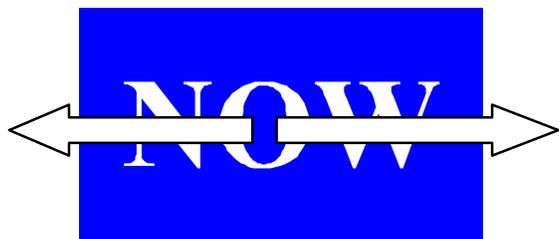


## Issue 183—August 2015

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**Next Greville Street Meetings –August 23 & September 13**

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There has been quite a gap since June and, as a result, there is some confusion here as to what is intended for publication and what is not. If you have sent me something that is not included, please remind me. We received what may be our old friend Greg Campbell's last contribution just before going to press. (Page 2)

## Greg's Long Goodbye

### Gets Shorter

-----  
Greetings,

I am glad that I have finally finished this rather sober statement.

Last year, just days before Christmas,  
my wife Judith who lives in LA fell seriously even deathly ill.  
I immediately came down south to see what I could do for her.

Now after living here for some time it is clear that I will  
remain here until one or the other of us dies.

I am gratified to say my wife's health is improved yet remains fragile.  
In my case, my health is problematic - I have Alzheimer's Disease.

I have known this for 4 or 5 years.

The symptoms of Alzheimer's can be "hidden" for quite some time  
but eventually the person with the disease must "confess" that  
*as their memory dies they die also.*

When I was much, much, younger I worked as a nurse.

While caring for Alzheimer's patients in the End Stage of the illness  
I vowed I would never allow myself or my family to be forced  
to experience the horror of this form of heartless death.

So I have decided to follow in the foot steps of various Native Peoples -  
at some point in the progression of the disease

I will simply cease all eating.

I am actually looking forward to dying on my terms.

Yet as long as I can be of some assistance to my wife  
and also not be a burden on others

I intend to continue this present flawed incarnation for a limited time.

Somewhere I read that deliberate or conscious self starvation  
is both physically and psychologically cleansing.

I have fortunately discovered a number of excellent books  
about preparation for dying. I particularly recommend the book  
*"Preparing To Die"* and *"The Tibetan Book of Living & Dying"*.

I hope to briefly visit Jikoji for one last farewell before winter  
if enough of my mind remains of course.

Do not feel sorry for me - I am an old man in any case  
and after all you will die some day too...

With my forehead to the floor,

Greg

## Heidegger & Krishnamurti—Article by Lex Hixon

Shortly after circulating my recent note on Heidegger and Harding Chris Dent sent me a link to a book by Lex Hixon, *Coming Home: The Experience Of Enlightenment In Sacred Traditions*, the opening chapter is entitled *Contemplative Thinking: The European and Asian Approaches of Heidegger and Krishnamurti*.

This is a much more comprehensive commentary than my piece on Heidegger and Harding but the author uses the same Heidegger work, *Conversation on a Country Path*, to demonstrate the distinction between calculative and contemplative thinking and what is involved in enabling the necessary shift from the former to the latter, finally drawing on examples from Krishnamurti's *Commentaries on Living* to show how Krishnamurti dealt with this question.

Hixon uses the metaphor of light as truth, as a guide to understanding the message of Heidegger's country path. He takes the stained glass windows of a cathedral to illustrate how light is transformed by the shapes and colours into representative images and how we tend to become enamoured of the representations and forget about the light. Thus we become immersed in the teachings of Mohammed, Moses, Jesus, Krishnamurti and all, not to mention the extras their followers paste in, and completely overlook what these seers have seen and ask us to see for ourselves, the light itself.

He concludes the chapter with a classic Krishnamurti story. A serious seeker comes to Krishnamurti and courageously admits, after listening to a series of Krishnamurti's talks, that his many years of meditation have been wasted and the wonderful shifts in consciousness he experienced from time to time have simply been projections of his own ideas about what is necessary.

Krishnamurti points out that it is not about reaching some imagined goal but of revealing what is already the case. Heidegger talks about this in terms of waiting, not waiting *for* but a non-willing waiting, a waiting *on*. Krishnamurti's version is choiceless awareness. In both cases it is something like alert non-doing and not knowing., an

awakening into Heidegger's *gelassenheit*, Harding's 'aware space here', Shakespeare's *glassy essence*, Traherne's *capacitie*, etc.

