

MONITOR PAPERS

by

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Published by the TAT Foundation

This work was originally published in a typewritten, mimeographed format. Styling is mostly preserved here to be consistent with the original; e.g., using capital letters for headings and important points.

MONITOR PAPERS

(TO BE READ ONLY BY MONITORS)

GENERAL NOTES FOR MONITOR

If you begin the meeting with the confidence that you know that which you are doing, you will have little trouble or disruption. By reminding the people present that the group is already in existence, you will prevent any storming of the desk for control or disruption.

You may be asked if you were elected to monitor the group, and you can reply by either saying you were asked to, or you volunteered to and were accepted as being someone into the spirit of the thing.

Contact members before the meetings (for the first ones, it is especially important to have old members in the attendance meetings too) and remind them that their presence will help the group.

WE ARE GOING TO HAVE TWO GROUPS, if we are going to avoid the repetitious explanations that will bore the older members who are committed to confrontation and want some consistent confrontation.

SCHEDULING THEREFORE IS IMPORTANT . . . You must decide this before the first meeting. So when the posters are put up, you can list the time for 9:00 PM instead of 7. Then at the first meeting inform the general meeting that it will be necessary to have a work group which will meet at another time, but that the introductory group will continue to meet for general meditation and explanation at 9:00.

In this way your older group will come to the 7:00 meeting and have the confrontation and Book-Study session over by 9. At which time some of them may want to remain for the meditation, and it is hoped that at least one of them (of the last year's group) will be there in the event that you are sick or detained.

THE ATTENDANCE GROUP shall be involved in learning about the system. Fifteen minutes of meditation shall be held at the beginning of this meeting. At this meeting you should avoid answering questions about things which are not pertinent . . .

DO NOT GIVE INFORMATION ABOUT -

- The Ashram level, except to say that there is Ashram work.
- The address of myself, or my phone number. Do not announce to this group the days which I may be coming to visit. This will help to keep them attending regularly if they are sincerely interested.
- Do not give any information about me except age, physical characteristics, if you wish, my quotations, or your personal opinions of me.

However, in the Attendance Group, you should try to assure the visitors that our objective is Ultimate consciousness, COSMIC CONSCIOUSNESS or Satori. The variation of this particular system, lies in the indication by the system, that it can be approached with common sense instead of blind faith, and that we are working to bring about this consciousness more rapidly and more safely than systems with which we know very little. In other words, this system outlines a path, and shows the mechanics of the Path in the *Albigen Papers*. It is important that the verbatim message of that last sentence be conveyed to all new visitors.

THE CONFRONTATION AND PARTICIPATION GROUP

The confrontation sessions should begin (beginning means the first four or five weeks) with the following series of questions or opinions asked on Knowing, Believing, conventional thinking, proper fashion, styles, mannerisms, Ethics, Morality, Religion (question should be "Do you believe in God . . . in life after death . . . a true path to Spiritual Reality, etc.?"). And finally questions on Philosophy.

You should work out this schedule for yourself because each college has a different number of semester weeks, and this procedure should be planned to give a coherent study within a semester. Eight weeks of these semesters should be used to discuss the *Albigen Papers*. (A week for each paper.)

IT IS IMPORTANT DURING THE QUESTION AND ANSWER CONFRONTATION PERIODS that you do not get upset if somebody gives you an answer that momentarily defeats you with its uniqueness . . . for which you are unprepared. If you cannot come up with a question, and if you cannot see any ego demonstrated by the discussion with the person . . . just quietly go on to the next person.

HOWEVER AT SOME TIME BEFORE THE NEXT MEETING YOU SHOULD THINK IT OVER AND BE PREPARED TO COME BACK TO THE PERSON WHO STALLED YOU. AT THE NEXT MEETING QUIETLY REFER TO THE QUESTION AND ANSWER OF THE PREVIOUS MEETING AND PURSUE AND MAKE THE NECESSARY HURDLES.

THIS MAY BE PAINFUL PRACTICE AT FIRST, but it will be less painful if you prepare before you go to the meetings by trying to imagine answers that might come back to you and by reminding the other members of the group that they should get into the questioning at such times.

THIS WORK IS PRACTICE AT FINDING RAPPORT, and with this labor, you are progressing as well as the group; as it is necessary to have this

exercise to prepare for the days when you will need empathy, rapport and simultaneous detachment to handle your own group for the purpose of transmission.

So don't treat this work lightly. It is your fortunate opportunity to work with the rung below, and to take the second step in becoming. During the week between meetings, let your mind be occupied with events of previous meetings and plans for the next meeting. Make notes.

VISUALIZE the faces of the last meeting. Bring them back to remember the confrontation that may have stalled you. As you study the non-present, visualized faces, you will find inspiration for future questions as you will begin to realize the way that person thinks.

If at any time you exhaust the subject material or the day's question, you can open things up again by going around the room, and ask each in turn about any reaction, emotional or intellectual, about things that have occurred that day in the meeting. This will bring out comments from some who did not have a contribution at the right moment . . . who were stalled like yourself. Leave this open to the group to discuss, by turning to the group with such reactions and comments and asking someone to volunteer an evaluation of the person's reaction.

You can keep with you a list of Koans, or sayings of Watts, Buddha, Kapleau, Suzuki and ask for the group to evaluate them. This can be used in the event that the meeting has run out of material.

FIRST MEETING

OUTLINE OF GROUP WORK

1. Give a history of the group beginning with the first lecture by Rose.

2. Our purpose . . . is to find the *Truth*, meaning self definition, and the true relation of man to his fellow men and the true understanding of our life's events.

3. The "System" is one that searches esoterically. Some other systems are objective, additive, mechanistic and evolutionary. This system is SUBJECTIVE, IMMANENT, and DESIGNED FOR IMMEDIATELY CHANGING AND BECOMING.

