

# 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 publish 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

## What is the Relationship Between Love and Truth?

by

ANDREW COHEN

### Introduction

Many people tend to assume, especially when speaking in spiritual terms, that Love and Truth are always synonymous, identical and ultimately non-different. It's too easy to assume that Love and Truth are always synonymous, identical and ultimately non-different. Without looking deeply into the true meaning and significance of impersonal or spiritual Love and without looking deeply into the actual meaning and significance of Truth, how could one possibly have any idea what their ultimate relationship or non-relationship could be? Therefore, before allowing oneself to make such a sweeping generalization about a matter that is so significant, it is essential not to assume anything about what one thinks one already knows about these all-important matters.

### What is Love?

The word "Love" is very important to people pursuing spiritual life. Most are extremely attached to this mysterious word and all that it seems to imply, especially when used to indicate a spiritual state, condition or feeling as a goal to be attained, maintained or rediscovered. But interestingly enough, when the word "Love" is used to signify or denote a desired spiritual condition, what is actually meant by it tends to be quite vague.

One way in which the word "Love" could be defined is this: that experience of feeling that is so intensely positive and life-affirming that no other experience of feeling can compare to it in its liberating intensity and fullness.

But because most individuals are fixated on the extraordinary feelings associated with the experience of Love, and endlessly seek to either recreate or recapture them in some way, they usually miss being interested in the most important implications inherent in the experience of Love itself, such as: What are Love's consequences? What are the repercussions of Love? What are the results of Love?

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This issue of *What is Enlightenment?* features articles that continue to embody the spirit of investigation so crucial to the spiritual quest. The topics presented here are challenging and provocative, yet essential to address if one is seriously interested in the realization of a spiritual perspective that transcends limited and biased views.

It is easy to assume understanding about these complex issues based only on vague and unsubstantiated conclusions. But if one aspires to genuine spiritual transformation, a sincere investigation must go beyond mere theoretical inquiry and should result in insight that permeates the entirety of one's life.

The purpose of this journal is to convey the need for this kind of all-encompassing investigation, and to inspire a profound depth of interest in the pursuit of true spiritual transformation.

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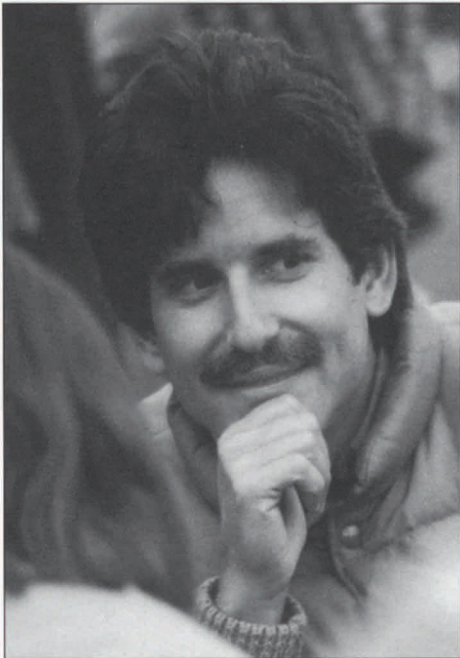
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**S**piritual teacher and author Andrew Cohen was born in New York City in 1955. Andrew began teaching in 1986 after a profound spiritual awakening deeply transformed his life. Since the beginning of his teaching career, Andrew has been regarded as 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, Andrew 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 stresses that success in spiritual pursuit is entirely dependent on the depth and seriousness of one's intention to be free, and asserts that spiritual life is not a casual endeavor but demands great maturity and commitment. The foundation of his teaching is the direct experience of and ongoing investigation into the Enlightened perspective. It 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's teaching has always been characterized by the continuous momentum with which it presses beyond established boundaries, and he unceasingly encourages the same persistent and ever deepening inquiry for any sincere seeker.

Presently living in northern California with his community of students, Andrew frequently travels to teach, his larger community of students reaching throughout the world. ♦ K.B.

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# THE SCIENCE OF THE STUDENT/TEACHER RELATIONSHIP

▲ THREE ARTICLES BY ANDREW COHEN ▼

*I always encourage people as much as possible to look into the whole world of superstitious beliefs in relationship to spiritual authority figures. If someone wants to be free, it is of the utmost importance to dare to look closely at the kind of position that one takes in relationship to individuals who have assumed roles of authority in spiritual matters.*

*It is dangerously easy in the relationship with spiritual authority figures to allow oneself to assume all kinds of things that may not actually be true. The only way an individual can enter into a relationship with a spiritual teacher, and not get lost in the arena of superstitious beliefs about the teacher or about oneself, is by embarking upon a very sincere investigation. What kind of an investigation? One must dare to question every aspect of the human condition as oneself. One must dare to look very deeply into the nature of the human condition in relationship to the highest possibility of perfect liberation. Only then will one be able to truly recognize the depth or level of attainment of the spiritual teacher.*

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## 1 MEETING THE TRUE TEACHER: *The Promise of No Limitation*

In the presence of that rare individual who has attained extraordinary spiritual Enlightenment, a tangible sense of expansion of Self can be felt. When an individual is living life with that much intensity, freedom and love, one recognizes a liberated personality. By their example and in their reflection one can discover, maybe for the very first time, what it would be like to be free.

In such a meeting, unanticipated experiences involving rare insight and/or exhilarating feelings may occur. An event such as this can shake the very foundation of one's belief system. The effect of this meeting can be so powerful that the individual may suddenly find themselves entering into what seems like the most profound relationship that one human being could ever have with another.



What makes the idea of entering into a relationship with the spiritual teacher so enticing and profound? It is the promise of no limitation.

Few people make full use of the potential inherent in that unique and unusual relationship based solely on the promise of no limitation. Why is this? Because a true teacher always remains true to the fact of no limitation. The true teacher never wavers from the demand that those who claim interest in liberation above all else be willing to meet him or her *fully and completely* in the living fact of no limitation. Ultimately challenged, the student comes face to face with the true measure of their own desire for liberation. This challenge creates a tension. That tension is the expression and manifestation of the gap between the teacher's living example and the student's actual condition. That tension dissipates and finally disappears altogether only when the student endeavors to fearlessly and courageously meet the teacher absolutely, completely and without reservation.

In the true teacher's reflection, all *should* be revealed. Therefore the teacher's living example only becomes superfluous when and if the student equals or surpasses the teacher's attainment. Until that point, the teacher's living, breathing example is of the utmost importance, for it is in the teacher's example that the teaching clearly comes alive and therefore can be seen and recognized. Without the teacher's living, breathing manifestation of the teaching, the ultimate goal of spiritual experience and practice remains lost in vague, superstitious and even dangerously confused notions.

In most cases, a teaching – even a perfect teaching – in and of itself will not create enough tension to thrust the individual into the radical transformation that is necessary for meaningful and permanent change to occur. It is the dynamic of the relationship with a living teacher that creates the kind of tension in which real transformation can occur.

