



## NEWSLETTER OF THE RIDHWAN SCHOOL

Fall/Winter 2005

### IN THIS ISSUE...

Seminary Announces Training	Page 1
Poetry	Pages 1, 6, 9
Interview: Mayuri Onerheim	Pages 3, 10
Announcements: School-wide	Page 4
Personal Essays	Page 7
Announcements: Groups	Page 11
Announcements: Diamond Dust	Page 14

### High Sierra Haiku

#### Capitulation

Yielding to its weight,  
rock groans, then roars its release,  
falling in the night.

Bruce Beck, DH6

### Seminary Announces Teacher Training

Dear Ridhwan Students,

On behalf of the Seminary of DHAT Institute, we are writing to announce a new Ridhwan teacher/minister training scheduled to begin in the early spring of 2007. This letter also contains important information that should be deeply considered before applying to the seminary.

Application for this training is not open to all students in the School. Only those students in groups that have completed work with the Personal Essence by the time the training begins are eligible and will be considered by the selection committee.

The duration of the basic seminary curriculum will be approximately six years. This is a slightly accelerated pace in comparison to previous trainings; however, subsequent supervision and mandatory advanced trainings will extend well beyond the initial six-year program. The overall program will be conducted concurrently in a number of geographic regions—several in the U.S. and one in

Europe—but will also include occasional national and international retreats involving all the regional training groups.

The training will be rigorous and demanding in many ways. You can expect to spend approximately 20 to 25 full days per year in class sessions to complete this program. The actual structure of teaching segments will differ regionally, ranging from weekend formats to 4-day, 6-day and yearly 8-day retreats. In addition there will be in-between tapes, extensive home study and homework. All of this is in addition to your own regular retreat and/or weekend schedule, which you must also be able to maintain. The Seminary Training is not a replacement for the precious work that you are already engaged in, within your own Diamond Approach group.

Tuition for the basic six-year program is estimated to be in the neighborhood of \$15,000/€12,500. Additional costs for travel, housing, and so on are likely to double these figures. These estimates do not include supervision sessions and advanced trainings.

There will be a comprehensive application and selection process. We expect there to be many students applying for this program, and yet the capacity of the Seminary is limited. Before applying you should know that many students will not be accepted into the program, even individuals who would probably become good teachers.

Those who are accepted should know that acceptance into the Seminary and even completion of the training does not necessarily mean that you will become an ordained teacher.

Ordination by the Ridhwan Foundation is an additional step that may or may not follow your completion of the Seminary program and supervision period. If you are ordained it will only be to work with students in private teaching sessions.

Diamond Approach is a registered service mark of the Ridhwan Foundation in the USA, Canada, & Australia. Diamond Heart is a registered service mark of DHAT. © 2005 Ridhwan Foundation. ALL RIGHTS RESERVED. In Europe, Ridhwan Diamond Approach and Almaas Diamond Heart Retreats and Workshops are registered service marks.

Ordination does not mean you will automatically be able to teach the Diamond Approach in small or large group settings; this is something that may happen for some people over time.

There are many things to contemplate in considering whether or not to apply for this program. You must first be realistic about the substantial amount of time, energy and money involved in such an undertaking. We suggest that you inquire into your personal process and situation yourself and with your private and group teachers to see if it is personally and practically appropriate for you to consider applying for the Seminary at this time.

In considering the Seminary Training program, you need to be as sincere as possible in looking at your orientation and motives for doing so. There are certain reasons that may arise for doing this that are not objective reasons and are not aligned with the service of potentially teaching and ministering to another person's soul. For example, applying for selection to the seminary is not something to fulfill a need for a job change in one's life. It should not be for status reasons of any kind, nor to 'get' more knowledge or 'perceived' deeper realization for oneself. It is not to be held as a next step in your own spiritual unfoldment, nor is it to be done for reasons of monetary gain of different kinds. It is certainly not to support the need for self-importance on the path. We are not saying you should be free of all these things in order to apply, but are simply asking you to look to see what is orienting you in wanting to apply to the Seminary Training program.

Becoming a teacher has been a long-standing "ideal" within certain segments of the student body of the Ridhwan School. Becoming a teacher is sometimes seen as the most valued thing—even valued above the Work itself. That misunderstanding needs to be challenged. Becoming more deeply established in one's own inner journey and realization is always primary. What is always fundamentally important is the devotion and steadfastness to our inner journey, which is based in open-ended inquiry into one's immediate experience, fueled by the love of truth. This is fundamental and takes precedence over other drives and endeavors.

Another question to explore is your own relationship to the path and practice of the Diamond Approach. The primary function of the Seminary is to educate and train teachers/ministers of the Diamond Approach who fully embrace this as their spiritual path and who are interested in learning to work with another's soul to help bring them to

greater and deeper realization of their True Nature via the methodology and teachings of the logos of the Diamond Approach. The Diamond Approach should be viewed as a comprehensive path in its own right, and not as a "supplement" or adjunct to some other path that you might be involved in. Students who are deeply involved in other traditions or kinds of work may not be the best candidates for the Seminary.

Entering the Seminary is really a specific calling and articulation of the heart's desire to teach the Diamond Approach. Having a desire to be of service in this way comes from the depth of one's Being, but it is by no means the only way a person can be of service to True Nature.

We hope you will give all of this sincere, thoughtful and heartfelt consideration. We wish you the best in your exploration and hope the process of contemplation and inquiry itself is a fulfilling one for you whether you decide to apply to the seminary or not.

Applications to the Seminary can be downloaded from the Diamond Dust website at <http://www.diamond-dust.org/current/seminaryapp.pdf>.

There is an application fee of \$150/£125 that is to be included with your completed application form. Application fees are non-refundable.

It is possible that certain portions of the training may be open to a limited number of auditors. Auditing is for those interested in the Seminary's curriculum but who would not be candidates for becoming teachers/ministers. Students interested in being accepted as auditors will also need to apply for selection; however, this will be a separate selection process. More information about the possibility of auditing will be made available at a later time.

Applications must be received by March 1, 2006.

Questions about either the U.S. or European trainings can be directed to [dhatseminary@aol.com](mailto:dhatseminary@aol.com) or [dhatseminary-euro@earthlink.net](mailto:dhatseminary-euro@earthlink.net), respectively.

With much appreciation for the journey,

Deborah Ussery-Letofsky, U.S. National Director of Seminary Training  
Bob Ball, European Director of Seminary Training

## Interview with Mayuri Onerheim

by Karen Rempel

*—Mayuri Onerheim is a California Diamond Approach teacher who has developed a workshop that teaches about money and the soul.*

Diamond Dust: What is the purpose of the Money Course you have developed?

