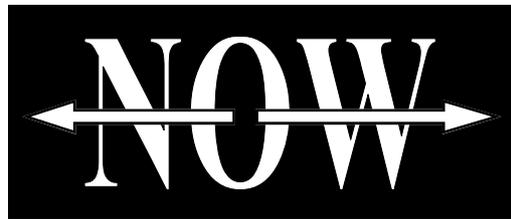


Next Meeting  
17 Nov 96



Issue No. 31  
Nov 96

Meetings are held at 10am on the third Sunday of every month at 81, Greville Street, Chatswood and are open to anyone interested in the possibility of working out whether, through the process of DIALOGUE, transformation of consciousness, awakening to what we really are, or whatever we want to call it, can come about.

<i>CONTENTS</i>	<i>Page</i>
<i>Editor's note - Back again!</i>	1
<i>Dialogue does it work?' Letter from Geoff Miller</i>	1
<i>Dialogue does it work?' Letter from Shirley Miller</i>	1
<i>Mario Cayer on Dialogue</i>	2
<i>A Mystic Message from Dennis Balson</i>	3
<i>Spiritual questions - By Mishka Jambor</i>	6
<i>Extract from " A Brief History of Everything" by Ken Wilber</i>	7
<i>Meetings</i>	8

### **Back Again!**

I found myself in a lot of hot water over the devious means I used to find out if any of you were actually reading this newsletter. The responses encourage continuation in some form and explanations of why there was no reaction to the hidden signal ranged from "I don't necessarily read it as soon as it arrives or, for that matter, every contribution in every issue" to, "I thought the nightingale reference was just another of your editorial blunders". John Wren-Lewis finished off any remaining resistance with the following eloquent appeal:

*Thou wast not born for death, immortal NOW  
Let not thy slackly readers close thee down!  
Before thy wisdom every knee shall bow  
And consciousness doth all thy pages crown.  
John Keats-Lewis*

John also suggested that to overcome the drudgery of monthly deadlines we publish as an 'occasional paper'. So that is what we are and this the first example.

### **Dialogue 'Does it Work'**

(This is a response from the Millers to the exchanges which started with my contribution in NOWletter ? followed by rebuttals in the last two issues before we went into hibernation)

Dear Alan:

Thanks for your recent 'Now'. Sorry that I don't respond much (or at all, so far), but life is fairly busy for Shirley and myself these days and there does not seem to be a lot of time for anything extra. I don't always read the 'Now' letter fully straight away and sometimes not until some time later, so I missed your encoded message.

Regarding dialogue. In my experience with the group that we have meeting every two months, there is no dialogue, still only discussion. It is very difficult to have the conditioning of a lifetime become silent at meetings. We all seem to want to trot out what we 'know', and are thinking about what we wish to say while someone else is speaking instead of listening with attention. So the essence of dialogue, which seems to me to be listening, is absent. Our group does not seem to like pauses or silences during the meeting and so any gaps are quickly filled with communication of our knowledge!

Dialogue, I feel, is to communicate without drawing on what we 'know'. Listening with all our being (mind, heart and body) in stillness, without any previous knowledge interfering. Therefore with no judgment, thinking, labelling or reacting in any way. Also, communicating in words in the same way. Difficult, to say the least about it. Dialogue seems to be similar to the experience of the old time painters or artists in the east, who studied and sat

with the object that they were working with until they become one with it. Only then would they express their art, in painting, sculpture or whatever, but not until then. In this way we can have dialogue with a tree, person, or anything, and it takes place without thought.

As knowledge and thinking are always limited, narrow, very partial, dialogue would be a very desirable way of communicating, to help us understand and experience the fullness of living and deal with the problems of living.

So dialogue to me is difficult but a very worthwhile activity. Perhaps in our meetings there have been fleeting occasions when 'dialogue' has 'happened'. So, for myself, we aim to continue meeting and perhaps dialogue will unfold or occur occasionally.