In the relationship with the living teacher the individual is afforded the opportunity of a clear reflection – of actually perceiving themselves clearly and without distortion. Association and relationship with an individual who is the living expression of no limitation will make apparent those limiting ideas, beliefs and tendencies that the student compulsively and usually unconsciously imposes upon themselves and on reality as a whole. Therefore, it is through that association that the student will be able to see very clearly and accurately how and where they are limiting their own potential of realizing and ultimately manifesting no limitation.

### ▲ NO REFUGE FOR THE EGO ▼

Instead of striving to fulfill the promise of no limitation, which is the discovery and attainment of no security for the

ego, most individuals actually endeavor *to find* security for the ego in the relationship with the spiritual teacher. In this way, they allow a relationship of dependence to develop only because they are not actually seeking for genuine liberation, but instead use the relationship with the spiritual teacher only to take refuge from the very challenging ordeal of mundane existence.

There is no doubt that taking refuge in the knowledge and power of an extraordinary human being has great benefits. But as great as those benefits may be, their effect will ultimately always express limitation. Indeed, the relationship with the spiritual teacher becomes literally evolutionary only when the individual has come to the point when they are finally ready to take full responsibility for their own life. And in that responsibility, the individual must strive to meet the teacher absolutely – in perfect independence.

But because most seekers' belief and conviction in the actual possibility of genuine liberation for themselves tends to be very weak, the extraordinary and profound surrender and renunciation necessary to truly face and ultimately destroy all false notions of self, which alone will result in true independence, is lacking. In fact, what often imitates that extraordinary and profound surrender and renunciation necessary to truly destroy all false notions of self, which alone will result in true independence, is instead *only the desire for validation of the personality*.

The relationship with the true teacher should offer no security for the ego whatsoever and should instead result in the discovery and attainment of perfect aloneness, perfect independence and the perfect and ultimate fulfillment of one's individuality.

## PERFECT INDEPENDENCE

### ▲ ALLOWS TRUE PARTNERSHIP ▼

At the beginning stages of association and relationship with a spiritual teacher, it is reasonable for the individual to seek for affirmation of self, and in that affirmation, healing at a deep emotional level. That experience – absolute validation of self – is the unanticipated and mysterious event that occurs in a real meeting with a true teacher. But that event, instead of becoming an end unto itself, should serve as the foundation for the individual's pursuit and ultimate attainment of final liberation.

Ideally, the healing that occurs in the meeting with the true teacher serves as a catalyst for the simultaneous ending of the past and the beginning of a truly unimaginable future. That future is the intense pursuit of the dissolution of all false and deluded notions about the nature of reality, relative and



absolute, and in that dissolution, the rebirth of a human personality that has been liberated from the consequences of being painfully lost in false and deluded notions about the nature of reality, relative and absolute.

For this dissolution to occur, an enormous amount of responsibility must be taken by the student for their own evolution. That means that the individual who wants to be free must come to that point in their own evolution where they would be willing to give *everything* for the highest attainment. What is that attainment? That attainment is the living, breathing manifestation of perfect liberation *as oneself*. It is only at that point – when the student is finally willing to take full responsibility for their own evolution in the biggest possible way – that the literally evolutionary potential inherent in the relationship with the spiritual teacher can begin to manifest itself. The literally evolutionary potential inherent in the relationship with the spiritual teacher is the realization and manifestation of a dynamic partnership based on the

*mutual* pursuit of, and intense interest in, the Real.

As long as distinct differences in depth of interest remain between teacher and student in the pursuit of, and intense interest in, the Real, the recognition of that relationship as a dynamic partnership will not occur. Only when the relationship with the spiritual teacher is based on the *mutual* pursuit of, and intense interest in, the Real can that rare and dynamic partnership begin to reveal itself and actually occur.

Only the individual who has come to that point where they are willing to take full responsibility for their own evolution will be ready to embrace all the implications of what it means to be a truly independent human being. The individual who has not yet come to that point where they are willing to take full responsibility for their own evolution will not be able to move beyond a relationship of dependence with the spiritual teacher, and therefore, will not be prepared to enter into a dynamic partnership with the spiritual teacher based on the *mutual* pursuit of, and intense interest in, the Real. ♦

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## 2 RECOGNIZING THE TRUE TEACHER: *What is the Seeker Actually Looking For?*

What is the seeker actually looking for?

Does the individual who is looking for a spiritual teacher want to be free? Is the individual who is looking for a spiritual teacher aspiring to attain perfect liberation in this very birth? Or is the individual who is looking for a spiritual teacher seeking for something other than perfect liberation in this very birth?

It is important to understand that how one will recognize a true teacher is determined by what it is that the individual is actually looking for. Generally speaking, most people do not go to spiritual teachers out of the genuine desire to attain spiritual liberation in this birth. Instead, many go in search of “blessings” and affirmations. Many seek the presence of a spiritual authority figure to help them to feel better, to find some relief from the burden of the mundane. The individual who is seeking affirmation of who they already are will be looking for the kind of spiritual authority figure who poses no threat to the status quo.

On the other hand, the individual who is seeking for genuine spiritual liberation realizes the awesome magnitude

of the challenge they are taking on. That individual will be looking for very different qualities in a spiritual mentor than would the individual who is seeking mainly for affirmation of who they already are.

### WHAT ARE SOME SIGNS OF ▲ ATTAINMENT IN A TRUE TEACHER? ▼

The spiritual teacher must be a natural expression of a true teaching of liberation – without effort or any sign of pretense. It is not that difficult with some attainment, a little effort and a lot of pretense to give a convincing presentation. *Be aware that a less-than-perfect attainment can actually empower the ego.* Indeed, there have been many powerful and charismatic spiritual teachers who have been very knowledgeable about spiritual matters but who have turned out to be extremely untrustworthy as human beings.



**INTEGRITY** is the single, most important virtue that the spiritual mentor must be able to demonstrate, for it is integrity in the spiritual mentor alone that creates that most delicate foundation upon which perfect trust can be realized. It is the realization and discovery of perfect trust that can destroy any and all boundaries between self and other.

**RARE VULNERABILITY** is the natural condition and expression of an individual who is deeply in touch with themselves and directly in touch with life itself. Nothing exists between the individual who has awakened and the actuality of life. The individual who is deeply in touch with themselves and directly in touch with all of life is refreshingly vulnerable, unusually natural and shockingly real.

**LACK OF SELF-CONSCIOUSNESS** should be the expression of the individual who has realized the non-dual because the extraordinary impact that the profound realization of singularity has on the personality is *unification*.

Self-consciousness is the expression of a personality built upon a dualistic foundation. The individual who has not realized the singular or non-dual as Self to a significant enough degree will still as a personality express a divided condition as self-consciousness.

The personality of that individual who has realized singularity as Self manifests a fundamentally undivided, unself-conscious condition expressed as unity and simplicity.