- THIS IS NOT A SYSTEM OF FAITH.
- THIS IS NOT A SYSTEM THAT IS UTILITARIAN, PROMISING WEALTH OR HEALTH.
- THIS IS NOT A SOCIALLY OR POLITICALLY ORIENTED GROUP.
- THIS IS NOT A SYSTEM WHICH WOULD PRETEND TO BRING ABOUT A STATE OF BEING BY PHYSICAL OR MECHANICAL MEANS OR EVEN BY MENTAL VISUALIZATION.
- THIS SYSTEMS DOES NOT ATTEMPT TO PROVE ITSELF BY THE VANITY OF LOGIC, BUT IS DEDUCTIVE AND ANSWERS TO COMMON SENSE AND THE INTUITION.
- THIS IS A SYSTEM THAT FINDS TRUTH BY RETREATING FROM UNTRUTH.
- THIS IS NOT A COMMERCIAL VENTURE OR A MONEY ORIENTED CULT. It is meticulously non-profit.

THIS SYSTEM AIMS AT SELF DEFINITION AND CONSIDERS ALL KNOWLEDGE INCOMPLETE UNTIL THE "KNOWER" OR EXPERIENCER IS IDENTIFIED.

LEVELS OF GROUP WORK

(This is to explain what goes on at the meetings)

1. Attendance level, for general discussion and enquiry. None should remain on this level for more than a couple months (8 meetings). Two months is enough time to decide for or against action and participating.
2. Commitment to confrontation and participation: When you decide to belong, this "joining" is marked by the buying of the *Albigen Papers* which is the subject material. No one should expect to learn the system completely by personal communication only, or by borrowing the books. Mr. Rose rarely accepts anyone at the Ashram who has not shown some participation evidence, and some evidence of having read the book. This saves his time and gives some idea of your ability to understand the meaning of the work.

Confrontation is the first step in getting your head on straight. You cannot progress in higher or more complex spiritual evaluations if you are not secure emotionally and intellectually.

Participation is simply cooperation . . . trying to assist in confrontation and helping to keep the group functioning. Helping to keep the group functioning may mean chipping in to share a facility.

SUGGESTED SUBJECT FOR DISCUSSION . . . FIRST MEETING

"The difference between the 'Albigen System' and current books on Zen."

- Group confrontation sessions instead of "seshins", body attacks, shouting Mu.
- Personal analysis and transmission.
- Retreat from error rather than trying to imitate "no-mind" states.

- Provocative mediation instead of placid mediation or walking in circles.
 - Albigen system has a step-by-step instruction to follow. It is understandable and explainable.
3. Ashram work. This involves more intense work, and work on more than one level, but no explanation of this plan of work will be given until those who have reached the confrontation level are invited.
 4. Transmission. This is the final level. Also no explanation should be given until there is some manifestation of capacity to understand.

REMEMBER that silence about levels 3 and 4 is not intended to create an air of mystery nor to establish a hierarchy of select members. Secrecy and the affectation of titles for spiritual steps is in fact considered detrimental to a genuine spiritual path. This silence is designed to save time, since talking without proper knowledge of the subject is a waste of time.

FIRST MEETING

Go around the room and ask each person present (even if they are old members) to give his reason for coming to the meeting, and let them know that the reason for asking the question is to find a common ground for communication.

Have a notebook, and write down each name, and the comments of each in brief.

Also take a poll and find out which weekday evening is best to meet. Make yourself available by giving them some way to contact you between meetings. If you find it expedient to change the meeting dates to accommodate those who cannot come on the days you are now meeting, make the change but check with the group to see how many you might lose by setting the new date.

SECOND MEETING

Business first at all meetings. It is better to have officers elected and or carried over from the previous year. Democratic elections should be avoided. Look the group over and pick someone who manifests sincerity and interest to serve as officers, or who will allow their name to be used as though they were active officers, in the event the institution concerned requires such. If you cannot find such persons before the second meeting, ask for volunteers. However manage all money jointly with any treasurer, until you are certain that the treasurer is dependable.

Inform the group at this time of the established procedure for chipping in to pay the transportation for the speaker.

If the Secretary is active, he or she will keep a roll of those present, and the general comments and discussion.

CONFRONTATION

Pick someone in the group to ask the confrontation question. Do not always go in any order of rotations, but try to get to everyone. The question will vary each day. You can plan your own system of confrontation or use the one suggested here. When you begin the confrontation, each day remind the group that this is group work, and that they should also volunteer to question the subject. They should not question you, except about your meanings of words used, nor should you allow the group to confront you, the monitor.

You merely set the example by giving some questions to each subject. When you go around the room you ask the same question of each. The later ones questioned will be prepared to try to defend their answer, with some cleverness perhaps, so you must do some thinking before coming to the meeting on possible answers, counter-questions by you to all answers, etc.

QUESTION FOR SECOND MEETING

Ask each person to give an example of something they really know. Go completely around the room, and make a note of each answer before following up on confrontation. Encourage each to expand on that which he or she feels that they know.

You will note reluctance of some to cooperate. Make verbal note of the reluctance, and ask each to think about which level he wishes to occupy. Assure them that if they wish to postpone confrontation, their attitude will be respected, and they need not answer questions. They will then be marked down for "attendance."

People in attendance, as well as those in confrontation, may ask questions for the sake of learning the system, but they should not ask any questions of this nature during confrontation.

At later meetings, new members may come in and not be aware of the degrees of commitment, so the explanations will have to be repeated at each meeting so that new members can enter into the activity.

THIS IS THE FIRST REAL CONFRONTATION SESSION. FOLLOW THE DIRECTIONS FOR CONFRONTATION IN THE GENERAL NOTES FOR MONITOR.

This will be the last meeting in which all will be present for the whole meeting, so it is important that everyone present get an idea of what the commitment for confrontation will involve.

AFTER THE CONFRONTATION SESSION TURN THE MEETING OVER TO QUESTIONS BY THE GROUP.

It is necessary at this second meeting to prepare for the splitting up of the group into two groups, as is advised in the General Notes for Monitor [instructions are scattered above and below]. To prevent having meetings

on two different nights, you can arrange to have the general (study group) meetings at 9:00 PM. When you arrange for the confrontation and participation study group to meet, it can come in earlier, and get the work completed before the ones who are only committed to attendance come in.