Mayuri Onerheim: The Money Course is about inquiring into your personal relationship to money. The course is not about making more money or how to invest to make money. It's about understanding your relationship to money and how that affects how you live. For some people that will mean understanding their issues so they get out of the way. For example, quit going into debt and start saving money. For other people that will mean more balance and less chasing of material wealth to fill some kind of hole. ("Oh, if I just had that new car!") I've known this teaching about money for a long time, and I've discovered through my accounting and business experience that a lot of people don't know it. Money is so embedded in life. If you don't have an understanding of how you relate to money, how can you bring your beingness into the world?

The course brings awareness to both personal and cultural conditioning. It also takes people through the process of looking at their actual personal financial situation, through the lens of practical "laws of money" that can be applied in their lives. For example, we talk about the laws of debt, which our culture does not follow. You see this in the advertising of mortgage equity loans and the credit card companies who invite people through the solicitations they receive to live in debt. The effects of this may be best seen in the very real possibility that we are currently in a housing bubble. People think they have a huge amount of equity in their homes, so they go out and get equity loans to buy consumer goods, a new car, or pay off credit cards. Some of these behaviors are deadly. Imagine when interest rates go up, and the equity line suddenly becomes unpayable, and you lose your home! So I address some of these practical things in the course.

We don't realize how much conditioning, beliefs, and ideas around money impact how we are in the world. To me, this can be an important part of our spiritual "life" inquiry—it is part of the unfolding of our soul—part of the veils that we need to look at. This is something that we don't currently address directly in the Diamond Approach. This is a place where people would benefit from some waking up; it is a fruitful place for inquiry.

DD: How did your path bring you to develop a teaching about money and the soul?

MO: Different people bring different things to the work, for example, bodywork or movement. Other examples are Byron's work with the superego, and Sandra's with the Enneagram. Teaching about

money is unfolding in my soul because an understanding of money is something that I personally can bring.

I was a Chartered Accountant (equivalent to the American CPA) in Canada. I worked as an auditor, and then I worked as a receiver. Receivers take over companies the bank has deemed insolvent. The receiver decides whether to keep them open or close them down. I used forensic accounting to find out what happened to the company. This work helped me understand very clearly many of the laws of money.

In the U.S., lawyers do this type of work, so when I moved to California I decided to switch to income tax and accounting software installation. I worked with over 400 clients. I brought to my clients my experience of looking at why businesses fail. When I look at a balance sheet, I can see how money flows in the organization. When you know how money flows, you can tell a lot about someone's life experience.

Working with small businesses, I could see from their financial statements what the owner's life was like.

I could advise them on changing the difficulties they had—what wasn't working, and how to make it work for them. For example, if someone has a huge amount of accounts receivable, this indicates they are not doing collections. That may indicate that they are not valuing themselves, not seeing that they should be paid. If someone is struggling, I could determine whether the business was viable. If they can't reduce their expenses or increase their income to a certain amount, they are just digging a hole. So in addition to helping with accounting and taxes, I became involved in coaching people.

Five years ago, I quit accounting to focus on teaching in the Diamond Approach. I was disappointed that I had to quit accounting in order to focus on the spiritual side. I thought, "I can't have spent so much time on spiritual life and accounting and not have them meet."

It was difficult to give up accounting, but I had to be true where I felt called. So there was a period of disappointment.

Steve Binder, a senior Colorado student & Senior Managing Dir. of one of the country's largest brokerage firms, and Mike Boone, a Ridhwan teacher, had put on a money group in California and Colorado ten years ago. Last spring, Steve Binder, Richard Glantz—a California lawyer and teacher-in-training—and myself presented a revised Money Course in California. In addition to being a Ridhwan teacher, I am a Canadian Chartered Accountant and what is called an Enrolled Agent—a certified tax preparer—in the US. At this time, Richard Glantz and I have picked up the baton.

*Continued on Page 10*

## **ANNOUNCEMENTS: SCHOOL-WIDE**

### **New Information Statement**

The Ridhwan and DHAT boards, and the Synod, have been working for over a year on a revised version of the Information Statement.

This new document will help solidify and preserve our church status, which we need in order to continue to teach the Diamond Approach both in the U.S. and abroad. The statement helps to provide legal protection for teachers and for the School, as well as informing students from the beginning about the nature of the Work. Of course an important part of this orientation is knowing that the Diamond Approach is a spiritual path, and not a form of therapy of any kind. The new statement also informs students of our policy and process for handling disputes between students and teachers within our organization.

It is essential that everyone in the School receives and signs the acknowledgement that they have received the new Information Statement. Your teachers will be presenting you with one in the near future and can help answer questions you might have about it. Your understanding and cooperation in fulfilling this important obligation is greatly appreciated.

### **Publications in Process**

Hameed Ali has shared a listing of upcoming publications. The list includes:

- ***Essence of Intelligence***, coming out June 2006.
- ***Essence of Love***
- ***Diamond Heart - Book V***
- ***The Beloved Void***

We all look forward to reading these works.

### **2006 Summer Retreat — Asilomar, CA**

Retreat information and registration forms can now be downloaded at the Diamond Dust website: <http://www.diamond-dust.org/>

There you will find all you need to know about the Asilomar retreat: registration, housing, costs, and deadlines. The retreat takes place August 18 to 28, 2006, at Asilomar Conference Grounds.

### **DHAT Audio Library Service and AVM Announcements**

Hello Everyone. Here are a few more announcements from the DHAT Audio Library Service and AVM departments.

First, **Audio Library Service** (formerly Tape Service) has a new email address, [audioservice@dhat.org](mailto:audioservice@dhat.org). The old address will be phased out, so please delete the old address from your records and replace it with this new one. By January, a shopping cart will be added at [<http://www.ridhwan.org>](http://www.ridhwan.org). There, you will be able to order all audio visual products online.

Second, for those of you wishing to place **loan orders with Audio Library Service**, the order forms are now available on the web-based version of this newsletter. Just log onto the Diamond Dust website, go to <http://www.diamond-dust.org/> and download them. You can then print them out and mail them in, as usual. At this time, DHAT is not accepting completed forms via email due to the increased volume of printing that would require for us.

Please print the form and just mail it in to us as you have been doing in the past, thanks. Also, for any outlying groups, please do not use these forms to post electronic versions of them on your own websites. I can only be responsible for updating this one master. If we make changes to this form and you have old versions on your website that haven't been updated, and people start sending them in to DHAT, it will soon become very confusing and time consuming. All in the school are welcome to download these forms from the Diamond Dust site. Doing so only from the DD website will make it easier for all of us. Thanks for your cooperation.

## **DHAT Audio Library Service (Cont'd)**

Third, there is a change for the **summer retreat's MP3** lending policy. Due to the complexity of the school, this policy can be a bit confusing, so please read over it carefully to accurately understand it.