*Geoff Miller*

Dear Alan: My thoughts on dialogue:

For me dialogue would be of greater value between two people at one time, rather than within a group, at least as a beginning. I have found more opportunity then to listen intently, with full attention and fewer distractions, to that which is being explored. I feel dialogue requires a strong degree of self-discipline to arrive at clarity of mind, which is not often reached in a group ... in my experience so far!

One needs to probe so deeply into the mind of the other to find what is truly meant and arrive, firstly, at a clear understanding ... then to continue an ongoing in-depth penetration into the very heart of the subject. In this way the process may clear some of the blocks in our thinking which arise from past conditioning and slowly then, perhaps, a comprehension deeper than understanding may arise from within, or beyond, ourself ... our consciousness ... whatever it may be called that is beyond our 'knowledge'.

To me this is the real process of dialogue. And the outcome? No longer any division between the two minds/beings/objects taking part in dialogue.

*Shirley Miller*

### **Mario Cayer's doctoral dissertation "An Enquiry into the Experience of Bohm's Dialogue".**

Mario is Assistant Professor with the Department of Management, Faculty of Administrative Studies, Laval University, Quebec. I heard about this study through the e-mail dialogue and wrote to Mario who kindly provided us with a copy for circulation amongst the group on the condition it is not copied in whole or part. I would like to add a further condition, that anyone who reads it gives me some feedback which I can pass back to the author.

The research provides a fresh perspective on what dialogue is about. It deals with such questions as why do people practise dialogue and addresses the difficulties of implementation - many of which we have wrestled with ourselves from time to time. It is particularly interesting in view of the fact that the last three issues of this newsletter have included contributions on the question of why dialogue does or does not work.

The method involved circulating a questionnaire for completion by 18 people who had been engaged in regular dialogue for at least three years plus supplementary input based on direct contact or correspondence with the participants.

As a result of the information he gathered, Mario has been able to classify the reasons for dialoguing in what he calls 'Dimensions of Dialogue'. These are defined and discussed at length in Part 3 which is both a summary of the findings and a suggested framework of understanding:

- Dialogue as inquiry
- Dialogue as conversation
- Dialogue as creating shared meaning
- Dialogue as collective meditation
- Dialogue as participatory process

I found this a very helpful model both as far as managing my confusion about dialogue is concerned and in dealing with the difference between my expectations and what others seem to think it should be all about. Each of the above dimensions is considered in detail and includes suggested references. The range of references was an eye-opener for me as it revealed a much wider context in which dialogue is developing than I had been aware of.

Part 1 of the dissertation deals with the research itself, Part 2 deals with the findings and covers such matters as 'Why Do They Practise Dialogue, Characteristics of Bohm's Dialogue, What is Missing?', Effects of the Practise of Dialogue, Difficulties Encountered in the Practise of Dialogue, Side effects Resulting from the Practise of Dialogue and The Facilitator's Role. In considering these questions, Mario allows the respondents to speak for themselves through extensive quotations from their replies. This is particularly interesting in view of our own struggles with the same issues.

I was about to conclude by saying that this model provides a coherent framework for tackling and overcoming much of the confusion and apparent contradictions which seem to accompany dialogue and I think it will for me. However, I will include Mario's last paragraph in case I get too carried away by this prospect.

*"One must not be naive and think that the presentation of this model will resolve all problems. No model can resolve problems. Models are a creation of the human mind. And when we grow attached to our models, to the creations of our minds, we then give up our capacity to create. The price is much too high. Let us hope that individually and collectively we have the courage not to become too attached to the creations of our minds and, consequently, keep our capacity to create. It is what the practice of dialogue invites us to do".*

I am re-reading the dissertation after putting these initial notes together after which it will be available to reader number three.

Alan Mann

### A Mystic Message

*(The following contribution is the result of a letter I received from the author after he read the "Enchiridion" review which appeared first in the May issue of this newsletter and was then reprinted in "Consciousness" magazine. Ed)*

We know that the conscious mind looks into the past and contemplates what the future ought to be but we need to know that all conscious thoughts and all knowledge are of the past and therefore do not relate directly to reality.