**SPONTANEITY** is the expression of a personality that has been liberated from the chains of fear and self-consciousness. The individual who has realized an undivided, unself-conscious condition has the natural ability to be who they are, as they are, in the most natural and unpremeditated fashion. ♦

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## 3 TRUSTING THE TRUE TEACHER: *The Door to Liberation*

When an individual chooses to become seriously involved with a spiritual teacher a process of osmosis begins to occur within that individual at a very deep psychological and emotional level. This osmosis takes place both consciously and unconsciously, and its effect is much greater than most people tend to be aware of. It's a dangerous business. Most people have no idea how delicate it truly is.

When an individual becomes seriously involved with a spiritual teacher, every aspect of the teacher's personality – gross and subtle, conscious and unconscious – is absorbed at the deepest levels of being. It is not only the teaching that is studied and absorbed, but indeed it is also the very condition that the teacher as human being is in at the deepest psychological and emotional level that the student consciously and unconsciously begins to emulate. Therefore it is not only the depth and breadth of the teacher's teaching that is important, but it is the ultimate condition or attainment of the teacher as human being that has the most significant influence on the student.

The individual who seriously seeks for a teacher, master or guru wants to find a mentor who they feel is truly worthy of being teacher, master or guru. There is always the desire in the seeker to ultimately find a spiritual mentor who they perceive as being perfect, or if not literally perfect, then as

close to perfect as is humanly possible. Why is that necessary for the seeker? Because it is necessary for the seeker to have enough confidence in the integrity of the attainment of the mentor to allow themselves the profound and rare liberty of utterly letting go at the deepest levels of their being. It will only be possible for a seeker to achieve that degree of liberty – which is the rare and euphoric discovery of trust – if they are convinced of the integrity of the attainment of the mentor as human being.

The euphoric discovery of trust in the mentor enables a radical shift in consciousness to occur. The effect of that shift in consciousness is that the student now feels that they have a center, a very strong center, the foundation of which is the discovery of a deep trust. In what? In the validity of the perfection or near perfection of the attainment of the mentor. That trust enables the student the luxury of being able to trust, maybe for the first time, in life itself. It is in the attainment of absolute trust in the mentor that the student finds the extraordinary freedom inherent in the discovery of trust in life itself.

Ideally, the trust found in the relationship with the spiritual mentor serves as the bridge from isolation and separation to the discovery and attainment of conscious recognition of perfect interrelatedness. It is in this way that the relationship with the teacher can serve as a door to liberation. ♦



# What is the Relationship Between Love and Truth?

*continued from page 1*

## What is Truth?

The word "Truth" is equally significant in its emotional implications in the minds of most individuals in pursuit of spiritual insight, and equally no less confusing are the differing definitions that are attached to this powerful word. Often it seems when this word is used in religious terms it is meant to imply some kind of static entity that represents a larger whole – some kind of foundation which reality either rests upon or is an inherent part of. As long as we allow the word "Truth" to represent any form or entity of any kind, then there can be no end to the argumentation and disagreement as to the definitive quality by which this ultimate form or entity can be recognized. If Truth, rather, could be recognized as that *perspective* in which reality is clearly perceived free from any taint or obscurity, only then is there any possibility of final emancipation from form, thought and opinion.

## Profound Revelation Reveals the Whole

In the extraordinary and profound experience of spiritual Love, an unusual condition of vulnerability begins to manifest itself within the individual that is intoxicating and delightful. In the midst of this intense happiness and well-being, the individual may experience a sudden shift in perception, free from the normal obscurations of the mind, which can reveal what could be called a startling clarity. In the light of this startling clarity, the individual's *perspective* of reality as a whole can shift dramatically, revealing to them – maybe for the very first time – that they do not live in a vacuum, isolated and alone, but have *always* existed as part of a larger whole, infinite in its magnitude. In this revelation the individual recognizes the fact that they have spent most of their life lost in a painfully narrow and self-centered perception of reality. This revelation, fueled by the surge of intense emotion, often finds the experiencer expressing unbearable honesty, accompanied by an unusual interest in the welfare of others.

The startling discovery of the fact that the individual does not exist in isolation often temporarily generates a natural interest in and sense of responsibility for the whole. This newfound interest in and sense of responsibility for the whole, born from the discovery of the individual's non-separation from the whole, brings with it the recognition of an inherent relationship with all of life. The recognition of that relationship directly reveals to the individual the extraordinary significance inherent in the consequences of all choices made and all actions taken.

## The Price of Transformation – A Complex Dilemma

Final emancipation or extraordinary transformation, however, does not occur in most individuals simply because of an experience of profound Love and/or penetrating insight. In fact in most cases, the experience of revelation is soon obscured by conditioned tendencies of the mind – and sooner or later the individual is faced with what often seems like a complex dilemma. What is that dilemma? That dilemma is the burden of choice. When one has experienced the power of Love and recognized the significance of Truth, when one has clearly seen in oneself and for oneself what the Way is, when



one has seen it with one's own eyes and recognized it with one's own heart, and when in the light of that recognition the weight of the momentum of conditioning is found to be still alive, what will the individual choose? Freedom or bondage? Heaven or hell? And ultimately, true life or living death?

Indeed, in the face of the momentum of conditioning, most individuals fall prey to the temptation to believe once again in the known or historical relationship to reality rather than the new relationship to reality based on the experience of extraordinary revelation.

Therefore, true depth of transformation can be identified in any individual by the kind of choices the individual makes *after the experience of revelation*.

Most individuals want to experience euphoric Love and dramatic insights without having to pay the price of transformation. The ecstasy that so many yearn for ultimately demands everything from the individual. If the individual is going to be transformed, then in the midst of ecstatic swoons and profound insights, they must be willing to leave the past and all fear of freedom behind forever.

## ***What is the Relationship Between Love and Truth?***

What then is the relationship between Love and Truth?

The relationship between Love and Truth is *conscience*.

The experience of Love and the perception of Truth do not exist independent of the experiencer or the perceiver. Whether Love and Truth are one and the same, therefore, has only to do with the evolution of conscience within the individual, and is definitely not a given.

That means: The relationship between Love and Truth is determined by how far an individual is willing to go to be an expression of Love. The relationship between Love and Truth is determined by how far an individual is willing to go to be an expression of Truth. The relationship between Love and Truth is determined by whether the individual will have the courage to no longer struggle with the fact that everything that they do always does and always will affect the whole.

It's not that difficult to taste the kind of experiences described here, but to live up to the implications inherent in those experiences, to allow oneself to be utterly transformed,

to be the empty mirror that only casts a perfect reflection is another matter altogether.