**MISSED SESSION RECORDINGS** If you attend the summer retreat and miss one or more sessions and want to order free MP3s of these sessions, you **MUST** place these orders with the audio service desk at the retreat and use the form they have there. These recordings will be given to you for free. If you must leave the retreat early and wish to hear the recordings of the last few sessions you will be missing, please make arrangements with the audio service personnel at the retreat **BEFORE** you leave, to have these end-of-retreat recordings sent to you. Fill out the Missed Session Recording Request form and submit it to the audio service personnel. End-of-retreat recordings sent to those who had to leave the retreat early will be the only ones sent out free of charge (except for shipping cost) after the retreat. If you attend the retreat and want to borrow recordings because you miss certain sessions, and you follow these instructions, with the exception of any shipping costs, the recordings will all be free. Please know that these free recordings are on loan for 24 hours only. If you miss the last section of a retreat because you have to leave and request to have multiple recordings mailed to you, please know that they are on loan for 24 hours per session requested (for example, three sessions would be due back in three days). After that, late fees will apply.

**REVIEW RECORDING REQUESTS** When the DHAT office receives requests for recordings of either part or all of the retreat after the retreat is over and (1) the requestor **DID** attend the retreat and (2) the requests are not for missed end-of-retreat recordings (see above), these requests will be considered Review Recording requests and DHAT will charge the fees outlined on the Review

Recording Request form. For example, the standard fee for a review MP3 recording of the entire summer retreat is \$65. Also, all requests for recordings of the entire retreat requested by retreat attendees will be automatically considered Review Recording requests as well. So if you are at the retreat and want to send a request to the DHAT office for recordings of the entire retreat, know that you should use the Review Recording Request form and you will be charged the review fees. These recordings are on loan for up to two months. After that, late fees will apply.

**RETREAT BY MP3 AT HOME** When the DHAT office receives requests for recordings of the retreat after the retreat and the requestor **DID NOT** attend the retreat, these requests will be considered Retreat by MP3 At Home requests. The only DHAT charge for these recordings is for shipping costs (see Retreat By MP3 At Home Request form for table of shipping charges). Lightly Held Inc. charges \$450 for these teachings. The only exception to this is if you already paid for the retreat and were for some reason unable to attend at the last minute. In these cases, the requestor's Lightly Held Inc. fees will be considered paid and the only fee will be the DHAT shipping fee. These recordings are on loan for up to two months. After that, late fees will apply.

These clarifications were necessary because there was some misinformation circulating and things were getting pretty confusing for everybody involved. For any questions, email Tim Gallagher at [tim@dhat.org](mailto:tim@dhat.org).

Finally, DHAT AVM is proud to announce a new audio CD product, Inner Journey Home. This is a two-CD set that includes both the Berkeley and the Santa Cruz talks Hameed gave last year to promote the release of his book by the same name. The CD set is \$18 and is available through the DHAT office. To place orders, email [avm@dhat.org](mailto:avm@dhat.org) or call 510-841-1283, ext. 4.

## Ridhwan Living Opportunities (Live the really full life)

We are in the process of creating a database of properties owned by people in the Ridhwan School and available for rent or exchange with other Ridhwan members. These could include:

- Short- or long-term house or room rentals,
- House or apartment exchanges for weeks or months,
- House sharing
- Land available for camping

The information will be available on a web page accessible only to Ridhwan members. If you have a living space to share, exchange, or rent, please send the information to [pollaine@lnl.gov](mailto:pollaine@lnl.gov).

We are also interested in hearing from you on where and what kind of properties you would be interested in renting as a visitor. One possible long-term goal is to create one or more intentional communities, where Ridhwan members could live full- or part-time.

If you might be interested in getting information about a possible Ridhwan co-housing community that is being considered on the east coast, please contact Elizabeth Russell at [yogadiamondmine@hotmail.com](mailto:yogadiamondmine@hotmail.com).



**Peach**

by Elizabeth Slayton, Boston I

## Questionnaire

Dear Ridhwan students,

As part of a project to bring experiences of inner, expanded states of Being to various populations outside of the Ridhwan School, we are creating an annotated database of materials and replicable experiences that have been known to open a doorway into other states through seeing, hearing, smelling, touching, reading, dancing, moving, and so on. We hope it will be useful to you as well as to ourselves in sharing the work of looking inward. We plan to use this information to design a few group experiences for various populations, to evoke and explore inner states.

We would like to invite you to join us in this project by describing any particularly memorable experiences you have had—experiences that opened a doorway to other states of Being for you that could be replicated by other people—and by telling us what books, films, pieces of music, and so on have had the deepest impact on you.

If you are interested, please contact Cornelia at [wathen@bestweb.net](mailto:wathen@bestweb.net), before January 1. We will respond by sending you a copy of our database. We have prepared a preliminary list of examples. Please [read these examples](#), and then add to them from your own inner database.

Thank you. Sincerely,  
Carolyn Cerame  
Lora Lynne Heller  
Carole Kle  
Gail Staal  
Cornelia Wathen

### High Sierra Haiku

Query while...

Glissading talus,  
the body moves brilliantly!...  
Whence this sad distrust?

Bruce Beck, DH6

## ***Personal Essays And Poetry***

### **Lessons from a Diamond Heart**

by Barbara Bennett, Boston 1

One day it dawned on me that I have been operating like a TV set for much of my life—a TV without much awareness. When I am in my usual (ego) way of seeing, I look down and see that I have a "box" or body. I also have knobs, wires, tubes and transistors—the inner works so to speak. There are many different "stations" that appear on my mental screen.

My TV channel surfs. It can easily switch from one program to another—especially when one of my buttons gets pushed. My behavior depends on which program is currently playing. My reaction could be fear, boredom, fantasy, anger, romance, or comedy at any given moment. When my husband suggests that I use less maple syrup on my pancakes, I am outraged. One of my old "programs" gets triggered. It's like a re-run. And boom, presence is gone. The old program now runs the show. I'm operating according to a pre-recorded, "boxed" perspective, but I can't stop. This is my usual, familiar way of functioning. What's going on in "the box" is what shows up in the world.

After a while I'm calm again and another shift occurs. My TV set is alive, awake, and conscious. I see quite differently. My usual programs are still running, but I'm not participating or being affected by them. I'm still aware of my body. I hear all the sounds and feel the sensations. I observe what's happening around me, but realize that none of this is really who I am.

Looking through transparent space, my TV screen is infinite. The picture is more complete. There is more objectivity, or rather a radical subjectivity. From this dimension I understand deeply that I am not the box (body). I am not the program (ego). I am not even the drama, movement, sensation, or picture that's appearing in the moment. I am the underlying current. I am the flow of electricity. I am the beingness that provided my life. I am the energy that manifests all forms. This living current is my Life. Without this flow of energy—Life, Consciousness, Being—I am nothing. Even if my TV set were to be turned off, discarded, or destroyed, I am still this fundamental Life. I am in my original form.

## **Life Purpose for Social Transformation**

by Jay Earley, CA Big Group 2

The following is a guided meditation on how your life purpose may relate to social transformation. It is based on a number of experiences I have had doing inquiry around these issues. It is written in such a way that you can just read it and receive a lot of benefit from it. Of course, if you have a friend read it to you along with music, it will be even more effective.