The devotee listens to this and then asks 'so what should I do to achieve this?' Sadly, he is already back on the wrong track of calculative thinking.

<http://www.alpheus.org/tsclass/ContemplativeThinking.pdf>

Lex Hixon, *Coming Home: The Experience Of Enlightenment In Sacred Traditions* (Los Angeles: Jeremy P. Tarcher, 1989), 1-24 Chapter One: Contemplative Thinking: The European and Asian Approaches of Heidegger and Krishnamurti

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#### **Meditation from Barry Hora**

Just sharing some thoughts I had this morning just prior to meditating at group meditation meeting. Early in the meditation with closed-eyes focusing on my breath and at the same time trying to be aware of all my senses I happen to look this way (inwardly at me) observing a very clear “no thing” and I cannot find words to describe the experience.

To say it was one of those “ahah” moments would be putting time factor in place and down grading the experience.

The thoughts that started the process: -

*Process and silence are the two sides of the one coin.*

*The process of looking inward at the content of the self, silence may be revealed at that point and it is then an infinite process— silence.*

*Barry*

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## **Structures— Mathematical or Imaginative?**

I have just finished my first reading of *Our Mathematical Universe* by Max Tegmark a book in which he explains his theory that the universe is what he describes as a *Mathematical Structure*. I find this notion hard to accept, particularly as he insists that mathematics is not simply the most effective way of describing reality but is foundational, primary and reality itself. This opinion provides an interesting parallel with the philosophical position that consciousness is not the evolutionary outcome of increasing complexity but is the source of all that is. Tegmark does not accept that consciousness is primary and explains at length how consciousness is an inevitable effect of the mathematical structures. He summarises his position by claiming that mathematical structures are what we discover, not merely means of describing what we discover.

I was grabbed by a little anecdote he mentions in his introductory comments. He was giving an after-class presentation at his childrens' school when a small boy raised his hand Tegmark gestured to him that it was OK to ask his question which was "Does space go on forever?" Tegmark liked that question, as he goes on to demonstrate in the book. I remember at the age of about nine our science master asked my class the same question, 'what did we think about whether space went on for ever'. I put my hand up and said "no, you eventually come to a brick wall and that's it!" I earned five detention marks for being a smart aleck but it was meant as a philosophical challenge, to find out exactly what it was possible to say in answer to questions like that. I was seriously aggrieved at the time by what I felt to be a grave injustice. Seventy one years on I'm still fascinated by such matters and whatever I might think about Tegmark's conclusions I admire his willingness to tackle these issues.

In his opening paragraph which is entitled *What is reality?* he asks 'what is the ultimate question' and goes on to say:

What's the Ultimate Question? For as long as our human ancestors have walked the Earth, they've undoubtedly wondered what reality is all about, pondering deep existential questions. Where did everything come from? How will it all end? How big is it all? These questions are so captivating that

virtually all human cultures across the globe have grappled with them and passed on answers from generation to generation, in the form of elaborate creation myths, legends and religious doctrines. As Figure 1.2 illustrates, these questions are so difficult that no global consensus has emerged on the answers. Instead of all cultures converging on a unique worldview that could potentially be the ultimate truth, their answers have differed greatly, and at least some of these differences appear to reflect their differences in lifestyle.

Tegmark makes his case by telling the story of the evolution of our, and other, universes from the big bang to the present. First the event we refer to as the big bang in which an infinitely small something or other explodes in an unimaginable burst of energy and starts expanding at an extraordinarily rapid rate, this process referred to as inflation, first as a plasma of seething radiation expanding at a speed which causes the generation of what is, or is to become, the matter of the universe. This process then slows down but doesn't cease, inflation turns out to be a non-stop eternal process.

One of the consequences, according to Tegmark's reading of the science, is that there is not simply *our* universe as a result of this process but an infinite number of other universes remote from us in space and time and because the physics of infinite space indicates that whatever can happen does, at some stage, happen— there will be other galaxies and planets indistinguishable from our own. He calls this the Level 1 Multiuniverse. He goes further by proposing a Level 2 multiverse composed of an infinite number of Level 1 Multiverses.