The experience of Love and the recognition of Truth reveal the Way to the individual to such a degree that the individual no longer has *any* doubt that the Way has been revealed to them. The movement from that moment that the Way has been revealed to the individual until the time that the individual actually becomes the Way themselves is the entirety of the process of spiritual transformation. ♦

## ***What is Conscience?***

*Conscience is that specific component in awareness that simultaneously sees and feels the living fact of the inherent and natural order of all things. Conscience is that component in awareness that is able to perceive and recognize the existence of that perfect and inherent order, and the emotional or feeling presence in conscience is the discovery of preference based on that recognition.*

*The evolutionary maturity of an individual is entirely dependent upon their willingness and ability to act on that preference. Ultimately, therefore, it is depth in the recognition of conscience and the individual's willingness and ability to act on that preference revealed in the discovery of conscience that finally determines what the relationship between the experience of Love and the recognition of Truth will be.*



# SEXUALITY, INTIMACY &

## Sexual Love:

## A Promise of Paradise?

by  
ANDREW COHEN

*If Enlightenment in this birth is one's goal, then one must absolutely cease to create more karma for oneself. And more than that, one must actively strive to destroy any and all karma that has been accumulated due to blind submission to ignorant tendencies. Indeed, sexual activity creates such an enormous amount of karma for so many people – such a high price is paid for only a few brief moments of relief from the burden of the mundane.*

Over the last fifteen years the spiritual attainment of so many masters, gurus and prophets from the East and West has been brought into question because of their inability to sustain their equilibrium when tempted by the promise of love and sex.

When individuals who claim Enlightenment seem to have so much trouble dealing with their own sexuality, it should make clear what a volatile and deeply challenging issue this matter of love and sex is for almost every human being. Indeed, sexuality is an extraordinarily difficult area for most people to be simple and clear about. If one is serious in one's aspiration to fully awaken in this lifetime, then the whole arena of sexuality can never be taken for granted.

The swoon of love and the power of lust create an enticing illusion, the experience of which can be thoroughly intoxicating. So often the seeming absolute nature of the feelings and impressions experienced in the throes of love and sex in no time can disappear into the void. Even the effect of countless sexual encounters with one person can become meaningless in time, leaving little or almost no trace at all. Indeed, when one is falling in love, the whole world shines – it can seem like heaven has come to earth. One's partner may even appear to be a god or an angel – flawless, caring, free from greed, aggression and selfishness. But sooner or later, one discovers that this impression was not a reliable one; and in time, it may even be impossible to remember how or why one saw the

other in such a mysterious and miraculous way. In fact, the overwhelming emotional and psychological experience of sexual tension is a promise of paradise. But the promise always remains unfulfilled, because when the ecstasy of love and lust fades, one is left longing to experience that promise once again.

"What happened?" so many wonder. When nature's call has been fulfilled, there is no longer any need for the illusion to be continued. Indeed, when nature's call has been fulfilled the experience of the individual becomes irrelevant. Their purpose has been served in the evolutionary scheme of things. It is a completely impersonal process and there is absolutely nothing special or unique about any aspect of that process.

The intimacy that occurs in sexuality is not profound. It only appears to be.

*True intimacy has very little to do with sexuality.* Would you say that dogs, goats, cows, rabbits and elephants in the ecstatic throes of procreation experience an intimacy that is truly profound? Dare to see that so much of lust and romantic love is a biological and very mechanical matter. Dare to liberate yourself from the illusion of profundity and specialness we mistakenly give to the sexual experience. If you dare to look deeply at the interplay of these powerful feelings and desires and their energetic responses to each other, you will begin to see how utterly selfless and truly impersonal the whole process is.



# SPIRITUAL FREEDOM

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Only the power of discrimination fueled by intense desire for liberation will reveal the depth and subtlety of the illusion. When you become serious about seeing things as they truly are, you will not be as interested in getting lost in the thrill and excitement of the illusion, but instead will be more interested in the thrill and excitement of being able to see the illusion for what it is.

*Dare to see how impersonal it all is!* Who has the courage to realize this? Who would dare to be finished with the whole illusion of specialness so part and parcel of the romantic/sexual drama? Only when one allows oneself to perceive the utterly selfless nature of this whole process will one be able to realize what real intimacy and true love are all about. ♦

## Basic Instinct:

by

FRANCESCA RUSCIANI

## Confessions of an Attractive Woman

I never thought I could be celibate. The idea of refraining from sexual activity and fantasy, the thought of ceasing to be flirtatious seemed such a horrible and dreadful possibility! Being a seductive and attractive woman was a full-time occupation for me: "What kind of makeup and clothes shall I put on today to look more attractive and sensual? Shall I meet the man of my dreams at the supermarket? Will he fall madly in love with me forever and ever? Shall we run away to some magical Greek island and spend the rest of our lives lost in each other's eyes, watching blazing and romantic sunsets?"...I would drive in the busy streets of Rome, in the country of love and romance where I grew up, and constantly look in the rearview mirror to see if "he" would be there and notice me, ready to come with me wherever I went...I remember writing my final thesis at university on the teachings of Nisargadatta Maharaj, an Indian Vedantic sage, spending endless hours trying to pin down and systematize a mystery which cannot be limited in any way by the mind...and at night going out to reggae concerts wearing wild miniskirts and high heeled shoes (I had a purple pair which I really liked)...losing control in the ecstasy of dance and sexual feelings, to find myself the following morning in the room of the handsome Rasta musician who was playing on the stage the night before...I would do all this in the name of freedom and sexual emancipation, following my basic instincts without much discrimination. I was thrilled by playing the edge,

breaking the conventional rules, letting loose and enjoying sex without inhibition. It didn't really matter to me whether I acted with integrity or not. I became involved with someone who was already sexually engaged, I slept with my meditation teacher during a Vipassana retreat...and the excuse would always be: "My feelings and desires were so strong, so real, how could I resist?" The thrill of the whole sexual game would make me feel special and alive, so pulsating with life and so irresistible!...I used to go to a Jungian therapist and was obsessed and identified with the "little child within" who had been so hurt and deprived of love, and because of that now deserved anything she wanted...But every time, when the glory of sexual passion and infatuation faded away, when the castle created in the name of love and romance collapsed into a thousand pieces, I was always forced to face the rawness of reality, once again finding myself lonelier and evermore isolated, confused and dissatisfied. And yet I still insisted on believing that one day the prince of my dreams would come and fulfill all my desires and needs; it was only a question of time and good luck...And so the wheel of samsara kept on rolling and rolling, with me completely enslaved in it.

Then, I met my teacher. And as a result of that extraordinary and glorious event, all the wanting, neediness and struggle to find completion dissolved in the realization of the

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# Looking for Love in All the Wrong Places

by  
STEVE BRETT

It's mid afternoon. It's a perfectly beautiful day. My lover and I run down to the water until we are in amongst the waves, diving at each other, laughing, ecstatic, as the sun and wind play together, shooting great ripples of light across the Bay of Bengal.

After three years of being formally celibate I am back in the midst of that most enticing, dangerous, delightful and confusing territory – a sexual relationship. The downfall of even the most enlightened figures of our day and my own nemesis over so many years of my adult life, that most powerful and seductive of illusions, had led me into all kinds of trouble, to the point of even threatening my own desire to be free in this birth, for the sake of its heavenly allure.