Close your eyes and take a few minutes to think about something. Let yourself tune into a particular social issue or issues that you care deeply about. In thinking about this issue, you may realize that ideally you want this issue solved for everyone. You want everyone in the world to be free from this problem, for all time. You want society to evolve in such a way that this problem no longer exists. And you may sense that you are called to contribute to this in some way. You may sense that you are here on this planet at this time in history for a reason. You have a contribution to make, and part of it has to do with this issue. That is why you care so deeply about it. The purpose of your life is, in part, to make a difference in the world about this issue. You may feel called to participate in the evolution of society so that this social issue is transformed in the world.

As you feel into this, you may sense that your calling, your passion, is part of something much larger, part of an evolutionary force that is moving in the direction of resolving this issue, an evolutionary force that may be inherent in reality. There is a long-term tendency for society to evolve in a healthy direction, despite all the ups and downs that happen along the way. Despite all the evil that has been done and is still being done, there is an inherent movement toward health and wholeness. This is part of an even larger tendency for reality to unfold in the direction of greater alignment with our True Nature. It evolves toward greater complexity, greater consciousness, greater wholeness. It evolves toward greater awareness, compassion, and unity, greater love, creativity, and fulfillment, not just in individual souls but also in society, in the human race, in the world, the universe. Part of this unfolding involves a long-term tendency for our societies to evolve in a healthy direction.

One way this tendency manifests is that individual people feel called to contribute to the social issue they care about, to participate in this unfolding, this evolution. We are called, each in our own unique way, to play our part, however large or small.

## **(Induction for Guided Meditation)**

Now take a moment to tune into your calling, your life purpose, your mission to contribute to the social issue you care so deeply about. As you hear this calling, you may feel a sense of depth and purpose. You may realize that your life is dedicated to something larger than yourself, to the social issue you care about, to the evolution of society, and to the larger unfolding of the universe. You may sense a maturity in this stance as you realize that this calling is not about you. It is about something much greater than you. It isn't about your ego, with its fears and joy, its hopes and dreams. It is about something larger and more meaningful. You may feel your consciousness deepen as you contemplate this larger purpose in yourself.

As you do this, feel into your body, and you may sense a presence in your belly or your pelvis or the lower part of your body, a presence that centers you, that feels solid and substantial, a quality of Will. You may even feel this presence extending downward below the boundaries of your body, perhaps to a great depth beneath you. Or you may embody this sense of calling in some other way in the depths of your soul. However you embody it, take a moment to feel yourself expanding into the depths. (Pause)

This expansion is a reflection of your life purpose, the depth of your dedication to a greater good. Let yourself feel the satisfaction and contentment that comes from this, the feeling of wholeness, a sense that your life is full of meaning.

As you think about your calling to participate in the unfolding of the universe, you may feel love in your heart. You may feel your heart opening and softening, feeling a profound love for this larger movement of Being, this great evolutionary tendency. You may feel your heart relaxing, letting go, surrendering yourself in love, receiving love, receiving inspiration. Your heart filled with goodness, melting with sweetness.

You may feel love for the people who are affected by the social issue you care so much about, the people you want to help, feeling compassion for them, for their suffering, for their struggles. Feeling a desire for them to be safe from harm, to have the basic needs and freedoms of life, to be healthy and whole, peaceful and happy. Your heart opens to them and radiates loving energy.

You may feel a desire to give yourself in love to your calling, give yourself in love to the social issue that you care about, give yourself to the transformation of society, to the unfolding of the universe. Wanting to be taken, to serve as an instrument of this greater goodness. Feeling passionately committed to this purpose for your life, feeling fulfilled to be serving in this way, knowing you have found who you truly were meant to be, who you truly are, filled with joy and love.

As you realize that you are being called and your heart is responding, you may also realize there is nothing that you have to do. You don't have to try to make something happen. You don't have to make an effort to achieve anything. Because you are part of the unfolding of reality. You are part of a movement toward a new civilization. All you need to do is allow yourself to be taken, allow yourself to align with this movement of True Nature.

You may sense a deep current that is flowing in alignment with Being toward a better world. That current will carry you if you let it. That flow will support you in making your contribution. You are part of that flow. In fact, you are that flow, as it manifests in your particular soul. You can relax and surrender to that flow, allowing yourself to be supported by the unfolding of reality. You are an instrument of that flow, and there is nothing you need to do to make that happen, just allowing it, giving yourself to it.

You may feel yourself held and supported by a great presence, a solid and substantial presence. You may feel this in the lower part of your body, both under you and part of you. Or you may feel it somewhere else in some other way. Flowing and carrying you forward in the unfolding of reality. You can relax deeply because you feel yourself supported and carried. Feel yourself surrendering to this flow, aligned with this flow of reality toward greater wholeness and love, toward greater freedom and connectedness, being simply part of this great movement toward social wholeness. And as this happens, your contribution just naturally flows out of you, because it is part of the larger flow of our time, part of the unfolding of True Nature.

## I Still Travel

I have a wedding ring.  
I keep it in a box  
in my bedroom closet on the top shelf  
in an old leather purse that I used to use  
for travel.

I don't use it anymore the purse.  
I don't wear it anymore the ring.  
I still travel.

The purse is worn too old to use in public  
Scuffed corners frayed strap clasp that will  
not clasp.

Too much bumping and rubbing.  
Too much pulling and swinging.  
Too much opening and closing and closing and  
opening permanently.

But the leather is still good—  
Sturdy.

It stores things well  
protects from dust  
out of sight out of mind  
in the closet.

The ring is broken  
The diamond is gone.

Given away found a new home.  
Only a platinum band with a hole—the diamond  
is gone. No great loss.  
The promise fell out long ago.

I still travel.  
Too restless to sit still. Still  
sturdy.  
Bumping and rubbing up against the other  
travelers all  
pretending to be about important work. Secret  
assignments.

I know their secret. Horrible surprise. Terrible  
disappointment.

The red shoes don't work.  
Click heels together three times and  
Make a wish: "There's no place like home."

Fairy tales don't keep their promises.  
It's not like in the movies.  
There is no place like home here.  
That's why I still travel.

Sally L. Baehni, Kansas City Group

## Haiku

I'm pulled to the known,  
afraid of the not-knowing.  
Who is living, then?

Bruce Beck, DH6

## Ashram

11 22 04

"You have already lived beyond your diagnosis"  
Said the Tibetan physician,

Hameed said, "The true realization is in total  
aloneness"

All ideas are piled now,  
shaking trembling before the certainty  
that the body is tired and has fought so hard  
for more time  
watching the children grow and a lover grow  
weary.

The structures around the heart,  
full of needs and desires,  
will never get what they need  
because if they do totally they will  
be gone.