Reality is 'what is' and never 'what was' or 'what ought to be'. Reality is of a present moment, but, this present moment is not of time. (Shown in chart as (A) 'Timeless Present').

There are profound distinctions between a present moment experience (A) and a concrete experience (B) and between knowing and learning. What we know is insignificant compared to what we will never know and we will never know the ultimate reality and we can not even comprehend truth simply because the moment that we accept something as being true then the next moment it is no longer true.

When we experience something that is a present moment event (A) but the next moment when we wish to comprehend or interpret that experience (B) the actual experience has ended and we cognate it into thought, a concrete experience which then is no longer of reality.

The only real intelligence accessible to the human brain acts when the mind learns how to devalue knowledge, which is of the past, in favour of experiencing something new from

moment to moment. This present moment (A), which is not of time, is our Universal Consciousness.

We need to devalue all knowledge otherwise we tend to place too much importance on what we know and that, of course, expands our ego, whereas, by getting rid of all beliefs and all knowledge and all the past (D) then we may learn how to expand our consciousness instead of our ego. The mind can never be free if it overvalues its own knowledge or is locked into a belief system.

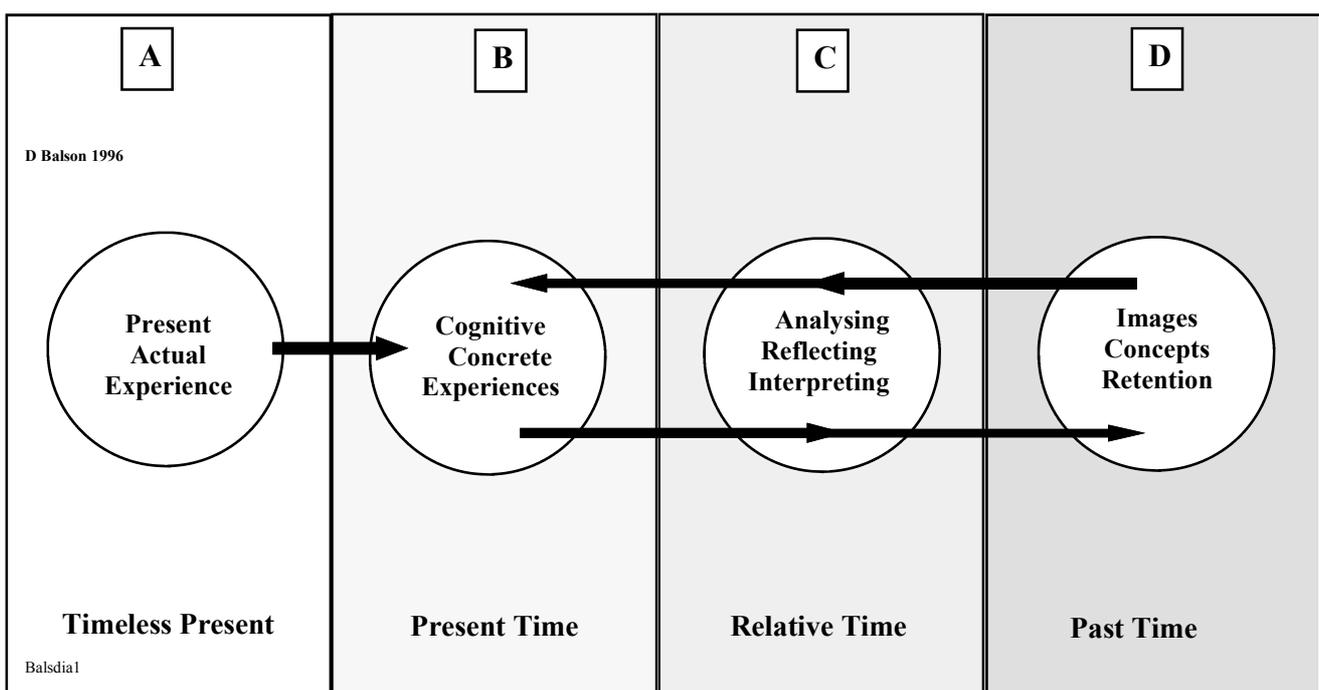
Universal Consciousness or Real Intelligence does not function in the past nor does it contemplate the future because it only functions in a present moment (A).

