted dirt parking lot. I gazed up at the

barren, angular mountain peaks. They were as starkly beautiful as I had remembered them. In the area around the cabins, large chunks of granite jutted sharply between tall pine trees.

A woman in black robes very cordially welcomed us and led us into a pleasantly furnished cabin. Soon I could see the Roshi walking towards us down a rocky path in the company of an attendant monk. He looked the same to me, even though he was four years older than when I had last seen him.

He was very short and very round. Today he was manifesting Old Man. I was sure that in the sanzen room he was still quite capable of manifesting Lion. He immediately recognized me and shook my hand, and asked without hesitation, "Are you still crazy?"

The Roshi seated himself in a soft, comfortable chair and smiled, with eyes almost closed. He had a shaved head and a beautiful moon-shaped face, and wore brown, pleated robes. He looked serene and dignified and emanated a quiet power. Seated across from him was Andrew: young, a full head of black hair, nicely dressed in slacks and a flowered silk shirt. He looked very much a man of his times and very much an American. I could see where Andrew wouldn't fit anyone's idea of what a spiritual master was supposed to look like. He was too young, he was too hip, he didn't have any traditional garb to wear, he didn't have a tradition to back

*My left leg  
is completely dead.  
My right shoulder  
is on fire.  
My mind is  
racing wildly.  
From the outside  
I look like a  
Buddha sitting  
there... Suddenly, a  
piercing cry:  
"SANZEN!!  
SANZEN!!  
QUICKLY!!"*

*continued on page 16*



THE WAY to find discrimination is by taking *big* risks.

Find a way to always be leaning forward, slightly off balance. That means living your life *literally* out of control. You need to find a way to be completely out of control and at the same time be the most comfortable in that condition of being out of control. Most people are not interested in that kind of intensity for more than an evening or a weekend. That's why people take workshops and go to retreats, and then return back to the mundane. Most prefer to come out of that intensity very quickly but often want to return to it again – like a spiritual refresher course.

If you are truly sincere in your desire to be free, be sure that you are living your life with the greatest risk. You *have* to make sure that *genuine* vulnerability is being *sought* after and *found*. And once found, you must live your life in such a way that it will never be lost. The way to find the kind of vulnerability I am speaking about is to have your neck stuck out all the time. Live constantly in the knowl-

edge that greater risk could not be taken than is being lived in the present moment. In that risk you will find real peace, true confidence and natural detachment.

Many practice contemplation and discrimination without their practice being fueled by risk. If contemplation

risk, the space that I'm speaking about will not appear, except in brief moments. With the practice of meditation, maybe an experience will occur and some space will be revealed temporarily, but what I'm speaking about is something much deeper. I'm pointing to the possibility of a permanent change, a permanent condition.

How do you cultivate risk? By being sincere. When someone is sincere and deeply humble, then that person will know if indeed they are truly ready to give everything to be free.

Enlightened understanding has to be clearly and directly connected with the conscious recognition of fullness that comes from knowing that one has given everything and is constantly giving everything: all of one's breath, all of one's blood

and all of one's passion. Unless that's the case, how could there be any peace?

The kind of peace that great masters speak about comes from knowing that there's nothing more to give – not just intellectually, but literally. When you know there's nothing more to give, then you have to be at peace.

Risk is commitment to what I call living death. That means you're fully ready for whatever it takes to go all the way *now*, right now, not at any time in the future. The risk I'm speaking about means: I'm ready to take responsibility for going all the way; I'm ready to take responsibility for the entire burden of all my karma, even if it's a billion years worth.

