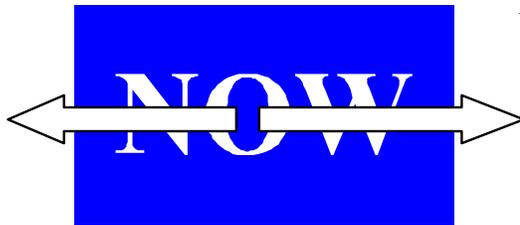


Issue 142—August 2009



**Harding Meetings—81 Greville St.**  
**Next Meeting—4 October 2009**  
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The NOWletter appears between 8 and 12 times every year and is a vehicle for news and views about awakening to what is really going on. The content is based primarily on contributions from readers, either their own writing or examples of what moves or interests them. Subscription is free.

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Editor's Note, Thanks to this month's contributors. I am particularly happy to include the article by Doug Lloyd who shares my enthusiasm for George Schloss' recognition of the significance of Douglas Harding's life work. I think there is a danger the experiments could become regarded as a postscript to popular non-duality rather than a means of illuminating the full gamut of philosophy, theology and science. As an example of the range, we considered a number of areas to which the experiments open the door at our last Greville Street meeting, for which I've included the notes. Garry Booth's contribution in this issue will provide the framework for our next Harding meeting on 4 October.

## Schloss on Edwards from Doug Lloyd.

### HISTORY AND THE HARDING EXPERIMENTS

The late George Schloss in his book, "The Language of Silence", Vol. 1, in which he is writing of the Douglas Harding experiments says,

"I can't help but wonder sometimes if any of us, and that includes me, recognise just how big and to what extent the experiments can work for transformation, not only as they pertain to the so-called 'normal nitty gritty, the peaks and valleys of everyday living, but as regards all sorts of hitherto debatable and disputable questions - theological, philosophical, historical - my particular area of concern."

One of the theological notions that is disputable and debatable is that of the world being restored to its original blissful, perfect state by Jesus Christ returning to the world to bring this about. This is commonly preached as the second coming of Jesus Christ. Jesus is absent from the world but in due time he will return to bring about the restoration of the world to what was believed to be its former blissful and perfect state.

In Volume 2 of "The Language of Silence", Schloss devotes several letters to the thinking of Jonathan Edwards who lived in New England, now known as the U.S.A. He was born in 1703 and died in 1758. He was a Christian preacher and theological teacher.

In his early writings Edwards is concerned with the salvation of individuals from an endless, fiery hell. God is present to forgive them. God does not act through an intermediary such as Holy Scriptures, a spirit, angels, priests or ministers.

In his later writings he is concerned with the salvation of the world. That is to say, for the world to be restored to what was believed to be its former glory and perfection before Adam and Eve sinned.

However, he differed from fellow Christians who believed this would happen by a second coming of Jesus Christ. Christ had come as a baby, born of the Virgin Mary, and had risen and returned to the Heavenly Mansions. In due course he will return and restore the world to its former glory.

In his first journal Edwards writes:

"The work of redemption with respect to the grand design in general, as it respects the universal subject and end, is carried on - not merely by repeating or renewing the same effect in the different subjects of it, but by many successive works and dispensations of God, all tending to one great effect, united as several parts of a scheme, and altogether making up one great work. Like a temple that is building; first the workmen are sent forth, then the materials are gathered, the ground is fitted and the foundation laid; then the superstructure is erected, one part after another; till at length the top-stone is laid, and all is finished. Now the work of redemption in this large sense may be compared to such a building. God began it immediately after the fall, and will proceed to the end of the world. Then shall the top-stone be brought forth and all will appear complete and glorious."

God, who is permanently present to save individuals, is also permanently present and active to bring about the salvation of the world. Jesus Christ is not going to zoom in from heaven and in a flash restore the world, so that there will be perfect health, no death, no accidents, nor wars, nor poverty. Rather God is in the process of bringing this about. God is immanent, not imminent.

In the process of restoring the world to its former glory, God was at work towards this end in New England, now known as U.S.A.