In the past we have had the mistake of having a room with a percentage of people who were only committed to attendance, sitting in and perhaps disrupting the more serious people unnecessarily. If "attendees" wish to simply fraternize it is best to divide the categories as soon as possible.

So at the second meeting, tell the group that there will be a separate meeting of older members, together with new members who wish to participate beyond the spectator level. The early weeks (8 or 10) will be used by this group to study the *Albigen Papers* and engage in confrontation. To participate, they will have to acquire the *Albigen Papers*.

All are considered to be committed to attendance unless they specify to the monitor at some time that they wish to become more involved. The monitor should once a month or every 3 or 4 meetings, ask for a show of commitment, in the event that some are too shy to volunteer it.

We will now with the beginning of the third meeting, have two sessions. The General Session, or General Study Group (which is always advertised), which is open to the public each meeting, but which shall not be doing any confrontation. It will be an open group, which shall discuss other Zen systems and systems of reaching Cosmic Consciousness, and in which the monitor will answer questions. It may be advisable to begin this session with 15 minutes of meditation.

The second group, or confrontation and participation group will be composed of those who have the book. It would be difficult to study the book without having a copy. Borrowing or loaning the *Albigen Papers* for such study would not list the student as being eligible for Ashram participation, nor would it list the student as participating. Part of the work is

buying the book so that each can have it to loan to friends from time to time and thus expand the ladder work.

GENERAL NOTES FOR MONITOR

Beginning with this meeting, the groups should be divided, unless the number of people appearing for this meeting (Attendees) is so small that their presence will not interfere with serious confrontation. Such a number should be set at five or six as the minimum, together with older members who appear to help out at the group for those committed to attendance.

IN PLANNING YOUR SCHEDULE FOR THE SEMESTER TAKE INTO ACCOUNT MY VISITS WHICH SHOULD BE AT LEAST ONCE A MONTH. These visits will have to be subtracted from the number of meetings in your schedule (total number of weeks available).

Since the format will remain the same, all that needs to be listed for this meeting and the following ones, is a list of possible questions to ask. If you exhaust the attention of the group early in the hour, it might be good to suggest a discussion of esoteric matters as mentioned in the last sheet.

QUESTIONS

What do you know for sure?

What do you believe?

What is your opinion on conventional thinking?

What is your opinion on Morality and Ethical Living?

Questions on Theology.

Questions on Philosophy.

What do you really do?

Name something that you can stop doing once you have the habit.

What is thought?

Who is the real you?

Where is the mind in relation to the body, taking into consideration the evidence of the DNA molecule, of Planaria, and of experiments that denote the transfer of intelligence of rats whose brains are eaten by other rats.

Does this imply or prove that mind is somatic alone?

In view of the above question (on mind) where is the Mind located in respect to ESP phenomena, of projection of thoughts, messages, or projection of an image of ourself to the mind of another or to the eyes of another; also in respects to precognition or prophecy, wherein the mind tells of things of which the speaker (with his somatic processes) had no record or knowledge. Where is the mind after death?

What is consciousness?

What is meaning?

What is love?

These questions should not all be asked at once, no more than one question should be put to the group at a meeting. It should be exhaustively discussed for motivation by each answer, and to decide the depth of observation of each answerer.

GENERAL NOTES FOR MONITOR-CONFRONTATION

Once confrontation begins, the monitor should not answer any questions. It is his function from this point to use questioning to help the members re-examine their own thinking, not to challenge his.

At no time, either in confrontation, or during the period in which the monitor holds a discussion forum, should the monitor allow himself to be attacked, or to endure an attitude of hostility from any questioners. No "pointed" questions should be answered, except to indicate that the question was not given to learn about the system, but to argue, which is generally done to demonstrate the egotism or intellectuality and mental dexterity.

For the purpose of confrontation, it is advisable to keep a notebook or a sheet of paper before you, because the subject for the days confrontation has to be given to each person, and his answer to that question written down, before you give him any criticism. All of this is to prevent your remarks from influencing the answers of the succeeding answerers.

* * *

We come now to the evaluation of the answers.

You will find that the answers will fall into about five categories. Beginning with the most difficult ones:

- NO ANSWER (I do not know)
- ANSWERING A QUESTION WITH A QUESTION
- THE PARANOID ANSWER - The subject hedges, or may show defensive anger. (I do not think it is any of your business.)
- THE ATTEMPTING TO BE CLEVER - Subject tries to confuse you, or to avoid conveying meaning. Or tries to keep from losing face.

- THE CANDID ANSWER - This answerer accepts the premise that he knows something, and manifests the honest conviction that all men "know". (If the question questions his knowing.)

[Responding to the above . . .]

NO ANSWER: The subject is over-paranoid, over-cautious, or else he does not understand that which is going on in the session. You can tell him this, and suggest that he has not had time to think of an answer, and tell him that you will give him more time and come back to him after you make the circle of the group.

ANSWERING A QUESTION WITH A QUESTION: The subject may be searching for a definition of your terms, i.e., the words or phrasing of the question. This is OK.

However, if the question, "What do you know, or believe?" will get you back a question asking you "What do you mean by 'know?'" . . . then this is an attempt at dialectical cleverness.

In the event that you are reluctant to so inform the subject of these interpretations, you may be diplomatic and read from this sheet.

Of course, you must remind the subject that the monitor is not to be questioned, except to give a common sense explanation of the question. If the subject should be able to receive an answer to all his questions he could force the monitor to answer himself.

The second thing to remind the subject of, is that the success or failure of the system of confrontation depends upon the willingness of the subject to "play the game" in the hope that errors in the subject's thinking may be manifested.

Follow up this comment by immediately pointing out that the question was still successful, because it brought out the (possible?) hang-ups of

intellectual pride, fear of change, or fear of humiliation. The subject should realize that fear of humiliation or exposure should not be encouraged by the subject, because it is hiding, or pretending we are something which we are not . . . and it does not really matter if we do not look good to our fellow-man . . . only to ourself.