It begins with a single touch, that uncomfortable transition from friends to lovers, from the three years in which I had been so simply alone, secure in the knowledge that because I was celibate there was no other possibility, to sudden propulsion into the whole volatile world of sexual intimacy. Those years of celibacy stand in my heart as the most precious years of my life. Years in which I came to discover a brilliant, shining jewel in the dark forest of mundane existence – that is, the joy and liberation found in renunciation. I had discovered a condition of absolute fullness and freedom, lacking nothing, which had given me a confidence, power and self-reliance that I had never dreamt was possible.

And so the game of love begins again. In our first few days together I am amazed at the awesome power of sexual energy as it begins to reawaken within me and between us, overwhelming the whole body, every cell, the whole nervous system in its intensity. Hunger and tiredness shrink away in its power. Oh my God...this is it – that force that creates and sustains the natural world, that shook the whole universe into being!

It's not that I find myself detached from this extraordinary process – far from it. In one way it's all very much like it was before, except that now it is right out there before me in all its rawest intensity, curiously stripped of all the gloss of romantic ideas, the thousand images and noble, poetic moments that used to soothe and comfort my struggling soul.

As my partner and I lie together in a quiet sweetness in the

early hours of the morning and I look into her eyes, I see no Helen of Troy, no Venus de Milo, but just another human being, no more, no less.

It all comes back to me: how much I expected, yearned for and obsessively tried to squeeze out of this actually quite simple, basic drive of nature. It's pretty terrifying to look back into the labyrinth of my sexual history, at the cycle of love and sex so familiar to the point of predictability and yet never deeply questioned. The complexity of my sexual relationships was a constant challenge to the deeply held conviction in my heart that existence was inherently simple and transcendent. Was this how it *had* to be?

The cycle was almost always the same. Romantic lust locates a suitable object and nature's greatest trick kicks into gear. Suddenly, ordinary human being becomes goddess – divine and *absolutely* desirable. I'm hooked and soon head over heels in love. Often that was as far as it went, but if the desire was fulfilled, then...I was in heaven, temporarily lifted out of this world until the inevitable time when the gloss would begin to lose its shine and the two real human beings would emerge. Then, as it all would begin to sink more and more into the mundane world of me versus you, of the compromise of existence fundamentally located in ignorance and avoidance of the way things really are, I would still be looking for more, wondering why the magic had become so hard to find.

It was after a profound spiritual awakening changed my whole life, when I knew I had to be prepared to let go of everything for the sake of the Truth, that I clung most desperately to the illusion of true love in the relationship I was in at the time. It was Custer's last stand. I was prepared to go to any length to save the solace of protection from reality that this illusion, in the guise of true love, was giving me. For now it had become the one remaining place where my ego could hide from the hurricane of reality that had consumed my life. It became a terrible struggle between fear and *real* love, and finally love won, in the discovery of that precious jewel of renunciation.

How liberating it is then to finally discover sexuality free from the veil of Maya's most successful illusion, through



finally finding the courage to be more interested in seeing sexuality for what it actually is, rather than blindly clinging to it as the most cherished source of personal fulfillment.

How incredibly liberating to discover there is no exclusive intimacy inherent in sexuality, and therefore no private world of compromise, fear and longing. In fact, it is only my own and my partner's interest in the Truth that truly unites us, and in that I am fundamentally no more intimate with my partner than with anyone I know who is actively committed to being free.

It is the passion to be absolutely free that allows me a true and impersonal perspective on sexuality, that makes it possible to *be free* in the midst of all the sweet temptations that this most powerfully seductive illusion invites. Not only that, but this perspective makes possible an ever deepening and subtle discrimination and investigation into the nature of sexuality

and its relationship to being truly awake. In this perspective, sexuality can finally have a natural place in my life as simply an integral part of the whole experience of what it means to be alive, no longer standing in opposition to the simple and transcendent life I have come to value so deeply.

Unlike in the past, now it's all so simple. No longer helplessly victimized by the endless vicissitudes of fear and desire, the painful longing, the hopeless expectation and the inevitable disappointment. No need now to make the simple joy of being together more than it ever could be.

As my partner and I sit motionless at the water's edge, the sound of the ocean hammers in the air. Enveloped in a sweet unity, a gentle rhythmic pulse of life's energy hums between our hands and fills the world. We smile at each other, both knowing how new and fascinating this all is. Both unafraid of how it will all unfold. ♦

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## Basic Instinct

*continued from page 11*

Limitless, the Timeless, the Boundless. All traces of the desire to be liked and need to be affirmed disappeared. I was left in a state of absolute wonder, cessation and peace. But as time passed, the need for self-affirmation crept in once again. I found myself caught in the trap of looking for happiness and fulfillment in the same way I had before. It became painfully clear how my compulsive identification with being an attractive woman was getting in the way of my spiritual freedom and evolution, and how by still insisting on acting in such old and self-centered ways, I was denying everything I had discovered to be true and cared about the most. As a result of the love, encouragement and guidance of my teacher, I did that which was beyond my wildest imagination: I shaved my head and took a vow of celibacy. It was a real shock in the beginning and for a long time it continued to be very difficult. I was forced to face all my worst fears, resistance and confusion – hundreds and hundreds of generations of Latin lovers and romantic seducers were constantly screaming within me in sheer terror and horrified disbelief at what I had chosen to do. I stumbled more than once, and although at times it was painful and confusing, I knew I couldn't give up the fight as too much was at stake. But all along, even in the midst of the worst fear and confusion, I felt an incredible thrill and excitement about the possibility of starting a totally new and unknown life – a thrill that has never abandoned me. On the contrary, it has continued to grow and has overtaken my life. The freedom I have discovered in having renounced blind obedience to the incessant command of sexual feelings and desires is intoxicating and overwhelming. It's the freedom of no longer being a slave to that which used to rule my life from

morning to night. It's the freedom of renunciation and victory – but a freedom that can never be taken for granted or used as a comfortable place to rest. Because often, without even knowing how, in the most unexpected circumstances and at the most unpredictable times, the call for sexual fulfillment and affirmation, and the whole illusion of specialness that seems to be an unavoidable part of it, can shine again in all its glory and seduction. There is Romeo once again, sweetly smiling and looking so attractive, and here is his beloved Juliet, longing to fall into his arms, to be adored and worshipped as the most special and unique being in the whole universe...