That is, Universal Consciousness functions according to the Laws of Nature and is free of time. The conceptual mind, however, will remain unintelligent whilst it is imprisoned in time.

It takes time for the mind to cognate an experience and in that time, which is related to the speed of light and to quantum mechanics, the timeless present moment (A) ends and is replaced a conscious concept (B, C, D) which is of the mind and of the past which is time. Therefore, the conscious mind and all its knowledge, the past, and the future can never be directly related to reality or to 'what is'.

We will continue to read books about other peoples experiences. We will continue to search for transpersonal experiences, yet, all actual experiences become something else when they are transformed into thought.

## A Model of Experiential Learning



Enlightenment occurs when we are able to glimpse our true nature via our non-verbal and omnipresent consciousness. The question should be:- How can we experience something without thinking about it?

Well, we often experience things without thinking about them. For example, intuitive insights occur as if out of nowhere and when we listen to music we first sense the sound waves and then hear the music. But my main contention is that our thoughts of Love cannot be real. It's the actual experience of Love which is real. In fact, all experiences are real until we commence to think about them.

It's our ego which loves to possess and it's the same ego which loves to love. We need to understand that our Spirit or our Universal Consciousness is fundamentally our very being; the actual reason for our existence.

We first need to know that this Spiritual Consciousness exists and then understand that it is elusive and mystical because it is outside the field of thought.

Enlightenment is the awakening of our Consciousness which lies dormant until it is directly experienced. Intuitive insights and Consciousness are of the present moment (A). The path to enlightenment is via our Consciousness (A) not via our conscious thoughts (B,C,D).

The intellect cannot pursue or practise a spiritual discipline because the conceptual mind can only approach the spiritual dimension indirectly through a concrete experience of it (B), which is not of spirit but of past mind (C,D). Our intellect is, therefore, unable to perceive it directly.

The pursuit of love or truth or whatever is the ending of it. In other words, the thought of the spiritual dimension (the intellectual idea of it) is not the real. Nor can the intellect find a path to real enlightenment. Enlightenment occurs instantaneously when thought has ceased. Our psyche or our real intelligence is our Universal Consciousness (our unconscious consciousness) which encompasses the conceptual or intellectual mind but is never of it. The conceptual or intellectual mind will never comprehend the spiritual dimension simply because the spirit is beyond the field of thought.

Most 'good deeds' are the result of one's ego. Of course, there are many good deeds that occur spontaneously when someone helps another who is in distress. When these deeds occur the 'hero' acts without thought of the self even though some of these deeds are acted upon at great risk. I contend that the conscious desire for 'good' is a conscious or a sub-conscious desire by the ego to expand itself.

To reflect that this or that is ugly or beautiful or good or bad means that we are using the intellectual mind to judge or determine. Real intelligence is to experience that which is new and vibrant which means that we do not predetermine what we are about to experience. Unintelligence is wishing or desiring or yearning to be reliving past experiences or

hoping that things or the next experience will be better than what transpired in the past. If the mind is not restricted by the past then we may see through our interpretations and the folly of our beliefs.

The Universal Mystical Consciousness is continually trying to send us wordless messages via our psyche or collective Consciousness. Therefore, to me, Spirit, Soul or God is this eternal Universal Consciousness. This is not a belief but an intuitive feeling that Consciousness/Energy is the primary entity of the Universe. The expanding Universe is an expanding Consciousness. We need to sense the intuitive spiritual meanings beyond words and thoughts, to empty the mind of the known - then, only Consciousness remains.