The love for a child, the love for a lover burst  
forth through thinning skin,  
making radiant translucent skin as a candle in a  
paper bag, past the pain,  
the child does not bring this illumination nor the  
lover, it is inside all along,  
waiting to brighten into that bond that would be  
so dry and stale otherwise,  
to flash into the tears gently falling like the  
sweetest waterfall,  
down the fresh trembling skin,  
to marvel at the power,

such love can seem like it pulls with star  
power the soul back again and again into a quit  
body,  
so much is lost in this moment,  
taxes,  
political views, gripes  
and the separation that makes one religion  
better than another,

like ice raining from one heart flying with  
another,  
ice raining.

While the mind stands on the ground,  
straining to be heard,  
talking and yelling,  
waving arms with one theory or another,  
but in the blue,  
blue sky  
where these golden beings dwell,  
this moment  
is eternal.

Neil Robinson, DH6

## Snafu Haiku

Sensing my body,  
muttering songs of solace:  
Tense duality.

Bruce Beck, DH6

## Interview with Mayuri Onerheim

*(continued from Page 3)*

With this new Money Course I got really excited—I could really get behind this, see how important it is—as a Diamond Approach teacher and as an accountant. I could bring in all the things I used to do with small business owners. I knew what to look at financially, and began to see how this comes together with the inquiry of personal history—how their history affects where people are financially. Just as we see patterns unfolding in the logos around other things, people could see their patterns around money. This was very helpful for people to understand.

DD: What has happened with the teaching you have developed since that first Money Course?

MO: Since then I have done some private sessions with people who took the Money Course. In these sessions we differentiated what were money issues and what were other issues, and it helped a lot to discriminate from this perspective, even if there is overlap. I am thinking of doing a follow-up day to see where people are at, or perhaps a monthly small group where people could continue to work on clarifying and addressing their money issues and how these affect their lives.

Last spring, when we offered the Money Course, Hameed came and had lunch with us and said he thinks this work is really important in the world right now. I can see how it ties in with the teaching about life from the summer retreat.

This interview is also part of the unfolding. I just sent an invitation to outlying group teachers, offering to hold the course for their groups.

In a sense, the Money Course is in its infant stage. I am developing materials, making sure they are relevant. It is an unfolding and evolving process. The teaching part is still in a not-knowing phase, getting birthed, embryonic. I just say yes to what's unfolding. I am putting it out there. What's coming back? I don't know yet.

DD: Does the course look at money and personal relationships?

MO: I haven't covered that yet. It would definitely be a useful area. This is something I would look at if there is enough interest. I don't have time to cover everything I could address in one workshop. I might create that segment later with a teacher who does couples counseling.

DD: For others who are contemplating making major life changes on

their soul journeys, can you describe what it was like to quit accounting?

MO: Quitting accounting was really a movement into not knowing. I knew I had to stop accounting for several reasons. I had to let go of it, but this meant I had to step into not knowing. I didn't know what would happen. I was in transition. What started to evolve was more teaching. I had already changed from being an auditor to a receiver, to changing countries, to starting a business, to tax preparation—but all these changes were within the historical, ordinary framework of being an accountant. I had to let go of that whole identity, the whole idea. I had to let go and not know. I still don't know what will happen! The money workshop could be a one-time teaching for a few groups or it could develop into something more. I have to be willing to let it unfold how it's going to unfold. All I know is that I'm inspired, it's touched my heart, I can help people. Whether that's what "thy will" has in mind for me...

What I learned for myself in this process is that not knowing is actually the natural state of being human. It is more normal than we recognize. If you wait until you know it's going to be safe before you jump, you can't do it—you have to trust and leap. Compared to accounting, this Money Course feels closer to my heart. There was definitely service in what I was doing before, so that is how it felt spiritual to me. But it felt like I needed to do something closer to my heart that was a deeper expression. The Money Course takes all of the knowledge that I've gained as an accountant, and capacity for inquiry from the Diamond Approach, so that we can approach this subject from a totally new perspective. I've read over a dozen money books too—some address some things, but I didn't see this comprehensive approach or inquiry. People writing the books don't recognize that inquiry is a valuable thing. They don't really know it exists.

DD: Are there particular ego structures and essential aspects that relate to money issues?

MO: I am starting to do an inquiry into what I am teaching and how that relates to different ego structures and aspects of Being. When that is clearer to me, it will also be incorporated into the teaching. Certainly there are Pearl issues, Citadel issues. I've seen schizoid issues, soul issues. Impressions and how we get conditioned is part of it. This is exactly where my inquiry is right now.

## **ANNOUNCEMENTS: GROUPS**

### **Money & Transformation Spring 2006**

I think we have all seen how the Diamond Approach work does transform your life. But I also believe, for everybody, it's fruitful to see what your attitudes are about money. For most people their money issues and conditioning are barriers, even if they are getting more open and present in other areas of their lives through their inner work. Money doesn't transform in their lives, because they haven't looked at these issues.

DD: Do you experience abundance in your life?

MO: I definitely follow the laws of money. I save for retirement. I don't accumulate debt. I own a house under the California redwood trees in Marin County, half an hour from the ocean, and I am a student of Hameed Ali's in the Diamond Approach. It seems to me life can't get more abundant than that.

### **Invitation to Submit Poetry and Personal Essays**

The Diamond Dust invites submissions of poetry and personal essays that enlighten, stimulate, inform, and inspire readers. We seek work that tangibly translates the particulars of experience that is strongly felt, but often unseen. Vivid and original images, carefully crafted language, personal narratives, and concrete examples are encouraged. All work may be sent to Bruce Rubenstein:

[bammabruce@adelphia.net](mailto:bammabruce@adelphia.net)

Include your full name, email address, and DH group and location. We reply to all submissions within a few weeks. We look forward to hearing from you.

The Diamond Dust Poetry and Personal Essay editors are listed on [Page 15](#).

What is the role of money in our search for consciousness? The inquiry into our relationship with money can become a potent part of our quest for self-knowledge. It is this relationship that often determines our view of the material and the spiritual. Further, money is so much a part of our psychology and personality that the exploration into money is necessary for our exploration into ourselves. So much of our energy in our daily lives takes place in and through money. So, if one wishes to understand "being in the world and not of it," one needs to understand money.

In our society, money—its use or misuse—dominates most people's lives. It now occupies a part of life in American society that is unique in history. Yet, for all of this, most people know surprisingly little about money and this causes great suffering. Not only is there general ignorance about money and the natural laws that guide it, there is substantial misunderstanding about one's relationship to it. Without a clear picture of an individual's relationship to money, it becomes impossible to manage and use it correctly. No schools, spiritual or otherwise, offer a venue for self-exploration directly related to money.

This is not a course on "How to invest" or "How to make more money." It is about our relationship to money and ourselves. However, with your increased self-knowledge, the result may be more inner and outer prosperity.