He then turns to the Copenhagen interpretation of quantum physics and considers the particle or wave question, famously demonstrated in the double split experiment, customarily resolved by accepting that it is observation that collapses the wave into particle-like behavior. He doesn't like this and favours the Everett solution which says the wave never collapses but that what happens is a split between the experiment and the observer so that, assuming you are the observer, there are now two of you as though the universe splits in two— neither of your two selves, one in each of the splits, is aware of the other. This notion is more easily understood by the explanation it offers for the Schrodinger experiment. In the multi-universe solution the cat is both alive and

dead, but in two completely separate universes which cannot interact. These parallel split-off worlds now form his Level 3 Universe. Crazy as this sounds there seems to be an increasing number of scientists taking it seriously.

Tegmark refers to his theory as the Mathematical Universe Hypothesis. I find it impossible to summarise this aspect of his scheme but found a Guardian article by Brian Rotman which manages to handle it well:

Admitting that the idea sounds far-fetched, he (Tegmark) proposes to demonstrate it in the time-honoured manner of Euclid by logically proving it from a self-evident truth, namely the External Reality Hypothesis (ERH): "There exists an external physical reality completely independent of us humans." Tegmark's demonstration that ERH implies MUH is complicated, difficult to follow, and resists summary. It requires, among other things, a certain (disputable) characterisation of mathematics; an insistence that a "complete" description of external reality must be defined in a form "devoid of any human baggage like 'particle', 'observation' or other words"; and it is obliged to argue – given that mathematical structures are static objects – that time and physical motion are illusory. Thus everything physical is ultimately mathematical, including you and me, "making us self-aware parts of a giant mathematical object". He calls this vast nebulous entity the Level 4 multiverse, an omnium eternally "there" stacked above or beyond or behind the other multiverses than contain us. To the objection we don't feel such a truth, Tegmark counters that we don't feel like we're travelling in space at thousands of kilometres a second, but we are.

Brian Rotman (See link below).

(I have copied the table of terms used in Tegmark's book at the end of this commentary).

The Tegmark approach raises a number of questions as far as I'm concerned.

- First what is a Mathematical Structure?

A Wikipedia definition informs me : *In mathematics, a structure on a set, or more generally a type, consists of additional mathematical objects that, in some manner, attach (or relate) to the set, endowing the collection with meaning or significance....A mathematical object is an abstract object arising in philosophy of mathematics and mathematics itself. Commonly encountered mathematical objects include numbers, permutations, partitions, matrices, sets, functions, and relations.*

He fails to convince me that abstract mathematical objects replace or equate to physical objects. I see mathematics as the most effective language representing the underlying order of our universe.

- Why does he find the Copenhagen interpretation unacceptable?

The double slit experiment is the example most frequently used to demonstrate the interpretation that the wave collapses when observed by a human or some measuring device. That is what appears to happen and is, therefore, supported experimentally. His alternative is based as far as I can tell, not on experiment but on mathematical calculations that the wave does not collapse but instead continues in a parallel universe. The reason we see a collapse from wave to particle is because the observer sees only the result in her own universe. If she (as her two selves) could observe from both universes she would see both, not as two particles but a continuous wave.

- Why the general dismissal of the Bohmian theory of the implicate and explicate orders by the leading physicists?

Bohm's theory proposes an underlying implicate order that gives rise to the manifest reality which he called the explicate order. According to Tegmark this is no longer seriously held to be possible by contemporary quantum physicists. Bohm offered it as a hypothetical explanation of the undeniable order which gives rise to our universe. Tegmark wants to redefine this undeniable order in mathematical terms. He emphasizes that he is not offering his mathematical structure hypothesis as a description or representation of the universe but as actually what it really is. That is, mathematics is foundational , primary.

- The notion of cloning, infinite variations on any and all particular actions splitting off into infinite parallel universes.

This seems to be a way of overcoming difficulties with the mathematical models rather than explaining how things really are. The concept that, as every action takes place, the observed outcome is merely one of an actual, infinite number of unobserved outcomes, all equally valid in their own 'field' or universe, is just too hard to swallow.