The quest for the holy Grail or that which we seek to understand is that which is - 'what is' - not that which is mythology. Consciousness is real (A) but it becomes something else when it becomes relative to time or ideologies or imageries (B,C,D).

*Dennis Balson*

I put a number of questions to Dennis on reading this article and these together with his replies are printed below:

*Q There are always problems with the use of word 'reality' so we need to get that clear for a start. In your second paragraph you define reality as 'what is' so let's accept that as what we both mean by the word.*

A. To answer your questions you need to first realise that the mystical or 'spiritual' dimension is outside the field of thought and real intelligence is not of the conceptual or intellectual mind (ordinary consciousness) but of the Universal Consciousness which is an inherent form of intelligence that lies 'within' all forms of life (and all forms of matter). Even a life-form without a mind 'knows' how to function according to the laws of nature. It is extremely intelligent but it does not 'think' that it is intelligent. Whereas, the unenlightened human mind thinks that it is intelligent because of all the knowledge that it has accumulated. When the mind is enlightened it knows that it does not know and then it commences to experience present moment realities that are not interpreted or associated with knowledge or past experiences. The mind needs to be reborn from moment to moment and it is only the new mind which can experience something new that is not related to past experiences.

Reality is 'what is' before the conceptual mind becomes involved. That is, as mentioned, to experience the environment, or whatever, as it is - not as we think it is. The former happens 'now' but the other happens a split second later. The first is real and the latter is imagined (an image of the real) because it takes time for light to reach the mind - it takes time for the mind to interpret or cognate the real experience. When the mind becomes involved then knowledge; memory; the past is utilised, therefore, one reality is the present timeless moment and the perceived reality (which in the true sense cannot possibly be real) is

relative to the past mind

*Q You say ....all conscious thoughts and all knowledge are of the past and therefore not relative to reality (what is).' But surely, to the extent that they are actually being thought and remembered in this moment they form part of 'what is'. They are the content of consciousness or, if you prefer, they are consciousness; that which in-forms awareness.*

A. Universal Consciousness is one thing but conscious concepts are something else. One is natural and the other uses thought and knowledge most of which is conditioned. All knowledge needs to be (temporarily and especially 'during' meditation) put aside if there is to be an understanding of truth and reality.

*Q 'There are profound distinctions between a present moment experience and a concrete experience'. Well, that is not very clear to me. What I consider to be happening right now is what I would call concrete or actual as opposed to a past event which can be recalled as memory; conceptual as opposed to actual.*

A The moment that we perceive what is happening 'now' then that moment becomes the past because the present moment has been replaced by thought which is relative to time.

*Q 'We need to devalue all knowledge...' That seems a bit tough. I have to know your address otherwise this communication ends. Isn't it a matter of seeing knowledge for what it is. I agree that direct experiencing or 'seeing' is primary and the point I think you are making and which I agree with is that we have lost the ability to distinguish between 'what is' and imagination, what we know about it or think about 'what is'.*

A. We often miss the point that we need to make intelligent use of knowledge. That is, to know our address, to know our job and how to drive a car, etc., etc. But there is another form of intelligence that is within which is part of our genes, etc. This intelligence is not relative to thought. Another natural intelligence occurs during deep sleep that which I call the Unconscious Consciousness this is also Universal but it is not relative to the past or to knowledge or to thought.

I am implying that the mind is mechanistic and that the ego-self continually uses knowledge to build another row of bricks around the self-made prison wall from which there is no escape unless one devalues knowledge in favour of experiencing transpersonal experiences. The wall cannot be demolished brick by brick, all the wall has to vanish instantaneously through 'meditation' and not through thought. It is only when thought ends that true meditation can begin.