The course includes the following weekends:

January 21/22

March 18/19

Hours will be 9:00 am to 5:00 pm.

Cost \$350

The location is the Ridhwan Center for Spiritual Development

2149 Byron Street, Berkeley, CA

The course will be led by Mayuri Onerheim and Richard Glantz. Mayuri Onerheim is a Canadian Chartered Accountant, Enrolled Agent, and Ridhwan teacher. Richard Glantz is an attorney and Ridhwan teacher-in-training. For information, contact Mayuri Onerheim 415-891-2282 or [monerheim@comcast.net](mailto:monerheim@comcast.net).

### **Diamond Heart Retreat Group IV**

DHR Group IV is a residential retreat group and has new start dates. The first meeting will be held October 21 to 29, 2006. The group will meet at Santa Sabina Center in San Rafael, California in October and March for 8-day retreats twice a year. Please help us spread the

word about this group that is specifically designed to meet the needs of students who live in areas too distant from local groups. Contact: + 1 520 325 4986, or write to P.O. Box 10173, Berkeley, California, 94709, USA.

### **Food for the Soul**

The Three Practices (meditation, sensing and inquiry) and Book Study  
Currently: *Spacecruiser Inquiry*.  
Every Sunday 6-8:30 pm.  
Ridhwan Center: 5869 Marshall Rd., Boulder, CO. \$10.

Desire more opportunity to be in the field of the teaching? Want to read *Spacecruiser* slowly with exercises to metabolize your book study? Have friends interested in the Diamond Approach? Bring them. New and longtime students, drop-ins and regular attendees are all welcome. Please join us.  
Contact: Linda, 447-0025.

### **Diamond Approach: Southern California**

A series of introductory weekends with Lucia Di Paolo will be scheduled in Southern California for 2006. These weekends are open to the public and are designed for those who wish to get a taste of the Diamond Approach, and for those who may choose to continue in a future, ongoing group in Southern California. Workshops may be taken individually or in a series. Dates in 2006 will be announced in the near future.  
Contact: Lucia Di Paolo  
415-884-8060  
[ldipaol@pacbell.net](mailto:ldipaol@pacbell.net)

### **Introductory Weekends in Germany**

There are four introductory weekends scheduled for Germany, and one for Ridhwan students only:

#### **Holzkirchen, Benediktushof**

Compassion, an Essential Ingredient on the Path.  
With Jeanne Hay  
October 6 to 10, 2006.  
Contact: Email [info@benediktushof-holzkirchen.de](mailto:info@benediktushof-holzkirchen.de)  
Tel: + 49 (0) 9369-98380  
Fax: + 49 (0) 9369-983838

#### **Penzburg, Zist**

Silent Practice Retreat  
With Jeanne Hay and Paul Rosenblum  
For Ridhwan students and their partners  
January 13 to 17, 2006.  
Contact: [info@zist.de](mailto:info@zist.de) or <http://www.zist.de/>  
Tel: + 49 (8856) 93690

#### **Penzburg, Zist**

Essential Time Management  
With Janel Ensler  
Open experiential workshop  
January 27 to 31, 2006.  
Contact: [info@zist.de](mailto:info@zist.de) or <http://www.zist.de/>  
Tel: + 49 (8856) 93690

#### **Penzburg, Zist**

Deeper Dimensions of the Enneagram  
With Sandra Maitri  
For Ridhwan students only  
Dates: April 21 to 25, 2006.  
Contact: [info@zist.de](mailto:info@zist.de) or <http://www.zist.de/>  
Tel: + 49 (8856) 93690

#### **Penzburg, Zist**

Being Where You Are—Here and Now  
With Jeanne Hay  
Open experiential workshop  
Dates: June 2 to 7, 2006.  
Contact: [info@zist.de](mailto:info@zist.de) or <http://www.zist.de/>  
Tel: + 49 (8856) 93690

#### **Frankfurt**

Quasar series II. Being Where You Are—Here and Now.  
Hameed Ali and Karen Johnson are now offering the second seminar of a new series of public seminars primarily for all those who wish to get a taste of the Diamond Approach. Open experiential work. For added information go to: <http://www.ahalmaas.com/public.htm>

### **New Ongoing Groups in Europe**

#### **Italy**

Started June 2005; led by Janel Ensler.  
The group is still open.  
Contact: Rosy Breikopf  
Tel: + 49 (0) 4952 942955  
Email: [breikopf@paffy.net](mailto:breikopf@paffy.net)

#### **United Kingdom**

Started September 2005; led by Sandra Maitri.  
The group is still open.  
Contact: Robert Downes  
Tel: + 44 (0) 82493420  
Email: [rjdownes@mac.com](mailto:rjdownes@mac.com)

## **Netherlands**

Starting April 2006; will be led by Jessica Moore Britt.

Contact: Nel Voorberg

Tel: + 31 (0) 30 2300312

Email: [nelvoorberg@planet.nl](mailto:nelvoorberg@planet.nl)

## **Essential Dance**

Embodied inquiry practice to awaken and enliven qualities of our essential presence while exploring their barriers. Diverse multicultural music supports and encourages the authentic unfoldment of each person's unique process. Open to the public. For class schedule contact Milia Ahu at 303-440-9114 or [amahu@aol.com](mailto:amahu@aol.com).

## **A New Diamond Heart Group in Berkeley**

A new Diamond Heart group will begin in 2007. The DHAT office is currently gathering a list of those interested in order to inform them as soon as application information becomes available, which should be by the beginning of 2006. If you are interested in being on the DH7 waiting list or would like someone to call you about the group, you are encouraged to email your name, phone number, street and email address to [DH7@dhat.org](mailto:DH7@dhat.org).

Or, you may leave a voice message by calling 510-841-1283, entering 40 for the extension, and 1 to leave a message. Someone will get back to you.

More information will also be posted here as it is available.

## **New Group Name**

The Diamond Approach group taught by Jessica Britt and John Davis that has been meeting in Vancouver and Seattle for over 10 years has a new name: the CASCADIA GROUP. Cascadia is a name for the bioregion, which encompasses Vancouver, Seattle, and areas to the north and south along the Pacific.

This group is closed to new members. Two other groups in the Cascadia area are open to new members. The Pacific Northwest Group (taught by Barbara Sachs) meets in northwest Washington, and the Diamond Approach Vancouver Group (taught by John Davis and Joyce Lyke) meets in Vancouver.

## **Ridhwan UK2 Group Taught by Sandra Maitri**

This second ongoing Diamond Approach retreat group in Britain has met once and is currently open to new members. For more information, contact Robert Downes at [rjdownes@mac.com](mailto:rjdownes@mac.com) or by phone at + 44 (0) 20 8249 3420.