“The New England would be a “ city on the hill, a light unto the Gentiles shining with a reflection of the glory of Jehovah risen upon it, which shall be attractive and ravishing to all’.” 1

Two hundred and fifty years have gone by since Edwards wrote of that belief and there is no sign of it happening. America is anything but a nation of peace, harmony and good will. It recently invaded Iraq, and its original reason was Saddam Hussein had weapons of mass destruction. When this was found to be false America still invaded Iraq. It is at present fighting a war against terrorism in Afghanistan.

Here is a case where the experiments of Douglas Harding work for the transformation of a debatable and disputable theological notion - namely, the second coming of Jesus Christ.

These experiments reveal a timeless, boundless, crystal-clear reality looking at the world, smelling it, tasting it, hearing it and touching it. This timeless reality contains within itself all that is past, all that is present and all that is to come.

Edwards goes so close, Schloss thinks, to the truth, yet might as well have missed by a hundred kilometres. This is because Edwards failed to perceive God was present in all human beings and all other creatures. He failed to experience God as the ‘totally other’, as that which bears no resemblance to the objective creation, yet nearer than hands or feet or even breathing—to all creatures.

The experiments of Douglas Harding reveal to some of us who have done one or more of them, that an indivisible, crystal-clear, boundless and timeless reality is active in the world, seeing, hearing, smelling, touching and tasting this temporal world.

For example, there is the paper bag experiment. The bag is open at both ends. Gwyn looks in at one end and Adrian at the other. (At her end of the bag) Gwyn experiences a crystal-clear, boundless reality looking at the face of Adrian at the other end of the bag. Astonishingly, her face is not looking at Adrian, but this boundless reality is. Adrian has the same experience as he looks at Gwyn’s face.

They realise their true identity.

The Subject (God, Allah, Spirit, etc.) is them and all the rest of creation. Adrian perceives he is an object, a thing, a material human being whose subjective reality is God. So too does Gwyn.

Whatever feelings they had such as astonishment, bewilderment, even fear were objective to the Subject (God, etc.). God, nearer than their jugular veins was aware of their feelings.

What then of the history of the world? Will it continue to be a chamber of horrors? Will it be destroyed by germ and atomic warfare? Will we cease warring? Will poverty be eradicated?

In volume 1, p. 24 of “The Language of Silence” Schloss writes:

“Just as the experiments offer, not only the conscious capacity to see with absolute certainty where we’re coming from but, by virtue of that omniscience and omnipotence, to determine this, and this too with absolute certainty, where we’ve been, so, too, as the accrued royalties mount over the years, properly invested their return on principal may transform, at least in principal (and the principal is freedom), if not the face of the earth, at least our perception of it and, by extension, our behaviour on it even as it turns within us. Tension and

attention. Then two-way looking. The realisation that flowers don't only bloom in spring, flowers -blooming is spring."

### *WAR*

The looking inwards and outwards simultaneously of the Experiments reveal a translucent, boundless reality looking at whatever is on display. Sometimes a face or faces is on display, sometimes the total body or bodies of human beings. There is no confrontation of a face facing a face. Nor a human body facing another human body. Rather space embraces face, space embraces bodies.

Experiencing this, isn't it likely that we will work for the cessation of war? Won't we join with fellow human beings who are seeking to resolve our disputes by non-violent means?

In 2209, will historians write: 'Since 2109 A.D. war has ceased to be a means of solving international disputes.'?

### *POVERTY*

Peter Singer is a professor of Bioethics at Princeton University. He is an atheist. His book, "The Life You Can Save", published this year, 2009, contends we can eradicate world poverty. He says we have a moral obligation to do this.

The two-way looking of the Experiments reveals that we are all appearances of the crystal-clear, indivisible whole. In essence we are one. Realising this, won't we work with people such as Peter Singer to see that all people have the basic necessities to live? Will historians write in 2209 A.D., "Since 2109 A.D. all humans have had adequate food, clothes, shelter and medical assistance."?