THE PARANOID ANSWER: If the subject shows anger or petulance, point out the anger or petulance as an ego. Anger is the result of fear. We fear that we will succumb to a person or situation unless we resist. The organism calls upon itself to manifest resistance, hoping the manifestation alone will have some effect upon the person or situation that is threatening. As the organism learns to "act angry" it becomes easier, and may even convince the subject that it is not an act.

Fear of the monitor or of the group is unjustified. If the subject shows fear (paranoid fear instead of anger), point out that the only part of the subject that could possibly be under attack in these sessions is his Pride, or his Paranoia.

Remind the paranoid subject that the monitor has no motive to pry just for the sake of prying, or to embarrass for the hell of it. However the subject should realize that his depth of sincerity for mental freedom . . . may require that he purge himself of mental impediments even if the purging is painful.

And if you should get a flippant answer, such as "None of your business," you should check out to see if the subject has agreed to confrontation. If so, then he has agreed to make it your business.

THE CLEVER ANSWERER: This is an ego rooted in vanity. Remind him.

If the response to this is more cleverness, you can either ignore him and go on to the next person, or you can again ask him for his motivation for the particular answer which he gave, and at the same time ask him "Is your

answer a clever escape again, or is it a result of some fear of exposure of some imagined inadequacy?"

For instance. If you ask the subject, "What do you know for sure?" And he answers, "Nothing." This may either be a clever escape (under philosophic pretense of disillusionment), or it might be a fearful (paranoid) escape. You, as monitor should decide which before you point out the ego.

His general attitude should betray it, if he is afraid of exposure. So to be more definite you should follow up with other questions. Ask him if he knows why he chose the word "Nothing." If he launches into a discussion about nihilism, or about the manifest illusions that beset the human mind, ask him about the nature of "Nothing." (To get at that which he knows about knowing nothing.)

Ask him if he does nothing because he believes he knows Nothing. Then remind him that he entered the room with some idea of doing something. If he entered for NO REASON, then it is evident that he hoped to learn something, or to do something, which hopes and acts implying that he does not believe in Nothing. (He must perforce know something, such as somatic feelings, somatic urges and survival hopes.) And in these directions he accumulates things and acts upon them, in a manner which would be impossible if he did not believe that he KNEW.

So that this system is a survival system. And if he does not *know* that both survival and non-survival is possible, all action by him is futile.

We go a step further and remind the subject that many are aware that real knowledge depends upon the knowledge of all things and their ultimate relationship, however it is necessary not to inhibit all searching for knowledge simply because we cannot know it all at once right off at the start. We must agree to meet the group ("we" meaning the group members) on a ground or basis which postulates that some knowledge is tentatively demonstrable from and with our limited intellectual faculties.

When the subject uses the word "Nothing" to describe his knowledge, he infers that the word has no meaning, because he cannot produce definitions out of "Nothing." He is simply refusing to communicate with words of meaning and understanding to most people present. Meaningless is meaningless. The adoption of tentative meanings, while admittedly not foolproof, give hope for some hope of learning.

THE CANDID RESPONSE: You cannot argue with a man if he replies with simple answers, such as I know that I am here, I know that I have a head, etc. You can however try to get him to define himself, the "I" that knows it is. If he protests that the knowledge is self-evident, that he is the one that is here, remind him that you are merely trying to identify the observer.

* * *

There are a series of questions, for succeeding meetings, that have to do with Knowing, Believing, Morality opinions, opinions of Religion and opinions on Philosophy. To this type of question, we must lead the subject away from cautious answers, and try to find out that which he really has for opinions. If he is evasive, and comes up with answers like the above one, instead of compounding his foolish answer with more aimless questions, such as, "How do you know you have a head . . . how do you know you are there . . . etc." in a friendly manner tell the subject that you accept those things too, but that we definitely want to get opinions on his ideas of the nature of KNOWING, for the purpose of discussion . . . and the only way that such a discussion can begin is for him to stick his neck out in a gesture of honest comment.

If he is candid, your attitude should always be one of friendly evaluation, not one of accusation. If an ego shows itself, you can ask him if he notices the "possibility" of his words being egotistical.

And with his answers on opinions, ask more questions of him, to find the origin or motivation (possible motivations . . . do not be afraid of being wrong if you make a comment on possible motivation).

For instance the type of answer we are looking for, when he is asked to tell that which he knows . . . is the answer, "I know I have a soul, I know I can trust objective phenomena, I know I have a mind, I know that I am immortal, I know that I am mortal," etc. To use these answers, you ask questions, such as "Do you know that you have a soul, or do you wish to have a soul . . . how can you be sure of the difference?" "What would be the nature of such a soul?" How would you convey to us the conviction you have about having a soul, because we would be interested in profiting by your conviction if it is verbalizable," etc.

This is a more graceful approach to running back methods of reasoning than the crude process of challenging everything said with a demand for definition, such as, "How do you know you have one" or "Define soul."

TO BE ADDED TO CONFRONTATION PAPERS-MONITOR PAPERS #1

June 7, 1974

For Monitor Only

Not enough has been said about the quality and dedication of the monitors. Because of recent difficulties it becomes apparent that occasionally monitors must be shifted, or replaced. Excessive tolerance of a deteriorating function, can destroy the group, dissuade new members from joining, and even retard the monitor himself in his need to snap out of the doldrums.

With each error, we know of things to look for. With each error the monitor who errs, is able to see his ego, and he helps the other monitors to avoid that which tripped him.

First of all the important thing about monitoring is that it is ladder work. Opportunity to move into more important ladder work. A person is asked to function as a treasurer. It may seem like a small task, but only recently have any of the treasurers started to function with consideration in keeping records, and safe-guarding the money that people entrust to them. From these jobs as secretary and treasurer we hope to pick monitors. And all of this means that if a person does not see the ladder work in the secretary or treasurer job, he will not be geared to take on more responsibility as a monitor. If he is able to function as a monitor, he will have the advantage of using the whole group to better see himself, so that his group confrontations should be taken humbly, in full knowledge that he will see himself more clearly at the expense occasionally of others.