To remain unmoved, even in the face of the strongest sexual attraction, not leaning forward or backward in any way, bearing the excruciating intensity of feeling and desire, having the courage to see the illusion of it all – this is what is challenging and always fascinating. The challenge to leave behind any trace of self-infatuation and compulsive need to be special is incredibly thrilling. It opens the door to a profound independence and strength in which one no longer needs to lean on others in search of an illusory sense of security in this totally chaotic and unpredictable event that is human life. A life of self-respect and dignity, where indulgence and compromise are no longer an option, has given me the courage to face that aloneness which I have always found so deeply frightening and which I have always tried to avoid by going from one relationship to another. That aloneness, which is the awesome condition of a human being on this earth, has to be faced if one wants to live in Truth and be able to relate to others in a free, simple and loving way. ♦



# Bodhgaya 1993: Discovering the Holy Life

*"Half of this holy life, Lord, is friendship with spiritual company, companionship with spiritual company, association with spiritual company."*

Ananda

by

SUSAN BRIDLE

*"Do not say that Ananda. It is the whole of this holy life, this friendship, companionship and association with spiritual company."*

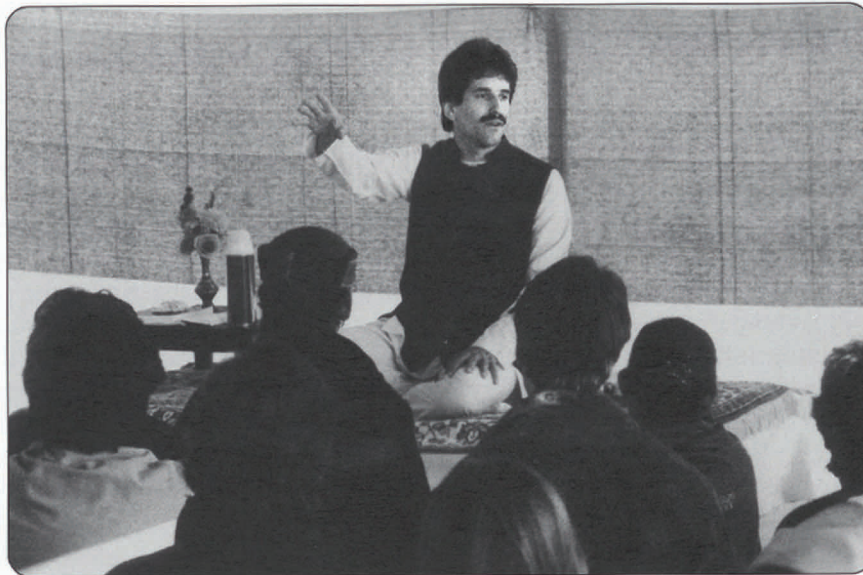
Gautama Buddha

I eagerly stepped out of the airport, relieved to have completed my first "official" business in India. Customs clerks, like so many Indian civil servants, perform their tasks with extreme tediousness, quietly delighting in tormenting impatient Westerners with the decaying remnants of British imperialism. I was met by the thick haze that blankets Calcutta, the sun a diffused orange globe melting into the black-brown billows. I could have been gazing up at the afternoon sun through the alien atmosphere of another planet. "Does the sun always look like this?" I asked, stunned. "Welcome to India," was the amused reply.

The taxi ride from the airport to Howrah Railway Station seemed to last much longer than it actually did. Buses, taxis, bicycles, animals and pedestrians swarmed through the packed streets. Numb to the noise and pollution, barefoot and emaciated rickshaw wallahs walked slowly through the traffic pulling heavily laden carts. Dilapidated buildings and garbage heaps crumbled into the roadway, roughly marking its boundaries. Our taxi driver, tooting the horn several times per minute, lurched forward at any gap in the road, braking again to continue creeping along in the halting traffic. Senses continually assaulted by the harsh sights, sounds and smells, I felt the urge to slump down in the back seat

and go to sleep, less because I was tired than because I wanted to turn it all off. This is the most godforsaken place on the planet, I thought. How is it possible that human beings can live like this?

Seventeen hours later, weary, we arrived in Bodhgaya. The journey through India had thus far seemed like a passage



through the bardo realm of the hungry ghosts. Now, in the small town of Bodhgaya, greeted by the friendly faces of local residents who eagerly awaited the return of Andrew Cohen's students, I felt welcome. The simplicity of the people and surroundings dissolved the dreamlike sensation of floating a few inches above the ground. I was back on earth, eager and curious, trembling with a sense of possibility.

A day later I walked to the Mahabodhi Stupa to meditate. It was Christmas day. I walked slowly around the tall stone structure, its carved surfaces darkened by centuries of black smoke from the

tiny butter lamps which burn by the hundreds all around the temple courtyard. Colorful prayer flags fluttered in the wind. Fragrant flowers and fruit lay at the feet of the carved golden Buddhas who sat on various altars throughout the grounds. A resonant, rhythmic rumble rose from the motionless sea of crimson-robed Tibetan monks. The lotus pond was still and quiet, the only activity the periodic flutter of a heron who sprang up to light on a nearby lily pad when his previous perch began to sink. All around the Stupa people of all ages performed their practices – meditation, chanting, prostrations, visualization, prayer – with a devotion that was tangible; the atmosphere was thick with spiritual yearning. To be here on

Christmas day, under the Bodhi tree, the site where Gautama Buddha attained perfect Enlightenment, seemed perfectly appropriate.

This was Andrew Cohen's third teaching visit to Bodhgaya. I had come a week before the teachings were to begin with a small group of Andrew's students to help prepare for his annual visit. Amidst the continual struggle for survival that is most people's existence in this impoverished region of India, we were all impressed with our good fortune. We were lucky enough to be able to leave our mundane concerns behind for an entire month and devote all of our



attention to the teachings of Enlightenment. As Andrew's students from all over the world arrived in Bodhgaya, a new schedule was announced: morning and evening meditation, with Andrew giving formal teachings at midday. Discussion groups would be held every third day, and Andrew would address personal questions periodically in the meditation tent. The town was buzzing with anticipation.

One hundred fifty people sat quietly in the meditation tent, a cool breeze rippling the canvas. The clanging of bicycle rickshaw bells, choruses of birds, ringing gongs from the Thai temple next door and rhythmic breathing of fellow meditators created a timeless ambiance. After this first group meditation with Andrew, he gave the instruction that we find a way to be as completely and deeply relaxed as we had ever been, while at the same time remaining attentive and acutely alert. Andrew instructed us "not to work anything out" during meditation. Simply to enjoy the possibility of having absolutely nothing to do. Simply being alone – together. Andrew seemed surprised at what he had just uttered, commenting that this was the first time in seven years of teaching that he had ever given formal meditation instruction. He explained that people's ideas about meditation usually get in the way of "meditation finding them." This instruction, however, was a beautiful and straightforward permission to let meditation happen naturally, to discover that meditation – as complete relaxation and complete alertness – is just being awake and alive.

What a relief from all the effortful techniques employed to produce some elusive condition that I had so many ideas about!