Douglas Harding, in his book "The Trial of the Man who Said He was God", when speaking to an atheist, says:

"The third consequence of the shift to my true Centre is that I gain access to hitherto unavailable energies. No longer do I comfortably sit back, denying responsibility for the evil and doing nothing about it. Quite the contrary. In so far as I rest in this central Perfection, I tap the will and the drive to combat, in my own peculiar one-off way, its opposite out there. True seers are workers, not drones. Or clones. Paradoxically, it's because the war's already won here, where we're One and the Same and there's Nothing to do, that we can put our whole heart into the battle out there, where we're many and all different and there's everything to do."

### *EPILOGUE*

Jonathan Edwards became president of Princeton University. About two hundred and fifty years later George Schloss studied there, and a few years on discovered in the Princeton library a book by Douglas Harding, "The Hierarchy of Heaven and Earth". That led him to Harding and his experiments. Peter Singer is still at Princeton University, U.S.A.

Is all this just coincidental? Or is it synchronicity? That is, have the four people been connected purposely by that reality that contains them? Are these timefull events of history somehow brought about by the Timeless reality from whom all history originates? The two-way looking of the Harding Experiments reveals the Timeless reality that chimes the times of history.

*Douglas Lloyd. 2009.*

1. Karen Armstrong. "A History of God". page 374. Vintage, 1999.

### **Note from Ingrid from Sam Blight**

You may have already spotted the quote below on the Headless Way site's "Feedback" page but I couldn't resist sharing it because of the way it so elegantly states the "unique sustainable advantage" of our preferred approach. *Sam*

“ Thank you for sharing what I have found so far to be the simplest and most direct way of experiencing Space, No-Self, Awareness, Capacity, whatever you want to call it. I have investigated many different approaches and find Douglas Harding's pointing to be the most effective and most uncomplicated.

Some other approaches, if you will, end up engaging the mind, threatening the mind, observing the mind, trying to still the mind, going beyond the mind etc. etc. etc. These pursuits can end up being so full of effort and so complex, with one concept leading to another concept and even so called 'pointers' seem to end up as yet another concept. It requires tremendous work to get beyond all the concepts. I find those approaches can be exhausting—though I'm not denying that they can "bear fruit".

However, with Harding's simple experiments, I find somehow the mind is not even engaged. There is an immediate experiencing of unlimited space and freedom that is so immediately apparent that somehow mind has no way of getting there first to distort or misinterpret what is occurring. Truly an effortless way. Thank you.”

*Ingrid.*

### **A sense of the Krishnamurti teaching in operation from Andrew Hilton**

(Andrew is the Krishnamurti Australia Seminar Coordinator in Sydney)

Working the 'mirror of relationship', as realized in all this time of being done over by the impact and absorption of Krishnamurti's teachings in this living, well it has facilitated in me a direct experience of openness to nature and in contact with others.

As a would be but ultimately failed worker in the mental health support system, I can say that Krishnamurti has a radically different idea around helping others. As soon as we begin to judge or help another we are apt to create an idea or image of the person we think they are. Krishnamurti's insight is a little like the final scene evoked in John Steinbeck's novella 'Of Mice and Men': two men sharing their life story, neither listening to the other.

Krishnamurti points to the imperative of considering the operation of your own mind, seeing yourself as the creator of division as the mind begins asserting and making conclusions about another.

So one experiences the process of flickering attention to, and awareness of, one's own thinking and responses, and this is very grounding mentally and physically. Invariably sensations in parts of the body, increased heart beat and blood temperature are recognized as directly relating to the quality of mind in operation at a given moment in time.

Krishnamurti promotes intense listening (skills) in his and David Bohm's formulation of dialogue groups which once again are therapeutic in breaking down the quality of divisive thought and action; again finding out that for example animosity, resentment and comparative thinking, are directly generated within and not by another's loud tie, voice or opinions.

While a developmental perspective might be adopted to say the staged implementation of a particular government policy, to combat land erosion or to monitor the progress of a major procurement, psychologically, whether in deep silence, tranquillity or in feeling the passionate “challenge of change”, Krishnamurti's sense was, that it was as if, there was no future in the full experience of an 'active present'.