- Another consequence of infinite universes, it is claimed, is the the inevitable repetition of events where everything that can happen will happen and continually repeat. This sounds like Nietzsche's '*eternal return*'. I could never see how Nietzsche's notion could stand up philosophically let alone as a physical inevitability.
- To what extent does the possibility of considering different interpretations of reality at different levels of matter offer some reconciliation between Tegmark and current majority views on reality. For example, if quantum science is right, that sub atomic particles can demonstrate an ability to be in more than one place at once, why does it follow that larger structures composed of such particles, for example you and me, would share that ability. Is it not possible that beyond, for example, a certain level of mass this spooky variability of location is lost?
- Tegmark points to the three levels of reality accessible to us: physical reality, consensus reality and subjective reality. His proposal is that his system sets the scene for the ultimate integration of these aspects, he says:

Tegmark speaking: *In summary, our quest to understand reality splits into two parts that can be tackled separately: the grand challenge for cognitive science is to link our consensus reality with our internal reality, and the grand challenge for physics is to link our consensus reality with our external reality. We've seen that, although the former challenge is daunting, so is the latter. Our consensus reality appears to have impenetrably solid and stationary objects, but all except a quadrillionth of the volume*

*of a rock is empty space between particles in restless schizophrenic vibration. Our consensus reality feels like a three-dimensional stage where events unfold over time, but as we'll explore in Chapter 11, Einstein's work suggests that change is an illusion, time being merely the fourth dimension of an unchanging spacetime that just is, never created and never destroyed, containing our cosmic history as a DVD contains a movie. The quantum world feels random, but as we saw in the last chapter, Everett's work suggests that randomness, too, is an illusion, being simply the way our minds feel when cloned into diverging parallel universes. The quantum-gravity world feels—well, here we physicists still have a loooooong way to go. End of quote.*

- The whole exercise presents an interesting challenge to consensus reality but strikes me as a speculative adventure of the imagination rather than serious physics. It could be thought of as the field in which science meets science fiction.
- On the question of no-thing at sub-microscopic to no-thing at macroscopic it would be interesting to how that aspect of his work relates to traditional so-called 'mystical' teachings.
- There is a chapter on time and extensive consideration of whether or not there really is such a thing or dimension as time. Again, it seems that a yes and no answer might be necessary when the question is posed on the lines of 'at what level does time exist?'

I enjoyed the book and Tegmark manages to communicate complex matters in a way that gives the lay person like me a reasonable chance of understanding what he is proposing. The mathematics was well beyond my reach but there isn't much of the technical stuff and I got the drift of most chapters. He writes well and his examples and personal notes on his own doubts and misunderstandings make it an interesting adventure. I remain unconvinced by his main theory and think that mathematical structures provide models and a language of explanation of the structures and processes which constitute the world. As to the possibility of other universes, parallel

or otherwise I have nothing to say except that at this point they seem to this non-mathematician to be speculative, imaginative structures.

Here is a copy of the terminology table from page 138

| <b>Multiverse Terminology That We Use in This Book</b> |   |
|--|---|
| Physical reality                                       | Everything that exists; Chapter 12 argues that this equals the Level IV multiverse  |
| Space  | The part of physical reality that's continuously connected to what we can observe; with eternal inflation, this equals the Level II multiverse                                |
| Parallel universe                                      | A part of physical reality that can in principle be observed from somewhere else but not from here— parallel universes are not a theory, but a prediction of certain theories |
| Multiverse   | A collection of universes   |
| Level I multiverse                                     | Distant regions of space that are currently but not forever unobservable; they have the same effective laws of physics but may have different histories                       |
| Level III multiverse                                   | Different parts of quantum Hilbert space (Chapter 8); same diversity as Level II  |
| Level IV multiverse                                    | All mathematical structures (Chapter 12), corresponding to different fundamental laws of physics  |
| Fundamental  | The mathematical equations that govern physics  |

|                |   |
|----------------|---|
| Effective laws | Particular solution to the mathematical equations that describe physics; can be mistaken for fundamental laws if the same solution is implemented throughout universe |
| Fine-tuning    | Physical constants in the effective laws having values in a very narrow range allowing life; observed fine-tuning is arguable evidence for the Level II multiverse    |

There are some helpful Youtube talks by Tegmark himself and about his ideas.

Max Tegmark talks: [https://www.youtube.com/watch?v=\\_3UxvycpqYo](https://www.youtube.com/watch?v=_3UxvycpqYo)

Also what I found to be a first rate summary in the Guardian by Brian Rotman:

<http://www.theguardian.com/books/2014/jan/31/our-mathematical-universe-max-tegmark-review>

Tegmark, Max (2014-01-07). *Our Mathematical Universe: My Quest for the Ultimate Nature of Reality* (p. 7). Penguin Books Ltd. Kindle Edition.