On a few occasions, Andrew asked if anyone had any questions about the sitting meditation. Often he would repeat his initial instructions. When people were concerned about the agitation in their minds, Andrew would point to a perspective where it deeply doesn't matter what is passing through the mind, be it perfect stillness or utter chaos. Thought is only thought. "You look fine to me, sitting there quietly, creating no ripples," he would say. "It doesn't matter what you think or feel – only what you do." Again, a relief. After meditation, morning and evening, people glowed with a joy inspired by a deepening confidence in the understanding of what the mind is and what it is not. A greater perspective was dawning that could never result from the mind-control meditation techniques that so many of us had practiced in the past.

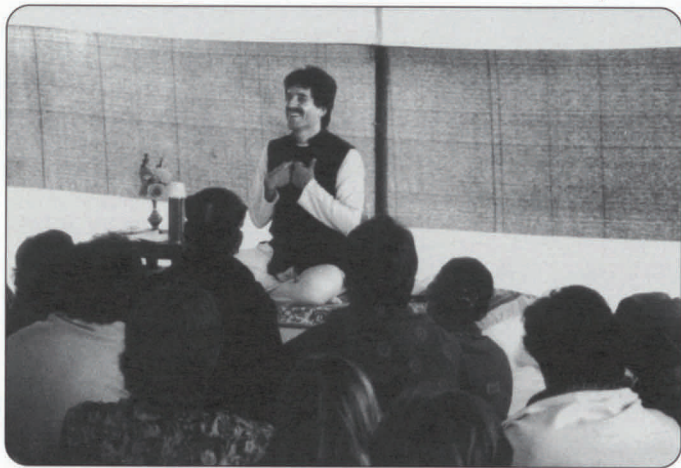
Andrew gave teachings at midday in the simple foyer of the Tourist Bungalow. Each day he would present a theme he wanted us to investigate together. Andrew would passionately and spontaneously describe some aspect of the



Dharma with such precise clarity that everyone present experienced a view of the precious and delicate flower of Enlightenment unfolding in our very midst. Afterwards, Andrew took questions on the topic, demanding that we participate in this investigation and not merely sit back as consuming spectators. His answers addressed both the individual and the larger group, considering not only the specific question at hand but illuminating the context from which the question arose, always expanding the perspective, always taking the investigation to a deeper level. After two days of formal teachings, the crowded hall became perfectly motionless and quiet. The mind could not fathom all that had happened in such a short time. The power of people's response was evident in the stillness.

Discussion groups were another key element of Bodhgaya 1993. Led by several of Andrew's senior students, small groups met every three days to explore and discuss passages of text from Andrew's writings. The discussion groups offered a fantastic opportunity for individuals to challenge themselves to express their understanding of the teachings clearly, simply and impersonally. It was a perfect balance to the meditation instruction, a demonstration of the proper function of mind as a tool. Rather than hiding out in an Absolute idea or experience of "no mind" as a refuge from the complexity of life, Andrew demands that we fearlessly investigate the complexity of life from the foundation of Absolute realization. The discussion groups were a powerful forum to learn to think in this way. With the dynamic intensity of the discussion groups serving as a magnifying glass, everything about the individual's ability to demonstrate his or her understanding was revealed.

*continued on page 16*





# Bodhgaya 1993

continued from page 15

While much of the teachings in Bodhgaya centered on attaining a "radically objective perspective" free from any taint of personal bias, it was equally understood that this perspective has profound personal implications. On several occasions Andrew answered questions dealing with the individual's condition and response in the face of the challenge to live these teachings. It was amazing how these more personal dialogues revealed that there is nothing special about any particular manifestation of the human condition. Recognizing the mechanical nature of the "one mind" allows the detachment necessary to respond non-mechanically to one's personal situation.

It was astounding that a large group of people with vastly different backgrounds and interests could live together under the stressful conditions of India without conflict; that joy, intimacy and trust could pervade the atmosphere; that care, sincerity and generosity could be the expression of so many individuals. People were simply choosing not to get mired down with thoughts and feelings of doubt and insecurity. This kind of distraction just wasn't very interesting in light of the vaster perspective that was dawning – not just for a few individuals, but for a large group of human beings. A miraculous, living manifestation of human possibility was occurring: as a group, we were waking up and our actions attested to this fact. People were finding a way to be together that was rare and precious – and at the same time seemed perfectly ordinary and obvious.

The afternoon before we departed Bodhgaya to embark on another harrowing journey through India, I went inside the Stupa one last time. The murmuring voices of men and women chanting before the large golden image of the Buddha made the whole chamber vibrate like the hollow of a bell. Beautiful and moving, the sound echoed through my body. I remembered the yearning I felt before coming to Asia, how I sensed that a door was opening before me, and that I wanted to leap through it. Although I had hoped for something big, I could never have imagined *how* big, how revolutionary and yet how simple the holy life is. A door *had* opened before me, but it was not some elusive, enigmatic event, some anticipated religious experience. Instead it was the vast, impersonal perspective of life as a whole that had been revealed. The leap was claiming that perspective as my own.

Later I walked through town to catch my bus, the sun, warm and hazy, sinking into the horizon, the parched and dusty earth solid beneath my feet. I felt a happiness that I had never known before, confident in the knowledge that freedom lies in giving everything to living the holy life. ♦

## NEW RELEASES!

A364/V364

### **Clarity of Intention: The Foundation of Spiritual Life\***

Illuminates how most spiritual seekers take for granted that they want to be free and reveals that only when the intention to be free is unconditional will one be able to remain firmly rooted in that knowing which is beyond time and beyond the mind.

Bodhgaya, India January 3, 1993

A365/V365

### **Longing and Surrender\***

Passionately unravels and resolves the seeming paradox between the necessary desire for liberation and the ultimate need to let go of all desire completely.

Bodhgaya, India January 4, 1993

A366/V366

### **What is Ego?**

Defines and explores the nature of ego from the standpoint of spiritual awakening and reveals the need for its outright obliteration in order to make way for the discovery of a truly undivided condition.

Bodhgaya, India January 5, 1993

A369/V369

### **What Does it Mean to be Serious?\***

Explains how the depth of seriousness with which the path of liberation is approached determines the degree of success in the individual's endeavor to be free, and how any individual who wants to be truly free has to be deadly serious about awakening.

Bodhgaya, India January 7, 1993

A378/V378

### **Impersonal Enlightenment**

This momentous talk illuminates the extraordinary significance of that view of reality which perceives the true and correct relationship of the objects that arise in consciousness and graphically explains how this pure perception can occur only when identification with even profound and subtle feeling has been gone beyond.

Bodhgaya, India January 17, 1993

A382/V382

### **What is the Relationship Between Love and Truth?\***

Challenges the commonly held belief that Love and Truth are always one and the same and reveals that the true nature of their relationship has explosive implications for every individual.

Kathmandu, Nepal February 4, 1993

A383/V383

### **Impersonal Love**

Strong experiences of love are usually felt to be intensely personal. This sublime investigation reveals that only when the experience of profound spiritual love is recognized as utterly impersonal can the knowledge inherent in that experience be truly liberating.