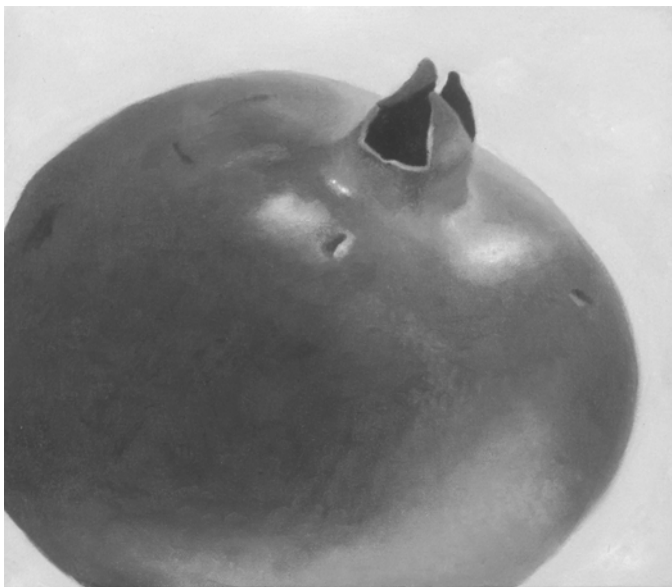
## **Deeper Dimensions of the Enneagram with Sandra Maitri**

An advanced workshop for members of the Ridhwan Europe groups. April 21 to 25, 2006 in Penzberg, Germany.

For more info, contact Wolf Büntig at [wolf.buentig@zist.de](mailto:wolf.buentig@zist.de) or by phone at + 49 8856 933901.

## **Invitation to Submit Graphic Art**

The Diamond Dust invite readers to submit graphic images for publication. Please email each image as an attachment in .jpeg file form to Bruce Rubenstein: [bammabruce@adelphia.net](mailto:bammabruce@adelphia.net). Such digital images may be produced from any kind of visual art such as a drawing, painting, collage, sketch or photograph. Selection of an image for publication will be based on how the image supports the theme and content of a planned issue. We hope inclusion of images will expand the breadth, depth and attractiveness of Diamond Dust.



**Pomegranate**

by Elizabeth Slayton, Boston 1

## **ANNOUNCEMENTS: DIAMOND DUST**

### **Jay and John**

by Simone Ramel

As 2005 comes to a close, so does the tenure of our most recent Diamond Dust (DD) editors, Jay Earley and John Harper. Below are comments from our phone discussions about the DD. Being fairly new to the Ridhwan School, I was most curious about how the DD started and when the first issue was published. The first issue was published on September 26, 1987. Byron Brown's "Editor's Welcome" from the very first issue is reprinted at the close of this article. If you are interested in reviewing other past articles, see [www.diamond-dust.org](http://www.diamond-dust.org).

In the summer of 2001, Jay Earley and John Harper separately approached Byron Brown with an interest in taking over the DD. Byron had stopped publishing the DD for a short period and both Jay and John wanted it to continue. Jay just wanted it to "exist" because he missed it, and John was most interested in bringing it online. They met with Byron over a summer retreat and in December of 2001 they published their first issue. In the summer of 2002, it went online. According to Jay, "Byron put a tremendous amount of work into the DD. Nothing was done via email at that time. John was able to take it to another level by bringing it online."

In their professional lives, Jay is a psychotherapist and coach, and John is in customer service for Delta Airlines. At one time, John had a business that optimized websites and still does some work on the side. Both Jay and John are in the "Teacher Training" program with the school and were in it when they started publishing the DD. They each shared how the teaching contributed to their work with the DD. Jay commented, "I feel very connected to the school and wanted to give something back." John said that while he was at the International Teachers in Training Retreat with the Europeans, he realized the need for easier access to the DD. "It made the issue of accessibility more urgent. In the Northwest and in Europe, you may or may not see the DD; it's always been an issue for outlying groups."

When asked about the greatest rewards from being editors, John stated, "There's more immediate access (from being online) and it's nice that it's being read. I'm pleased." Jay added, "Getting compliments about the content and just having it (the DD) come out. I am also excited (about the new editors); you guys have a lot of energy."

And the greatest challenges? They both felt that there were not any major challenges, but per Jay, "The distribution was not always smooth. Sometimes I got calls from groups that they didn't know the issue was out. Contact people (for groups) sometimes changed and they didn't let me know." For John, "The biggest challenge is trying to get the submission guidelines to be followed. It's a lot of work to transfer information, especially announcements."

Then I asked, "How does the DD support the Diamond Approach work and the students involved?" I had wonderful discussions with both of them. John and I discussed the Work in general and how the summer retreat impacted him. He said that the DD may help new students feel more connected to the school and assist them with their commitment to this path. I concurred and shared that I felt less disconnected from students outside of my group due to the DD and gained a lot from the teacher interviews. John added, "Every teacher brings something different (to the Work). This (the Work) isn't some kind of dogma that you have to come in to. It is about accessing your True Nature in your personal life and in a personal way."

Jay also shared quite a bit about the value of the DD: "(It) gives a sense of community. There are people all over the world doing the Work and we're all connected. The announcements offer the school a means to communicate with each other, and the interviews give you the 'bigger picture' from a variety of teachers. The teacher interviews and 'Ask Hameed' sections also provide more written material about the Work. I think this is an important function of the newsletter." He went on to say that (the DD) "connects you with others doing the Work; you hear about what they're going through."

Finally I asked what they would like to see in the future for the DD. John: "I would like to see more personal content from people in the school." He also added his vision of the DD, "It could potentially be a public handout at some time, or maybe we could put out a glossy journal every once in a while." Jay: "Having all students get direct notification of when the DD is coming out. Currently there is the Yahoo Group, but it only has about 200 people on it." He said that students had to sign themselves up for the Yahoo group, but he thought there was already a possibility of direct notification for everyone and I would have to ask John about it. John? John's reply, "Soon—many interesting things are being discussed."

In closing, Jay and John have given me/us plenty of solid ground from which to

publish forthcoming issues. In addition, they have confirmed my own thoughts that the Diamond Dust offers a wonderful forum for people/students to get connected to the school and the Work. As seekers, we continue to inquire, we continue to grow. Reading about other students' experiences and creative expressions, interviews with teachers, questions to Hameed—they all offer us greater understanding of our own and others' processes. Most of all, it seems to offer an opportunity to further embody our commitment to the Work.

### **Byron Brown's Introduction to the First Diamond Dust**

(on September 26, 1987)

#### **Editor's Welcome**

by Byron Brown

Welcome to Diamond Dust, the first effort at a semi-formal means of communication amongst those fifty or more of us who are engaged in the Diamond Work here in the Bay Area.

I have witnessed many changes over the five years I have been in the group. However, it feels like during the last year the pace of development has been accelerated due to a number of factors.

During the last two years we have seen the publishing of three books by Hameed, which really for the first time have made the substance of the work visible and available to the larger world out there. This fact has brought up questions of image, advertising, promotion, distribution and marketability, which are raising new issues for us to be exploring as a part of the work.