When you are finally willing to bear the full weight of the entirety of your karma on your own shoulders, your relationship to this human birth will be radically transformed. ♦

## Risk is Commitment to Living Death

*From a Talk by Andrew Cohen*

and discrimination are not fueled by enormous risk, then the results are not going to be very extraordinary. The greater the risk, the greater the result. It is risk that creates the kind of space that enables one to see objectively. With no



*Bodhgaya, India, 1992*



# What is Sangha?

by Richard Klein

*The Triple Jewel in traditional Buddhism refers to the Buddha, the Dharma and the Sangha. The first is the living Master, one who is recognized as having full realization and attainment. The second is the Dharma, the teaching that illuminates the Real, that gives shape to that which is beyond the mind. And the third is the Sangha. Sangha is the coming together of like-minded individuals, each responding to their own inner stirring upon hearing the Dharma spoken.*

I HADN'T KNOWN just how far one could go or the breadth of vision that is possible. It never occurred to me that I could go all the way or that the responsibility inherent in taking on not just *my* condition, but within myself the entire human condition, could fall on my shoulders. I had never pictured a situation where my understanding would be sufficiently far-reaching such that it would no longer be a question of *how* to go that far, but only of whether I was actually willing to. In an environment where limitation can be shed at any moment, bolstered by one's intention to be free and trusting in the intention and discrimination of others, the potential for radical transformation is always present. The call to rise up, to go beyond, to prove that it is possible, to do it, to be it – this is the call that rouses one from sleep and inspires one to fly.

I have heard Andrew say many times that it often takes his students around two years to really understand what he is teaching. Living with an impersonal perspective means more than just *seeing* the human dilemma in myself, but rather demands that my most deeply held thoughts, feelings and beliefs be subject to constant and dispassion-

ate inquiry and if seen as limiting or untrue, that I abandon them. In the face of this kind of challenge, and as a result of successfully meeting it, real evolution and change does take place. Not in some etheric realm beyond thoughts, feelings or relationships, but in the very heart of human life, where one's actions touch all others and the actions of the whole touch the individual.

Action stemming from a fundamental desire for Truth and interest in the evolution of all is unlike any other. It reflects a care that comes from one's soul, extended toward another's. The delicacy and intimacy in such a meeting is ecstatic and beautiful. This is the true practice of emptiness. In this emptiness there is no separation between one and another, no individual entity that wants for itself apart from everything else. It is an ecstatic vision of singular purpose, dedication and integrity. It is literally giving one's life and light to brighten a beacon of human spiritual potential, to serve as an example for all that it is actually possible to express the fullest realization of the Truth as a living, breathing human being – that it is indeed possible to live in harmony and wisdom with others. ♦

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## Can We Take This Next Step?

*Can human beings trust each other and in that trust abide together harmoniously? History would tell us that mankind has not done that well. The point of all spiritual experience is to bring a human being to the point where he or she can be a social creature who is able to live with other human beings in a non-aggressive manner.*

*Looking very objectively the spiritual journey is more practical than esoteric.*

*The death of the individual is the birth of this evolutionary leap. Can we take this next step? It's up to each and every individual as long as they understand that they have nothing to gain from it.*

*from Enlightenment is a Secret*



him up, he didn't offer any techniques or rituals and he had a New York accent.

Green tea was served by the attendant, the only student of the Roshi who stayed in the cabin during the meeting. The Roshi said that he only had one hour and then came right out with, "Where should I go?" Oh no, I was afraid of this!, I thought.

Andrew replied, "Nowhere."

The Roshi said, "You're young and don't have to go anywhere. But I'm an old man and have to walk from the East to the West. Be that as it may, say something about yourself."

I wondered if Roshi was testing Andrew's understanding of the relative and non-relative. Or was he just having a little Zen fun?

Andrew began to speak, telling the Roshi about his seven years of being a teacher and about his passion for spreading the teaching, and how he had been shocked and dismayed by the degree of corruption and hype being passed off as genuine spiritual teachings. I thought, only Andrew would start off a meeting like that.

The Roshi opened his eyes and leaned forward. He seemed very interested in what Andrew was saying. "Do you teach religion or the Source?"

"The Source."