Also, the monitor is now functioning in an increasing dual role. He is working on himself, in that he mirrors all of his own personal traits against the group . . . and he is taking advantage of the very existence of the group to do his ladder work on higher and higher levels, or more and more intense levels.

SO THAT THE MONITOR MUST ALWAYS BE COMPASSIONATE AND HUMBLE, while being forceful and impersonal.

And what must he avoid? You cannot have a monitor who sets a bad example. He cannot stumble into the meetings unprepared, especially if he has not been detained by a catastrophe. He cannot be smoking pot or getting drunk, or manifestly indulging heavily in whoring about. And he must above all, even at his own expense, be honest. We have had problems where I have suggested that a member of a group be removed from a particular ashram, only to find out later that the monitor himself may have been breaking more serious rules.

This means that the monitor should keep in touch directly with me, or with Augie, who is the coordinator. It is recommended that the monitor write a letter of progress once a week, or nearly so often. The monitor who finds himself smoking grass should first of all be honest about it, and secondly, if he cannot totally stop it, he/she should resign the job. He should not wait to get caught. Such waiting can only be interpreted as collusion, especially if he indulges in a clandestine manner with one or more other members of the group. The same has to do with sex. No one should subvert the interests of the group, or endanger the delicate structure of a spiritual path with intentional collusion.

Present functioning of the groups:

It is apparent that each must help someone else grow, while working on his private life and discipline. The group must always continue to grow, and plan to grow, and plan to anticipate and avoid slippages against growth . . . in order to form more and more opportunity for each to have some matrix within which to do ladder work.

Plans for growth, and preservation of momentum should be aired in the public meetings. This allows people on primary rungs to become immediately involved. Some time should be spent at the end of each confrontation meeting in discussing ways and means of expanding the group, by such means as new posters, book-stuffers, newspapers that might be free. It would not hurt to have two people in charge of P.R. This function would include the responsibility for posters. In Columbus, with only two men doing all the work (and managing the printing for other groups at the same time), they managed to get the local newspaper into my lecture at the Wesley Foundation. The paper printed nothing, after taking pictures and notes, but still, it showed that we were doing something significant. Our first approach with poster-messages was not the best, but we are getting better posters and better results. The same may occur with the press. It is an art in itself to get free mention in a paper.

THERE SHOULD BE AN ASHRAM COMMITTEE. Again, this should be composed of the officers of the group. The treasurer should handle the accounts and see that the rent is paid. If possible the PR committee should become involved in helping the Ashram to become better known, and to help in decision making.

THE GROUP MONITOR SHOULD CONSULT OTHERS IN THE GROUP, but should feel that occasionally a unilateral decision must be made; he should consult me, if he has the time, and if it is important. In other words every petty problem that crops up need not be voted upon by the officers, and should not be voted upon at all. It should be discussed with the officers and members, mainly to help the monitor make a fair decision.

This year a new job has developed. In order for me to have time to spend with individual spiritual problems, and to retain enough energy for rapport sessions, it was necessary for a sort of assistant. This job is that of COORDINATOR. I should not have to run up to Pittsburgh or Kent to straighten out some minor quibble, or to prod someone who is dragging their feet. This should be done by the Coordinator. AND ALL COOPERATION SHOULD BE GIVEN HIM. If there are gripes, he should hear of them immediately. He should not be charged for nights that he might stay at the different Ashrams. He is not at this time reimbursed for his gasoline, so the individual groups should show some hospitality. The Coordinator should pay for the nights that he stays at the Ashram if he stays there in the line of employment, or if he takes up residence there.

GROUP STRENGTH . . . depends on communication and consistent attitude. All officers should make a serious effort to make the TAT meetings. They should come with notes, suggestions and plans.

TO BE ADDED TO MONITOR PAPERS #2

October 5, 1974

From time to time we will have to make changes due to the enlargement of the groups, and due to possible trends in the society from which we draw our members.

This notation has to do with coordination of groups, and fees that are charged for overnight visitors at the different Ashrams.

The overnight stays, and decisions about the same, as to who may or may not stay at an individual Ashram, is the province of the Ashram manager, which is usually the group monitor. The price charged should be universal. I would suggest at this time that it be no less than a dollar per night, and no more than two.

Next who should pay this? When monitors come to Benwood, I do not charge them to stay there at night. It is evident that they are on group business, not just coming for an interview with me. It is evident that they, as monitors are going to more labor and expense than other members of the group.

The same should apply in regards to a coordinator, or coordinators. It should especially apply to coordinators, because he is coming into the different groups to do them a service, which I am unable to do. I find it urgent to comment on this, because there is always a trend in each group toward group autonomy (an unconscious trend, to be minimal in this comment). A monitor is naturally inclined to be a bit irritated when he feels that someone might come in from outside and give suggestions that might make the monitor feel less in control, or less sure of himself.

On the other hand it is not good for the monitor to feel too sure of himself. The coordinator is groping likewise, to find ways to make the overall group

run smoother, and I am always groping to find better means of communication. So, petulance over small irritations is not in order.

I think it would be nice if each Ashram kept some couch or corner to add to the comfort of the visiting monitor, rather than take the position that the fellow should fend for himself. He cannot carry bed, mattress and a complete line of foodstuffs. The coordinator or visiting monitor, should bring his own food, sheets and blankets. However, if he has to sleep on the floor every place he goes, he may get tired and become ineffectual in his mission. I find this to be the case with myself. I do not really rest until I get back home, so any increase in comfort extends my efficiency . . . and the same would apply to others.

A note to the group treasurers: Please list total assets in the financial report to show the proper solvency of your group. For instance, show the amount of money which the group has each week in purchased, but unsold books. List the weekly donation, and the cash total. Then in a third column give the combined total of cash and books.