## 2. More than a sense of the teaching in operation

This morning I imagined perception of reality was a bit like going to a protracted appointment with the optometrist, as she changes the lens the focus changes (nay the capacity to see is affected), and with it the opinions, judgements, elusive synthesising... so what is the you? life - informing - being (very John Scott) Krishnamurti's message was certainly derivative (even if he was unaware that it was), it's partly imbedded in the eastern vedic train and in no small way alive and present in modernism; from the existentialists' concern with time, subjectivity and personal morality, to the jazz speak spontaneity of the beats of the 50's like Kerouac and flowing naturally on to Dylan's posture circa '65, '66, "don't follow leaders, watch your parking metres", basically Krishnamurti was simultaneously putting out a message of think for yourself, resist the impulses of the herd and watch your attraction to joining and seemingly belonging to the power structures intrinsic to pretty much all institutions, in fact watch your need to belong, to achieve, because the result may well be mess ups for all.

For those into the Krishnamurti 'trip', call it active meditation, the whole Cartesian frame implodes: see object as subject, see you as the product of your own conclusions. Krishnamurti breaks down the authority of the person who is so called in the know. He points out the divisive quality of the thinker or controller simply by drawing attention to what is actually taking place, experiential silence and feelings of connectedness can and do descend. So too the ability to twig on fear, violence, lust, a desire for acceptance; the typical responses taking place in daily moments; though not moving away from the reality of such responses in daily life and coming into personal quiet, unity.

*(Yes, that is what we discussed on Wednesday. But he (K) arrived there by accident, he was 'made' that way. He could see it so clearly because that was the way he'd turned out and because that's the way he was he could not understand why others did not function in that direct way. (Mann))*

Try picking up one of Krishnamurti's books, he writes with great clarity on the matters he wishes to convey, not to mention superb descriptive power, especially concerning natural settings and describing the people he meets, he also has an ability to use words that delight with fresh meaning, also recommended are Sidney Field's *The Reluctant Messiah* which chronicles a personal quest for that elusive flame of living with authenticity. The mechanism of self that creates time, i.e. the self's desire for continuity with its thwarted forms of ambition seen through, so there is hereness, a strange silence - no living past; a living tradition as consolidation of the unreality of an experiencer replicating, appropriating 'frozen thought'. Now I believe such territory can be negotiated far more readily with time spent out of time, by that I mean utilizing strategies that confound time bound thinking.

I give up the attempt to describe consciousness, at least what is taking place (in me), and you know what was described, whatever it was, has moved on, this agitation of consciousness prevents one from meeting another while the perennial work of detecting and opening one's own entrance to life unfurls, I'm opened in a flickering kind of way in this attention and stumbled upon silence headed for the Light (perhaps) but also reduced somehow, seduced and lonely by the mine; thinking Krishnamurti's life and work cannot circumvent the quality and faultiness of (my) early nurturing/conditioning, i.e. the inheritances of that try hard (but faultiness, immaturity?? of my earliest caregivers) brush with loving and often it seems the cultural, social, financial, physical and even environmental bodies stamp and seal my fate, in other words what I bring to relationship (is hardly well pure).

*Andrew Hilton*

## Time from Garry Booth

I would like share a few of my thoughts and toy with inner appreciation of “time” as I would like to have some feedback from you and your Now Letter readers. I am sure my observation is very much in tune with a Harding Headlessness approach to time.

In the last six months I have toyed with this intriguing subject. On many weekend afternoons I have journalled my thoughts. I recall a chat we had last summer regarding the enigmatic entity within that feels that “I am” the same and haven’t changed since my earliest memories yet when I look in the mirror I see a very different story. Many people have experienced this. Why is the inner and outer picture so different?