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## **Different Strokes for Different Folks from Colin Drake**

*An article from 'The Simplicity of Awakening - Pointers to The Ease of Being' taking an internet post as its starting point:*

In the previous post Pete wrote:

There is a samadhi so deep that the meditator passes out and awareness is lost, but when the meditator returns even if he/she doesn't know what happened or how long he/she was out, it feels different now. A connection has been made, an invisible unknown hand performed brain surgery. Now he knows he is nothing, dead, never been born, yet he feels more alive than ever,

and beauty is everywhere he gazes. He knows that he met something immense that uses his brain to be aware, but is not aware of itself, but through brains. He knows that no label, no word can explain that, but he can't help but try.

With this I fully agree, to reach this samadhi is very arduous, requiring much meditation practice to achieve the level of concentration required. This is why I promote self-inquiry which I find is much quicker, and easier to repeat to establish this 'knowing'. About this, and what occurred on a silent self-inquiry retreat, I wrote :

'So this is the next day and something pretty amazing occurred yesterday afternoon/evening. I decided to sit and try out this new method whilst waiting for Satsang, to get a spot near the front you need to get there 90 mins. early. I managed to still my mind fairly quickly (I guess my meditation practice helped there) to where the only thought was 'Who am I?' At this point there was no reply. I found myself looking into nothingness where 'I' did not exist! The feeling was that inward feeling which you get in meditation plus one of peace and joy although these were not put into words as they tend to be in my meditation.'

Other amazing experiences also followed but this discovery that 'I' do not exist is the key and is repeated every time I look to see 'Who am I?'. This has left me completely free from all existential angst, with a feeling of being totally 'at home in the universe' and experiencing a simple 'ease of being'. None of this was true during all my years of rigorous rigid mantra/breath/visualization meditations. Although they produced beautiful experiences, and trance like states, they always left me feeling that there was more to seek, more to attain, deeper states to achieve<sup>[1]</sup>. I now know that in Truth there is nothing to achieve, find or get. All that is required is just 'being' moment to moment with no recourse to the past or the future. Then if deeper experiences come, beautiful, and if not... no problem. Truly each moment is enough!

This is easily repeatable for every time I ask the question 'who am I?' I only find awareness of the question and the 'light' by which the question is 'seen' ... that is 'radiant awareness'. Also this 'direct seeing' produces a readily repeatable realization

that no separate self exists, which means that one ‘feels more alive than ever, and beauty is everywhere one gazes’; for the world is no longer seen through the filter of self-interest, self-image, self-promotion, self-aggrandizement etc... the list is endless. This entails seeing the world ‘as it is’ and when seen so it is much more vivid and alive than when seen through the murky filter of the (non existent) separate self. This repeated ‘seeing’ does indeed alter one’s view so radically that it seems like ‘a connection has been made, an invisible unknown hand performed brain surgery’.

For me the first awakening at the retreat was so radical that it changed my 'world-view' permanently, in fact it left me feeling 'drunk' for nearly a year until my mind got used to it. But I know for many that it does take repeated enquiry for this 'view', from no-self, to become permanent.

So it truly is a case of ‘different strokes for different folks’ and both Pete’s ‘method’ and mine lead to the same result ...

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[\[1\]](#) Interestingly since my awakening on this retreat I find I can now enter the samadhi that Pete describes, but which eluded me before.

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### **Feedback from Barry Hora**

Hi Alan, I liked what you and Trisha had to say in the NOWletter. Trisha English states: - *“Because everything that comes from "within" the field, is reality but not Truth”* yes and Albert Einstein said: - *“We cannot solve our problems with the same thinking we used when we created them”*.

I think where openness and silence plays a major role in communications *"within" the field*, it can put us outside the fenced field where there are no boundaries.

Bohm puts it this way in his Bohr institute interview.

*...I think we need a kind of dialogue of these worldviews to go to something beyond.*

*...Well, I think there's a kind of communication, and this is the point about having a different worldview, there is a kind of communication that does not begin by denying wholeness. If you say, here am I and there are you then we have already divided it. But perhaps we communicate in the spirit of the whole without assuming that division.*

*...That means that I'm not trying to tell you what I think, you not trying to tell me, but rather together we're trying to discover how we're going to think together. Do you see the difference?*

*This approach ...Depends on the attitude rather than the language.*

When your thoughts change you change your world, or better still as Max Planck stated:

*"When you change the way you look at things, the things you look at change."*

*Barry Hora*