*Q 'Universal Consciousness functions according to the Laws of Nature and is free of time. ' Where does time fit into your scheme? Would you see it as included in or as an aspect of Universal Consciousness? If neither, then what is*

*it? If we are to break its grip we have to be clear about what it is.*

A. I am also implying that time is relative and as mentioned the mystical dimension is not of time or thought. It cannot be measured because there is no yardstick. It cannot be perceived because the conceptual or intellectual mind can only function in time.

*Q We need to understand that our Spirit or our Consciousness is fundamentally our very being....Yes, but how?*

A. We need to understand that the Universal Consciousness is fundamentally our very being. There is no how; there is no method or system, there is only the experience of it and the experience of it is the ending of thought.

*Q. Your final two paragraphs point to 'what is' as it is revealed to Dennis Balson. But how do you demonstrate it to be so? Unless your readers and listeners join you there or, I should say, here. It is just more concept, thought , knowledge.*

8. This experience is not according to Dennis Balson or according to anyone else, it is Universal but not relative to thought or subject to interpretation. Everyone experiences the same light of enlightenment but once thought begins then illusions begin then the experience is lost; the interpretation of it is the ending of it.

The next NOWletter, No, 32 is quite well advanced and I would appreciate contributions, both responses to what appears in this issue and completely new material, as soon as possible.  
Note that contributions on disc or typed up for scanning are a great help.

### Spiritual Questions

The popular view, traditional and New Age, is that at a certain time one has to surrender to God. Mystic Merrell-Wolff maintains that each choice: to surrender or to maintain one's autonomy, results in a spiritual journey, but not the same journey:

*If the course of surrender is taken, it is not to be conceived as something at all difficult to do. It is an act most highly desired by the self. Surprisingly, the affirmation of autonomy requires a distinctly austere act of will. Self-surrender is sweet. The burden of problems and responsibility drops away. ... The universe, as it really is, is Divine... Freedom is not an arbitrary doing as one pleases by a finite self, but a surrendering to something far more adequate in every sense. ... Union with the Divine is thus onset of freedom.<sup>1)</sup>*

He does not tell us clearly about the fate of the surrendered person, except that it results in dualism of self and Divine Otherness, a stage which often becomes a fixation. The satisfaction of this state (the union of God and self) lies in love which can only exist when the dualism persists.

Now, the Choice of autonomy bypasses the stage of dualistic union of self and the Divine, and results in a state whereby the self, the "I", gets suspended in a vast void and immediately becomes that space, it becomes the Presence of Divinity that permeates all space. And yet this is also a stage; the Divine Otherness includes much more than is experienced at this stage.

Further transformation in consciousness results in reaching the ground of Being, a monistic realization where no duality or plurality abides.

Is it not strange that New Age and alternative spiritualities which distance themselves from traditional religion, fall inadvertently in the same box as traditional religion (excluding Buddhism) which has the duality of the self-and-God-in-love as the highest goal? (Consider the following teachings: A Course in Miracles, Muktananda's Siddhi Yoga, Sai Baba's teaching, etc.)

In the Christian tradition there would be few aspirants who acknowledge a further state beyond the marriage of God and soul. One such person is Bernadette Roberts<sup>2</sup> who speaks from experience of a further stage whereby God is no longer an object of consciousness but becomes the self itself. Hence her theory of no-self expressed purely in the Christian idiom.

Now, is it really true that some surrender to God and others do not? Perhaps there are different sorts of surrender? Perhaps a Merrell-Wolff type person, of an intellectual rather than devotional inclination, surrenders to truth? What would be the difference in the two types of surrender? If the surrender to the Divine Otherness is really as easy and sweet as Merrell-Wolff makes it, the surrender to the Divine would be for selfish reasons, one would thereby escape the

burdens of life and acquire a permanent source of joy, peace and satisfaction. In fact many biblical passages explicitly call to such a surrender. (The call to leave one's burdens to Jesus, etc).

Such calls for surrender have an appeal for most people because they promise a gain: removal of pain, responsibilities, taking away the obligation to strive for wisdom (because God knows everything perfectly).