Another note on finances. I cannot make visits to the groups unless gas money is paid. I pay the person who rides me, and should be reimbursed. The group treasury should try to be solvent enough to pay for two visits a month, once the group has been in existence for a year. I am not going to be able to make two trips a month. I hope for two trips a semester. There should be two trips each semester by the coordinator and plans should be made in the future to provide the gas for at least one trip a month for the coordinator. This is not an increase in burden for the individual groups because I used to make two trips a month (every other week at least), when the groups were forming, and went almost every week to Pitt, because it was closer.

The gas allowance for Wheeling to Pitt should be \$6.00. Wheeling to Kent \$12.00. Wheeling to Columbus \$12.00. Wheeling to Cleveland \$15.00.
[round trip]

Now these sums are large amounts, if they have to be paid out twice a month, and that is the reason that I will be holding my visits down to possibly two a semester. Augie (or the coordinator) will try to coordinate as much as possible by mail and telephone. Consequently, it is probably cheaper for the Ashrams to each have a phone. I wish to advise each Ashram manager to deny the use of the phone to long distance calls. Each person making a long distance call should pay for the call, which is listed on the phone bill separately . . . do not overlook the tax of 10% on these calls. This advice comes as a result of unhappy experience.

The real answer to the financial difficulties of groups lies in the membership. If the group is small, then the few involved should do a little more footwork. Some groups are limiting their scope, and by sitting down with the coordinator, they may find ways employed by the Pitt group to bring in new members.

The next vital step is to prevent the loss of good people in the groups. Each monitor should be continually going through a process of self-examination as to the effect he is having on the people in the group, as well as those coming in. I have found that two different extremes in monitor-attitude can be responsible for losing cooperation from people. One is the apologetic or unsure attitude. We must be patient. I find myself questioning myself . . . if at times I am not patient enough . . . do not resort to the process of questioning the hell-raisers, rather than giving them ultimatums.

A final note about finances: I do not think that a monitor or member of a group, including the officers, should take money out of the group treasury for personal expenses, such as travel. Especially when the balances are as they are. This should be kept in mind, even in the face of possible group willingness to pay someone's personal expenses. It establishes a precedent that will undermine the confidence of people in the group eventually.

Keys should be made available for the coordinator so that he will not have to wait in the snow until someone comes home.

TO BE ADDED TO THE MONITORS PAPERS #3

October 1974

IT HAS OCCURRED TO ME, AFTER OVER A YEAR OF OBSERVING THE WORK OF THE MONITORS, THAT THERE IS BOTH A BAGGING DOWN (AFTER THE MONITOR FEELS EXPERIENCED AS SUCH), AND A PERVASIVE OVER-ESTIMATION OF THE INTUITION OF NEW PEOPLE.

These things alone can account for the disappearance of people who are drawn to the group by the lectures, and who even buy the books, but who later drop out. Most of these people when contacted feel that the confrontation group is not moving.

AFTER A WHILE, you can attend any of the group weekly public sessions and hear the same monotonous intonation of the introduction to the group. Now this is important (to carefully mention the necessary and salient points), but the choice of words can be more spontaneous, more intimate, and the manner of the monitor more relaxed. You are talking to potential friends, presumably honest people who are looking for honesty from you. Candor is spontaneous.

FIRST

THE MONITOR MUST FIRST HAVE CONVICTION . . . THEN MUST HAVE THE COURAGE AND THE LANGUAGE TO CONVEY IT. Now this does not happen to be as difficult as it sounds. I find words (that any steelworker might use) able to convey a person's conviction, if he who is talking, talks with compulsion and determination. I would rather hear . . . "What the hell are you people kidding yourselves about, etc." Than

something like, "Now this is the P.Z. Society, headed by some guy from W.Va. who thinks he is enlightened." (Please avoid talk of enlightenment.) It should be assumed from the beginning that the newcomers will have little idea of the meaning of the word.

Also, rather than offering something in an apologetic manner, by beginning, "We believe...", "We are trying to reach... ", "We hope to... " — people are waiting to hear: "We have a system that works. We have the answer. Our teacher knows *The Answer*. We can cite you results, transformations of some of the older members, who can attest to the changes that occurred to them after being in the group for a while... "

If a monitor does not have the courage, he really doesn't have conviction. If he has the courage but lacks the language,—his determination should, if only by trial and error, find the proper words.

SECOND

HE MUST DEVELOP INTUITION IN ORDER TO KNOW IF HE IS COMMUNICATING. He must change words or action patterns which he may be extending to the group, but which are being received badly.

If he does not have the necessary Intuition, let the monitor use the intuition of the older helpers in his group . . . and also continually ask new members for their reactions. This later process will help develop his intuition.

As you know, the general rules for developing the Intuition should always be followed. You cannot dissipate before meetings . . . you will be out of touch with the whole system . . . your mind-state will be back to the mundane.

I THINK IT IS IMPORTANT THAT BEFORE EACH MEETING, THE MONITOR SHOULD BE ALONE, MEDITATING OR CONTEMPLATING THE MEMBERS WHO WILL OR MIGHT ATTEND HIS SESSION.

When I served both as monitor and lecturer for the groups, I had the advantage of several hours of driving before the lecture time, and I used this to bring to mind the personalities of members of the group. I rarely concentrated on the subject matter to be delivered generally, but kept my subject matter related to individuals and their problems.

THIRD

THE MONITOR SHOULD PUT HIMSELF IN THE PLACE OF THE LISTENER . . . REMEMBERING when he was only a listener. Then the monitor should try to answer such unasked questions as he would have liked to know when he was a listener. Some answers along this line include:

- a. This group answers the needs of people who are confused and suffering from a *lack of meaning* and conviction. (All the more, we see that the monitor must have conviction.)
- b. The nature of the Teacher. (Again, don't reply that the teacher is enlightened. This is incomprehensible to listeners and hence useless.) About the teacher: honesty? Effects he has on you or other members of the group? Does he inspire conviction? Does he have the answer?
- c. Main purpose of the group. Social compatibility? Group rapport alone, or group elitism? Peace of mind? or Self-Definition.
- d. The group is unique. Where, or how is it unique? In other words, why should the listener not just join any of the religions or isms whose ranks are many? (If it is just like any Zen group it would have no reason for existence). In other words are we just advocating Zen . . . this is an impression that some are bound to get from the title of the group.

