

LETTERS TO THE EDITOR

Dear Editor,

In part reply to the article of Patrick Cullen (Self & Society E Vol 1 No 6) I thought that Bhagwan himself might suffice with particular reference to Mr. Cullen's last statement.

Quotation from The Revolution:

Question: As I come to understand more deeply how completely the mind has been conditioned it seems to me that even the guru disciple relationship is an expression of this conditioning.

Answer: The master is not a person, the master is a presence. How can you have a relationship with a presence? Either you see it and you dissolve into it, or you don't see it. But there is no possibility of any relationship.

There has never been a relationship between the master and the disciple; the word 'relationship' is irrelevant there. It may appear so to the outsider, but the outsider is not in the know of things. The outsider cannot be relied upon, just because he is the outsider - he does not know things as they really are on the inside.

... Then what is a master doing if he is not dishing out systems? He is simply helping you to grow whosoever you can grow to, whatsoever you can grow to. He is not trying to grow rose-flowers. If you are a marigold he helps you to become a mari-gold. . . he has no prejudice, he has no system, the master simply looks into you. . .

... Authority is created by the need to depend. The master is not authoritative, but the disciple may be in search of authority - then he will create the authority.

**Ma Veet Asmi
Kalptaru
London**

Dear Friend,
I enjoyed reading John Rowan's piece about Heresy Hunting in Self and Society. It expressed some of my own thinking about abuses and inappropriate use of some of the concepts in Humanistic Psychology. How I wish I could formulate my points as clearly as Rowan does!

The problem with all heresies is that they may contain a certain grain of truth. It is the balance and perspective that has gone wrong: a twisting of the original, useful idea rather than a false initial position.

John says that "being critical is OK and not something to be avoided at all costs." Well, yes, criticism can be done in a positive, constructive way, but it is not appropriate in all situations. It doesn't help people feel safe and valued unless very skilfully done. I think this statement of Rowan's is exactly the kind of statement which is taken out of context and used to justify being critical in all situations: the basis of a new heresy, in fact!

Perhaps we could guard against this by being careful in our style of writing not to give the openings that can be misused. Or is that taking too much responsibility on ourselves?

Best Wishes
Vicky Seddon
Sheffield.

Dear Vivian,

- (1) This letter is in response to your editorial in the Jan/Feb issue of Self & Society
- (2) John Rowan's article - Heresy - hunting in the AHP' was good - to say the least. It echoed many of my feelings and I also admired his critical ability.
- (3) I find the poems depressing - please lets have some happy ones.

(4) Jack Whitehead's 'Producing a Humanistic Education theory' interested me very much. I was relieved to notice that I was not "the only strange pessimist" about education - but that others too are not happy about the gap between theory and practice. I would like to understand though why the gap came about and why it existed for so long and why it is so hard to close the gap !! Jack's personal analysis and solution is helpful - but surely a social explanation factor is needed too.

(5) I find your book reviews ever so enlightening; please may there be more books reviewed?

With feminist greetings,
Arati Banarjea
North London.

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