By contrast, surrender to truth promises no easy, joyous living. In surrendering to truth one is prepared to face horrifying truths, only because they are truth. No assurance of personal security follows from this surrender. It so happens that in Merrell-Wolff's case, he did not get to the exploration of the horrifying realities, but his case does not provide the assurance against such possibilities. Hence it would be much harder to surrender to truth, which is impersonal, than to God who in relation to the human being is intensely personal.

Why Surrender to truth then? Is the vocation of a true philosopher more noble than that of a religious devotee? What is the essence of the difference in the two cases? It seems that the religious surrender is nonetheless conditional: "I will surrender to You, because I trust that in your hands I am Safe". Surrender to truth must be unconditional: 'I submit to truth no matter what it will reveal: horrifying truth is still better than a peaceful-making lie'. But is there really such a gulf between a religious practitioner and a committed spiritually-oriented philosopher?

We know that some religious people are prepared for great ordeals, sacrificing their worldly fate (cases of martyrdom, substituting oneself for a victim in a concentration camp etc.) Well, to judge the weight of such a sacrifice one would have to know the state of mind of the person concerned. When one lives "in" a strong conviction (a certainty which has a discernible deeper root than worldly certainties) of being safe in God, no external ordeal translates as a subjective ordeal, with its concomitants of despair, terror, panic, confusion and shame or guilt. All such intense emotional experiences are either wholly absent or contained within the secure, supernatural knowledge that 'all is well and all manner of things are well'. There may be, however, such unusual souls who, though thoroughly committed to religious truth, do not live with the reassuring certainty. Without that fact being known to them, they may be committed to the 'God' of truth rather than to the 'God' of Love.

Is it not understandable now that Jesus would call upon those who 'by nature' are more inclined to love than to truth - i.e. children, labourers. (But scholars - scribes would remain impervious to such calls ...)

Another point to consider. There is a great danger in gurus and spiritual teachers invested with authority becoming power-greedy and ending up abusing their disciples. There

has been enough research done on this phenomenon. Let us consider here the possible root cause of such abuse of power in a genuine religious teacher.

My intuition is that anybody who surrenders to love and security, to The God of love has not surrendered to truth and is hence repressing what might be unpleasant painful, horrifying. In order to avoid the negative realities, teachers use 'disciples - for pleasure, (sex included) for hiding their own inadequacies, etc.

All such abusive spiritual figures would 'benefit' from submitting to truth, not in a subjective sense of benefit; in fact, to really be what they usually claim to be, free from ego, they would just need to surrender to truth, hence stop avoiding their own frightening realities. What is an ego if not a complex defence mechanism - manufacturing spurious Securities at the cost of truth? Self-deception seems to be the main substance of an ego-dominated state. Would commitment to truth not be the sole remedy?

And a final Question: Does commitment to truth admit of degrees? Is commitment to truth the sole domain of philosophers, theologians and, in general, radical thinkers? Could a simple-minded person surrender to truth?

*Mishka Jambor*

1) *Franklin Merrell-Wolff, Transformations in Consciousness, Albany, SUNY Press. 1995.*

2) *Bernadette Roberts is an author of a series of books on the self, incl. 'The Experience of No self' Iroquois House. 1982*

### **The Immediacy of Pure Presence**

*An extract from "A Brief History of Everything" by Ken Wilber. (This extract can be found starting on page 232)*

Questioner (Q) Are there any orthodox or mainstream Western philosophers who recognise nonduality?

Ken Wilber (KW) I always found it fascinating that both William James and Bertrand Russell agreed on this crucial issue, the nonduality of subject and object in the primacy of immediate awareness. I think this is funny, because if you can find something that these two agreed on, it might as well be coming straight from God, so I suppose we can embrace nonduality with a certain confidence.