"That is good, then you also understand religion. But you don't need to be dismayed. If dismay is basis of your teaching, then there is ego."

When Andrew replied that the basis of his teaching was love and joy, the Roshi looked very pleased. He then asked his attendant to fetch his glasses saying, "This is very interesting, I want to see this man." Putting on his glasses he said, "Yes, love is everything – love of dog, cat, ant. But love of human being is subtle. What could that be?"

From that point on, it was obvious that the Roshi was enjoying himself more and more. I was relieved. As Andrew and the Roshi spoke, I could see the mutual respect and enjoyment. It was not, however, easy for me to understand what the Roshi was getting at

sometimes, which had always been the case. I attributed some of the difficulty to the problem of translation plus the Roshi's unusual style of communicating.

"The ant is happy to be an ant, to go to the Source, to return to ant. The caterpillar goes to cocoon, then to butterfly; he spreads sperm and eggs then dies, but is not really dead. Chickens have eggs then chicks."

"But chicks are not self-aware," said Andrew.

"Not so fast; I haven't gotten there yet." The Roshi went on to explain that the bird lives in its nest with its young and the hawk wants the young birds for its own young. "Which is love? Both are love."

"But they live in fear," Andrew said.

"Yes, fear with love. If you teach, then you must be a true lover."

Andrew nodded and went on to say that if an individual can go beyond superstitious ideas, including all ideas of personal identity, then true liberation could manifest. He then spoke about the necessity of taking no position with respect to thoughts, feelings and experiences, and of the unavoidable fact that as a human being one has to take a position in time and space.

"Very good, very good." The Roshi seemed pleased. "But this can't be just intellectual."

"My understanding of this comes from my investigation of love," Andrew said.

"Good," the Roshi replied. "To have a following, one must be a true lover and be able to show that the Source is the same Source of student, teacher and ant."

Toward the end of the meeting, Andrew spoke about his revolutionary passion and went on to describe how many people find his youth and confidence challenging.

The Roshi responded by saying that Jesus and Buddha had also been young revolutionaries, and that it was good that Andrew was young and had so much passion. He stated that he fully

supported Andrew's teaching work, but then cautioned him not to be too "flurried" in his passion. "Some will agree with you, some will not. All are your friends."

As the meeting neared the end, I was aware of the warm feeling in the room and the gentle dignity and nobility of these two teachers. It struck me how beautiful a meeting can be when nothing is being hidden or protected. When the meeting ended we thanked the Roshi and left the cabin.

Coming down the mountain we were all in high spirits. Andrew had liked the Roshi and had enjoyed the meeting very much. For me the meeting had been quite intense; being in the same room with an old teacher whom I had always held in high esteem, and Andrew, whom I am devoted to and whom I know to be a great master. Each teacher has a very different approach. The Roshi advocates years of arduous sitting practice, while Andrew teaches that the spiritual life begins with Enlightenment, which can be realized in an instant.

I couldn't help wondering why Roshi put so much stress on being friends with everyone (including the Iraqis). During the meeting, Andrew had said that Truth unites *and* divides. I thought about how Andrew keeps taking stronger and stronger positions in the world, particularly against corrupt teachers and misleading teachings. Andrew had been full of passion, a revolutionary activist from the first day I met him, and had certainly never been or probably ever would be a peaceful sage on a mountain top. I didn't doubt that he would continue to shine his bright light under every rock he comes across. What the Roshi said about meeting the world as your friend sounded nice, I thought, but what does that really mean, practically speaking? How could a destroyer of icons, a man who knocks over tables in the temple, not have adversaries? As we headed down the freeway, I wondered how the Roshi might answer such a question.