AS A PSYCHOLOGICAL GROUP . . . it is unique, in that it places social compatibility, or environmental adjustment far out behind self-definition, maintaining that self-definition will have in it, our true relationship to our mundane environment.

Also as a psychological system it avoids excessive objective studies, by going directly to the mind with the mind, rather than by attempting explore the mind with statistical observations of behavior.

As a Zen system it is unique, because it avoids objective, or somatic techniques, that emphasize body action such as posture, diet, shouting Koan, or receiving blows in Keisaku. And it is unique in that it avoids postulating Satori or no-mind before such occurs.

It is similar to ancient systems of Zen in that it attacks inconsistent states of mind, and works to remove them.

It may vary with some ancient system in that it advises that some egos should not be removed in the beginning, meaning that there is some danger to the student if he starts off by dropping an ego that is needed to keep him going for awhile. Thus we do not drop the Faith ego or delusion, until we have built a vector that will sustain our aim without such assurance. We must have faith in ourselves and that which we are doing in the beginning. We must also hold on to survival egos, both physical and spiritual. These latter two will be taken away at the right time . . . again when our vector is strong enough to carry us through the final trauma.

THE FOLLOWING HAS TO DO WITH THE ATTITUDE OF THE LISTENERS.

THEY SHOULD NOT BE BEGGED TO COME, THEY SHOULD BE CHALLENGED TO COME

THEY SHOULD BE REMINDED that we are meeting in confrontation for social reassurance. We are meeting to understand ourselves . . . especially that which we don't know about ourselves.

Confessions of knowledge of being whores, whore-masters, dope-heads or alcoholics, are basic, sometimes common facts that need not be joyously brought out, as the interminable discussion point.

AT THE VERY BEGINNING THEY SHOULD BE REMINDED that

1. It is up to them. It is a collective effort. They must be eager to participate, if it is to succeed.
2. It is going to be a drag if they come in thinking that they are knowledgeable about their meaning, or satisfied with their lives. If they are looking for entertainment. If they are looking for miraculous extraction of their egos, for miraculous healing, etc.
3. They should be reminded that a commitment to participation is a commitment to work, ladder work, brotherhood work, along the lines of the group . . . not along the lines of what they think brotherhood is.

A final note to monitors,

- Your time is valuable.
- Do that which is expeditious . . .
- So that you can move on to greater and more meaningful effort.
- Apply the law of proportional returns.

NOTE TO MONITORS

February 12, 1975

We have been spending so much time in explanations, and an attitude (if not a constant policy) of apology for what we are doing, that the real exercise of confrontation is not accomplished.

Confrontation is an art which requires that the monitor be at his ease. He should never worry if people are going to adopt the system. If he does not show worry, more people will adopt the system.

I suggest that the sheet, "VISITORS AND ENQUIRERS", be placed in the first page of the picture folder. Backing it up will be the explanatory sheet of the Pyramid Zen Society.

Following this, "The introduction to Albigen Papers," the sheet called "The General Aims of the Group," Spencer Darrah's letter, and any other explanatory sheets or pictures.

THOSE NEWSPAPER CLIPPINGS SHOULD NOT BE IN THIS FOLDER, BUT SHOULD BE IN A SEPARATE FOLDER FOR NEWSPAPERS, RADIO STATIONS OR FOR GENERAL PUBLICITY. They are not explanatory, and give the appearance that we are trying to make an impression on the virtue of our public notices. If such a folder is passed around so that each new member can read it while the main group is confronting . . . no other attention need be given the newcomers. They can be largely ignored, unless one of them asks a respectful question.

This will convey an atmosphere of our own conviction . . . which is more important than a thousand arguments.

DO NOT CONFRONT NEWCOMERS, UNTIL THEY GIVE THEIR PERMISSION . . . that is until they make the commitment of cooperation. When they make that commitment, they cannot be disruptive . . . their commitment automatically signifies that they want to work with us,—not disrupt.

When the monitor runs into difficulty in confrontation, use the expedient move of turning the pressure back to the group. When the monitor has no longer any inspiration for rebuttal to the person confronted, he can turn to another member of the group, and ask him to give his opinion of the comments. This makes for more participation in the confrontation. Involve the group. Do not allow them to be spectators to your uneasiness.

It will be difficult to ignore visitors in this manner. I know that all the monitors are as eager as myself to explain . . . in the hope that people will join. But we are dealing with human nature . . . with robots yet . . . who react with suspicion, with petulance or with fanatical opposition. This practice of letting them cool their heels, will allay the suspicions by giving them time to observe, and it will prevent fanatics from interrupting and grabbing the podium.

ASHRAM-GROUP PAPER

May 76

We have come to the point where we must reevaluate the efficiency and efficacy of our groups. What are our groups doing? Are they beginning to function only as social groups, or are they trying to convey the Albigen message? Are the monitors developing autonomous little cells,—or are they just losing track of our policy that we hope leads to discovery for members and newcomers alike?

We have come to the place,—because of the expansion of membership in TAT,—that we can no longer monitor the monitors in time to prevent schismatic policies which individual monitors might develop. This means that either the monitor's develop the intuition necessary to be continually alert to influences from newcomers that seem to continually affect or effect a group state of mind that will lead to TAT division. There are only two alternatives if groups and their monitors get out of touch. I can either try to find a new monitor for the group, or I can ignore the group entirely, except to demand that it quit using the Pyramid Zen name for its meetings,—in the event that it gets too far into left field.

Let us look at some of the things that are going wrong.

We have the monitor of one group announcing that he is trying to keep all the women out, and fifty miles away another monitor seems ashamed to inhibit some sick perverts from justifying and injecting their aberration into the meetings by means of demanding that we accept first one liberal view and then another.