Hameed has also been presenting open talks to the public every six months now, moving from regular Sunday morning meetings open to friends, to a special meeting for the public, to the upcoming public meeting which will be held at Julia Morgan Center in Berkeley (see calendar on back). October will also see the start of several classes taught by group members open to the public which bring the perspective of the work to related areas: Enneagram, movement, voice.

All in all, this is an active time and it seems appropriate to initiate a vehicle for communication within the group. I hope to put out an issue each month or couple of months as it seems needed. Please offer your articles, poems, artwork, feedback, suggestions and any other input for future issues.

### **New Diamond Dust Editors**

by Simone Ramel

On September sixth of this year, a team of 10 individuals took the helm as editors of the Diamond Dust (DD). As we look forward to the tasks at hand, we are very grateful for the foundation provided by the first DD editor, Byron Brown, and our exiting managing editors, Jay Earley and John Harper. In recognition of their dedication, a separate article contains Byron's "Editor's Welcome" for the very first issue. Although they will no longer manage the DD, Jay will continue on as a Technical Essay Editor and John will be instrumental in assisting us with the website. Thank you both.

We would like to introduce ourselves, the new DD editors, and have included a little bit about us so you can get to know us better. Feel free to contact any one of us if you have comments or questions about the DD. We look forward to the continued excellence of this publication and welcome your submissions.

#### **New Diamond Dust editors**

Managing/Intake—Bruce Rubenstein

Poetry—Cheryl Chaffin, Elizabeth Russell, Kathy Ziegler

Personal Essays—Cheryl Chaffin, Simone Ramel

Technical Articles—Jay Earley

European—posted and open

Teacher Interviews—Simone Ramel, Karen Rempel, Elizabeth Russell

Student Interviews—David Freeman

Layout and Graphics—Elizabeth Russell, Vern Ludwig

Electronic Media/Website—David Freeman, Tim Sullivan

Final Copy—Simone Ramel, Karen Rempel

#### **About us**

**Cheryl Chaffin** I have been involved in the Ridhwan work for four years, and two and a half years ago began to participate in Diamond Heart 6, which meets in the Bay Area. I teach basic skills in English, composition, literature, and creative writing at Cabrillo and Gavilan Colleges and also teach creative writing workshops with UC Santa Cruz. My background includes an MFA in Creative Writing and 10 years of teaching and editing work. My son, Elias, is almost two years old. I'm a single mom and find that teaching, mothering, and Diamond Heart work are my major commitments at this point in my life. I'm a poet and writer and feel excited about involvement with the Diamond Dust and its (new and old) editors. I look forward to reading poetry and personal essay submissions.

**Jay Earley** I have been in the Work for 12 years and nine years in the teacher training. I have a Ph.D. in Psychology. I am a psychotherapist and coach. I am happy to be stepping down from the

role I have had and handing over the Diamond Dust to such a capable group of people. I am looking forward to taking on the new role of Technical Article Editor.

**David Freeman** I have been a student in the Diamond Heart Retreat Group 1 for 12 years. I am interested in the interplay between consciousness and culture, or cultural analysis from the Diamond Heart perspective.

**Vern Ludwig** I have been in the Work ten years. My background is business management and acquisitions with a degree in Engineering and a Master's in Business. I write, work with men in prison, and love cycling, woodworking, solitude and intimacy. I am interested in expanding the breadth of the Diamond Dust and appreciate the established platform from which we can work. I want to support the continued flowering, perhaps living, of the Diamond Dust.

**Simone Ramel** I am in my second year with the Diamond Heart 7 group in Colorado. After reading *Spacecruiser* (given to me by a long-time California Ridhwan student) and having discussions about the material I read, I wanted to be involved with the Work. I have undergraduate degrees in Communications and Music, and a Master's in Transpersonal Psychology. My past includes marketing, performing, proofreading/editing, and teaching remedial reading/writing at the community college level. I love to sing, compose, write poetry, and photograph nature. I am looking forward to connecting with others outside of Colorado and being able to give back to the entire Ridhwan community.

**Karen Rempel** I am in my sixth year with the Ridhwan School, and belong to the Diamond Approach Vancouver group. I am currently taking an online Master's degree in Ecopsychology at Naropa University, and am making the transition from technical writing to running a spiritual retreat center on my wilderness property north of Vancouver, BC. I am interested in bringing more awareness about our interconnection and interdependence with the earth into the world, and am at a stage in life where I am ready to spend more of my time in service. The skills I bring to the Diamond Dust include a diverse background in all aspects of professional writing, including editing, document design, and production. My book on beadwork, called *Complete Beading for Beginners*, came out in 1996, and I have also published many other writings including poetry, fiction, and erotica.

**Bruce Rubenstein** I have been in the Work for six years as a student in both the Diamond

Heart International Group III in Estes Park, Colorado and the Santa Barbara, California group. I have worked most closely in major systems changes within the child welfare/family preservation/juvenile justice system and other human services. I have had the opportunity to use what I've learned in the Work to understand and transform agency and societal structures. Working with the Diamond Dust gives me the opportunity for service and connection.

**Elizabeth Russell** Too many hats land on my head to mention. I have a graduate degree in English called D.C.T., with minors in Art and Art History. I taught yoga for a living, Iyengar style, and parented my two girls. Currently I am trying to decide what to call this fantastic shade of blue between the gold pink clouds across the street and the palm trees waving in the Miami sunset. Deep transparent robin egg blue, perhaps. It's always a reach, this naming. Also, the sky is changing. Also, my life. After becoming an accidental tourist, I am traveling, on a quest for something I don't know yet. I make regular landings in Alia's Emerald Mountain 1 group, having moved from DHR 1 two years ago, which I attended since 1992, gratefully. I'm happy to be doing this, and think of your presence fondly.

**Tim Sullivan** I have been in the Ridhwan work for 18 years. In addition I spent 20 years with the Arica School, and also several years with E.J. Gold's group in Vancouver. My interests and callings: integral approaches, organizational wellness, adult education, art and painting (artist), and modern literature. I have a BS, MS, and PhD (unfinished) in Chemistry. My informal education: a reader in philosophy, psychology, social science, cultural studies, religious and mystical studies, integral and systems theories, and social capital theory, among others. I am in the generative stage of life. I offer big picture thinking (vision) and editing/writing skills. I would like to see the school well-informed, "connected," and interconnected.

**Katherine Ziegler** I've been in Joyce Lyke's Santa Cruz Ridhwan group since 1995, although in August 2004 I moved to Los Angeles after making a short film in summer school at USC. I'm now in a 22-month screenwriting program at Writers Boot Camp in Santa Monica and working on building a practice as an executive coach. I've been a PhD psychologist since 1979. Majored in literature as an undergrad back East, where I'm from, and have had several single poems published since age 15. I have been the Poetry Editor for the Diamond Dust for two years. I'm delighted to be working with this big new creative team.