Glancing in the rearview mirror, I caught one last look at Mt. Baldy, and then it disappeared from sight. ♦



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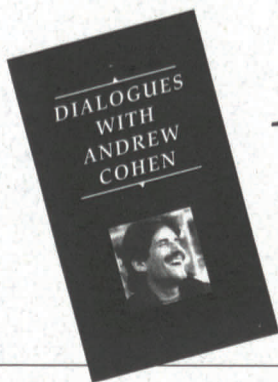
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## *1993 Teaching Schedule for Andrew Cohen*

<b>Bodhgaya, India</b>	<i>Jan. 1 - 21</i>	<b>New York, NY</b>	<i>April 18 and 23 - 25</i>
<b>Kathmandu, Nepal</b>	<i>Feb. 2 - 15</i>	<b>Corte Madera/ Berkeley, CA</b>	<i>May</i>
<b>Bali, Indonesia</b>	<i>Feb. 20 - March 1</i>	<b>London, England</b>	<i>June 14 - July 5</i>
<b>Corte Madera/ Berkeley, CA</b>	<i>March 12 - April 3</i>	<b>Amsterdam, Holland</b>	<i>July</i>
<b>Boston, MA</b>	<i>April 8 - 11</i>	<b>Bern, Switzerland</b>	<i>August</i>
<b>Amherst, MA</b>	<i>April 13 - 14</i>		

*Dates are subject to change. Please confirm them with the Moksha Office at 415-927-3210 or with local contacts.*





# AUDIO & VIDEO

**A349/V349      *Superstition, Renunciation and the Impersonal View***

An inquiry which addresses the self-protective nature of superstition, the necessity for the unconditional renunciation of the known, and the freedom and vast perspective of the impersonal view.

Boulder, CO    November 13, 1992

**A348/V348      *Wholeness and the Significance of Action***

The true meaning of wholeness implies a deep and profound awareness of the significance of right action.

Santa Fe, NM    November 8, 1992

**A320/V320      *Descent from Heaven***

Andrew reads and explains his article "Descent from Heaven." He speaks in depth about the importance of destroying the need to feel special and describes how "final attainment" means taking refuge nowhere but in actuality itself.

Boulder, CO    September 10, 1992

**A315/V315      *Spiritual Experience and Relationship***

The degree to which one has realized profound love on one hand and emptiness on the other is revealed in the quality and depth of one's relationship with others and with life as a whole.

Berkeley, CA    August 23, 1992

**A313/V313      *Superstition in the Spiritual Life***

A call to examine deeply held beliefs and concepts about ourselves and about the nature of reality.

Corte Madera, CA    August 21, 1992

**A311/V311      *Subtlety in Spiritual Experience:  
Position vs. No Position***

Investigates the paradox of the need to take no position in relation to thought, feeling and experience, and the inherent impossibility of taking no position practically and literally in the context of time, space and causation.

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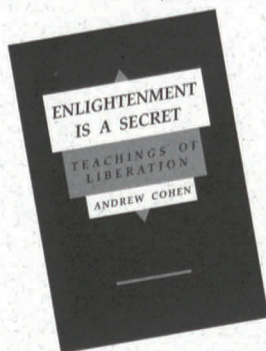
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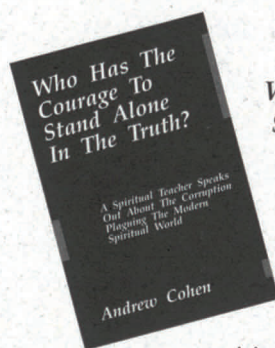
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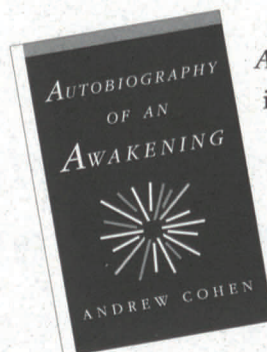
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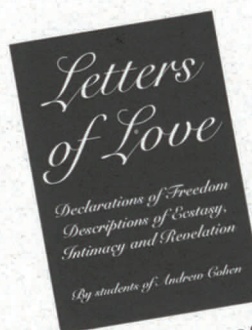
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