Russell talks about this in the last chapters of his great book *A History of Western Philosophy* where he discusses William James's notion of radical empiricism. Now we have to be very careful with these terms because empiricism doesn't mean just sensory experience, it means experience itself, in any domain. It means immediate prehension, immediate experience, immediate awareness. And William James set out to demonstrate that this pure nondual immediateness is the "basic stuff" of reality, so to speak, and that both subject and object, mind and body, inside and outside, are all derivative or secondary. They come later, they come after, the primacy of immediateness, which is the

ultimate reality, as it were.

And Russell is quite right to credit James with being the first 'mainstream' or "accepted" philosopher to advance this nondual position. Of course, virtually all of the mystical or contemplative sages had been saying this for a few millennia, but James to his eternal credit brought it crashing into the mainstream ..... and convinced Russell of its truth in the process.

James introduced this nondual notion in an essay called "Does Consciousness Exist?" And his answer, that consciousness does not exist, has confused many people But his point was simply that if you look at consciousness very carefully, it's not a thing, not an object, not an entity. If you look carefully, you'll see that consciousness is simply one with whatever is immediately arising as we saw the mountain, for example. You as a subject do not see the mountain as an object, but rather, you and the mountain are one in the immediacy of the actual experience. So in that sense, consciousness as a subjective entity does not exist it's not a separate something else. There is just One Taste in the immediateness of experience.

So pure experience is not split into an inside and outside - there is no twiceness, no twoness, about it! As James characteristically put it, "Experience, I believe, has no inner duplicity".

And notice that duplicity has the meaning of both "twoness" and "lying". the *twoness of experience is the fundamental lie*, the primordial untruthfulness, denial, the beginning of ignorance and deception, the beginning of the battered self, the beginning of samsara, the lie lodged in the heart of infinity. Each and every experience, just as it is, arrives as One Taste - it does not arrive fractured and split into a subject and an object. That split, that duplicity is a lie, the fundamental lie, the original untruthfulness - and the beginning of the '-small self,' the battered self, the self that hides its Original Face in the forms of its own suffering.

*Ken Wilber*

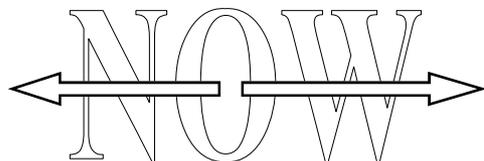
(This is of particular interest to those of us who believe that the headless experiments unfailingly deliver the 'One Taste' of non-duality.

*Ed.)*

**THANKS TO MARGOT FOR AGAIN  
SPOTTING AND CORRECTING MOST OF  
MY MISTAKES AS WELL AS THOSE OF  
THE SCANNER**

**DIALOGUE MEETINGS SYDNEY AREA**

<b>LOCATION</b>	<b>DAY OF MONTH</b>	<b>MEETING PLACE</b>	<b>TIME &amp; CONTACT</b>	<b>Phone Nos.</b>
North Ryde	First Saturday	Swedenborg Centre !, Avon Road	12.30pm Barry Hora	043 622 843 Wk.9997 4412
McMahons Point	First Wednesday	Community Centre 165 Blues Point Rd	7.30pm Terry O'Brien	044 438 353 018 410 127
City	Second Saturday	Theosophical Society 484 Kent St	2.30pm Barry Hora	043 622 843 Wk.9997 4412
Chatswood	Second Sunday	Telefriend- Cnr Albert Ave & Albert Lane- Near Pacific Highway	2.30pm Terry O'Brien	044 438 353 018 410 127
Chatswood	Third Sunday	81 Greville St. (off Fullers Rd)	10.30 am Alan Mann	By Arrangement Ring 9419 7394
Ourimbah	Fourth Sunday	RMB 6445 Enterprise Drive	11.30am Barry Hora	By Arrangement Ring 043 622 843



**NOW**

**‘THE WORK OF THIS MOMENT’  
GATHERING**  
**Will be held at Diamond Beach (Near Forster) NSW**  
**On the 3rd, 4th & 5th of May 1997**