Our coordinator has been denounced for his efforts to show some common sense in the matter . . . and was isolated in the discussion while some rambling mentality takes over and indoctrinates the group into some concept-structure that is entirely without basis or probability. This latter person is allowed to ramble indefinitely.

Recently we decided to change the format of the group meetings to make more for a discussion group. That which is happening is that at most, we will develop bull-sessions, totally out of control, unless **THERE IS A FORMAT, AND THAT FORMAT IS FOLLOWED WITH DISCIPLINE.**

I called, or was called by phone about the matter. I explained that I thought it a good idea to advertise a talk to be given on some interesting topic. The talk could last for forty-five minutes or so, then a discussion on the topic was to be encouraged. But this did not imply that our group was supposed to tolerate any take-overs of the rostrum, but on the contrary were to use the discussion-medium to question the reliability of new opinions.

Why did all this come about . . . meaning this change in format? It came about because most of our monitors had lost their zest for the work. To be a monitor for a session of heavy **CONFRONTATION**,—a person has to have their minds on the work for some time prior to the meeting. The monitor has to keep his own state of mind pure as well . . . or he will appear confused.

Some monitors were too shy. Some were so much asleep that they were grateful if an outsider began babbling . . . just so that the meeting would be apparently moving. Some monitors decided to trade off . . . to encourage all members to take turns at monitoring so that they could do something else

that was perhaps important. And other monitors seemed to function only if they had some associating motivation . . . such as sadism, sadistic humor . . . or sexual frustration. This latter motivation is betrayed by the unnecessary reference to sexual matters or the use of vulgar adjectives that are more like expletives.

And so it was admitted the group intensity had to suffer, or we had to have group-less monitors.

So we tried to make it easy for the sleepers. And what happened? The monitors are still asleep. Maybe it is too easy, and monitors are encouraged to relax, and to think that they need not prepare at all now.

Not all monitors are asleep. Some are half-asleep. These are the ones that only do one thing. They will function according to a given rule . . . and try to do exactly as proposed. In other words they do not use their common sense and intuition. So that if I say that a certain female is a vampire . . . they will try to block all females. If I come back to that same monitor and point out that he is making a mistake by blocking females from the group then he will open the doors and let all of them in, including the vampires.

If I hint that he should let newcomers express themselves, he will let them take over the meeting. Now sex can be both a help and a hindrance in esoteric work. So that if I say that sex is perfectly natural he will fail to have the intuition to discern that only natural sex is compatible to spiritual work. And if I give the impression that sex can be a hindrance, then he may try to castrate all the females or tie himself up in knots and self-recriminations.

Likewise, certain trends in recent time have caused both a chance for spiritual work and a detriment for spiritual work. Both can be said to have liberal origins. Liberalism has encouraged the young people to think for themselves, and to think deeply about matters of self-definition. But that same liberalism has been an excuse for instituting an immoral, spiritually debasing, way of living that can have no place in our work. Group members

seem to have difficulty separating these two out-growths of liberalism. They either think they have to denounce all liberal ideas or encourage all liberal ideas . . . or all ideas that come under the pretense of being liberal or new-age reasoning.

I hope that you can see that when several of these monitor weaknesses are combined, the effectiveness of the group is undermined, sometimes irreparably. We have a case where a monitor becomes lazy and is more or less asleep. He mistakes the discussion-format and decides to cuddle down with anyone who comes in the door. He falls victim to some dope head, or some pervert, or some borderline degenerate, who would like to have us believe that everyone agrees with him because he a gentle shark that bites only those cruel, hard establishment-addicts that would keep him from loving people . . . or dogs.

The result is that someone else . . . myself, or a coordinator has to confront these people sooner or later.

I think we should evaluate the monitor position. What is the use of being a monitor? It would be absurd to think that a monitor takes on the job for the feeling of importance . . . of being in charge of something.

Yet that seeming absurdity may be the case. In the past, we have had at least two monitors who had no regard for the system (at times they allowed this disregard to actually become antagonism on key points).

We must be on guard against hippies or worn out hippies trying to convert the group into an energy fountain. And we must be on guard against fanatics who wish to preach their religion from our rostrum.

Let us get to the reason for being a monitor. First of all the Albigen System is one of purity aimed at raising energy. The monitor should be one of the group selected for his dedication to a morality that will enable all members of the group to have a chance to build quantum energy.

The monitor's position should be a work that becomes increasingly ATTENTION PROVOKING, and this will build his quantum energy. While I do not wish to advertise a monitor's intentions in the paper or have him declare his celibate intentions . . . still if he shows that he is ashamed to speak in favor of morality, then he can be badgered into closer contact with immoral people, until such a point is reached that they invade the Ashrams.

A monitor also should have gotten into the business of backing away from untruth. He cannot back away from untruth while allowing the modes of living that he has rejected to continue, or to be thrust upon him at the Ashram. In other words, it is the right of each person in the group or ashram to lead a celibate life. If he has to be exposed every day to vulgarity, or to people who have strong-sexual demands upon him, then he is being imposed upon.

How much worse is it if he has to live with perverts in the Ashram . . . just because he did not have the courage to stand up and state his priorities? Now I say state his priority . . . which he has a right to . . . I did not say denounce the life-style of the person intruding . . . or the person he wishes to avoid.

We have to draw a code for general Ashram morality. A sexual relationship, even though normal, is a trap. If you like traps, go ahead, but do not look for or demand company. A heterosexual trap is not as bad as a homosexual trap. Homosexuals who pair off and live quietly are not as bad as those who play the field because they are not operating even under the guise of faithfulness and friendship. People who have sex with animals are the lowest on the ladder. You have the right to take your pick of these levels.

But I also have the right to take my pick . . . choosing each man and woman by his choice . . . of sexual inclination. And gauging thereby his suitability for selfless work.

Any political or social group that makes demands upon you along sexual lines, and undermines your spiritual group by disguising or condoning depravity because they point to its popularity, or by some literary authority, —cannot be endorsed by our group. Nor should we remain silent while they preach their doctrines.

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