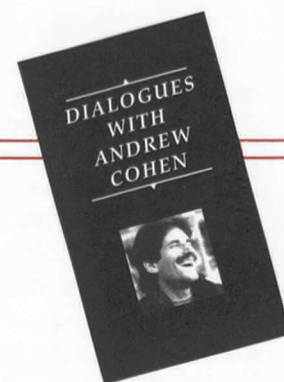
Kathmandu, Nepal February 5, 1993

A386/V386

### **A Perfect Relationship to Thought\*\***

The way to discover the limitless context in which the whole world arises is by looking into our relationship with thought. This provocative and incisive teaching explains how an unknowing relationship to thought creates space for what the mind can never know.

Kathmandu, Nepal February 10, 1993





# AUDIO & VIDEO

## A387/V387 *A Perfect Relationship to Thought Part II\*\**

This compelling question and answer follow-up to the previous day's teaching further elucidates the deep meaning and significance of this fascinating topic. *Kathmandu, Nepal February 11, 1993*

## A414/V414 *Personal Experience from an Impersonal Perspective*

Most people see the spiritual journey as an entirely personal matter. This tape dares the individual to begin to recognize the ultimate impersonality of all experience and challenges one to realize that spiritual awakening is a matter of tremendous evolutionary significance for the whole race. *New York, NY April 25, 1993*

## A419/V419 *Free from Superstition*

Explains how seeing things as they are, free from fixed ideas about God and superstitious notions of self, allows for the perfectly spontaneous expression of being fully and passionately who we are. *Santa Fe, NM May 2, 1993*

## A422 *There Is No Other\*\**

Andrew Cohen reads and takes questions about his article "What is the Relationship Between Love and Truth?" The resulting exploration into the true meaning of non-duality calls upon the individual to realize the shattering significance of the fact that Love and Truth do not exist independent of the perceiver. *Mill Valley, CA May 15, 1993*

(Audio Only)

## STILL AVAILABLE

## A212 *Out of the Swamp: A Delicate Experiment*

This explosive call to evolution is a revolutionary challenge to rise up and be a living expression of the opposite of everything that is wrong with the world. *Bodhgaya, India January 18, 1992*

(Audio Only)

## A252/V252 *Dare To See Things As They Are\**

This tape stresses the absolute necessity for discrimination and reveals how the awakened condition is one in which the individual dares to see things as they are and responds appropriately. *Berkeley, CA May 2, 1992*

## A262 *Corruption, Purity and Enlightenment*

Andrew Cohen reads his article "Corruption, Purity and Enlightenment" and responds to questions about such topics as consistency, relationship, karma and degrees of Enlightenment. *Santa Monica, CA May 25, 1992*

(Audio Only)

## A288 *Spiritual Questions are Human Questions\**

This live radio interview is a provocative and candid discussion which explores Andrew Cohen's observations about many popular spiritual ideas and viewpoints. *Amsterdam, Holland July 5, 1992*

(Audio Only)

## V295 *Passion and Detachment*

Illustrates the fact that true detachment actually expresses itself as a deep and profound involvement in life, and how the fuel for detachment is passion for the Real. *Amsterdam, Holland July 16, 1992*

(Video Only)

## A301 *Revolution Beyond the Personal*

Explores how spiritual experience of a truly revolutionary nature does not remain just an inner event, but effects a profound and complete transformation of the human being on every level. *Bern, Switzerland July 25, 1992*

(Audio Only)

## A303/V303 *Love and Emptiness*

Reveals how the true and final attainment of Enlightenment is beyond the experience of impersonal, cosmic love or the realization of emptiness. *Bern, Switzerland July 27, 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. *Berkeley, CA August 15, 1992*

## A313 *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*

(Audio Only)

## 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*

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

Explores how the true meaning of wholeness implies a deep and profound awareness of the significance of right action. *Santa Fe, NM November 8, 1992*

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

This inquiry 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*

\*Also recommended for newer listeners/viewers.

\*\*Especially demanding material.

Titles are available on both audio and video unless otherwise indicated.

To order tapes, see page 19.

AUDIO TAPES – \$8 each + shipping

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Videos need to be in PAL format in order to be played on most European VCRs.



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## TEACHING SCHEDULE FOR ANDREW COHEN

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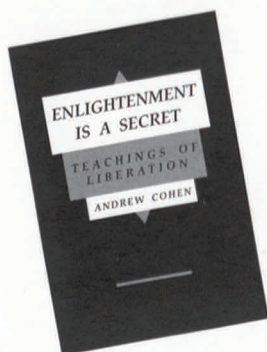
LONDON, ENGLAND	JUNE 14 - JULY 3, 1993
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TEL AVIV, ISRAEL	JULY 26 - AUG. 6
BERN, SWITZERLAND*	AUG. 12 - 17
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CORTE MADERA, CA	SEPT. 24 - OCT. 2
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EUGENE, OR	OCT. 12 - 13
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BOSTON, MA	NOV. 12 - 14
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CORTE MADERA, CA	NOV. 26 - DEC. 18
BODHGAYA, INDIA*	JAN. 1994
KATHMANDU, NEPAL	FEB. 1994
BALI, INDONESIA	FEB. 1994
AUCKLAND, NEW ZEALAND	MARCH 1994

\*This event is a retreat.

*Dates are subject to change. Confirm all dates with  
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# BOOKS

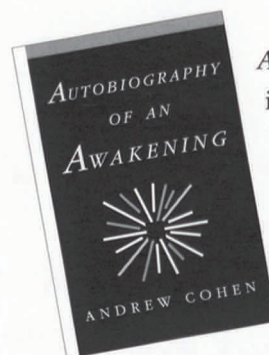


## *Enlightenment is a Secret*

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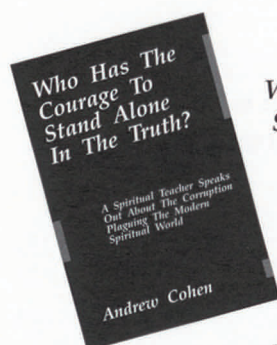
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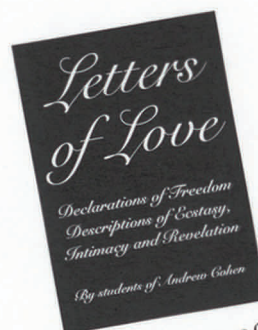
nature of Enlightenment. Through his own struggle to come to terms with the confusing conduct of his teachers, he investigates the causes of corruption so prevalent in the spiritual world today among seekers and finders alike. (\$10.95 + shipping)



## *Who Has The Courage To Stand Alone In The Truth?*

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Larkspur, CA 94977 U.S.A.  
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## *Unless...*

*Unless one has truly abandoned the future, unless one  
has finished seeking absolutely, and unless the issue of being  
Free has been solved forever – it will be impossible to see  
clearly for more than a brief instant.*

from *Enlightenment is a Secret*  
by Andrew Cohen

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