Two more pivotal occasions drew my attention. One a lazy Sunday afternoon when I was listening to one of my favorite pop songs from when I was 18. I immediately felt 18 again. Not only felt 18, I am sure I was 18 again. I asked myself had 40 years actually “passed?” On another occasion in June I visited my favorite childhood playground at Long Reef where my mates and I used to toboggan the soft lush grassy north slope when I was around 10. It was a cold crisp sunny winters day. The calm sea, the light, the colour, the smell and the temperature of the day itself felt exactly like those sunny winter tobogganing days of long ago. Suddenly it occurred to me, could the day be the same day. Had 48 years actually passed, I mused. No I pondered, maybe I had “passed” through 48 so called Gregorian calendar years”. Maybe time doesn’t pass. Instead maybe things pass through “static time”. Maybe “time” is the experience of entropy, the aging and weathering (decay) process whether plant or animal. For living things it means birth, maturation and death. For stars and planets, a return to their constituent parts to be “re-baked’ in the stellar nurseries to be reborn as new stars and planets.

Could living time be encoded within our DNA, except for external influences that may cause an untimely demise, the ultimate “time machine” and survivor. DNA evolved during the infancy of the planet and was such a success all plants and animals became “immortal” in a “dying” universe. DNA would set all living “clocks”. DNA would record all past events, pass on “knowledge” and encode the future in a double helix molecular spiral. For non-living things “aging” would mean constant bombardment from the elements causing a slow and natural decay. Is aging the only true experience of “time.” Is memory simply a molecular record of past events, moments in time when we were younger (not the passage of time) and our future just our imagination, a projection of some future activity in our aging process but not in the future?

In that moment at Long Reef I realized that I had aged physically but not internally. Long Reef had also aged and changed slightly due to the constant physical bombardment. Could it be that it was the same moment 48 years later and only we had both aged? That the aging process is the only measure of so called “time passing.” Especially as experienced by living things. That all things pass and slowly age through a static present moment. That human kind, in particular, through consciousness invented an artificial measurement of time based purely on cosmic events. Human external cosmic calendar measurement of time versus human internal clock time. The rotation of the earth (night / day and movement of planet (seasons / years) is not time passing but a measurement of the aging process. Could it be that time does not pass ?

Taking the idea further, could there be only one moment since the Big Bang? Currently the most accepted scientific world view is that space and time were created simultaneously with the Big Bang. Science tells us about the Law of Thermodynamics which states that all things break down in heat and energy and into chaos and decay to reach an equilibrium. Also known as entropy, although entropy when applied to living things goes through re-energisation on its long path to ultimate death. In these terms consider the birth, maturation and death of stars and galaxies and with them their planets. Rebirth of stars and so on until all energy in the Universe is dispersed and expended, the expansion slows and gravity looses its grip and the universe contracts back to a dot. And then it is reborn to start all over again. Is this aging process a measure of 14 billion cosmic calendar years since the Big Bang within a single

moment? Is this eternity in a moment? Has 14 billion years as a humankind measurement actually passed?

If I fly to the Moon (as I do sometimes in my lucid dreams) and my whole perspective of time changes. The lunarscape also has not changed in billions of years except for external physical bombardment. What a great duo we would be. A timeless human being in a timeless place. A day is 30 Earth days long, no seasons on the Moon as we know them, the markings of so called time passing. Imagine being an “eye” in the cosmos where there was eternal sunshine, no nights, no weeks, no months, no years, no clocks. No measurement of the “illusion” of time passing. Just daily energy expenditure via an Earth conditioned 25 hour body clock and the overall aging process to measure time by. The only evidence and possible measurement of time would be the aging process of the individual and the lunarscape.

There are so many other examples once this realization and awareness is brought to the fore. Other examples like ego’s story wedded to past and future and unable to remain in the silence of the present moment and experience the timeless. What does time passing feel like? What does a week feel? A month, a year, 10 years, a lifetime? As Einstein said it is purely subjective, all relative to what you are doing. A lifetime feels very short in retrospect. Am I actually an experience of time? Or put another way is time actually an experience through me? Should time be measured by another method of measurement like human “heartbeats” instead of seconds, “lifetimes” instead of years. Consider there have been only 3 consecutive average lifetimes of say 70 years since Captain Cook discovered Australia, only 29 lifetimes since Christ and only 100 lifetimes since the beginning of agriculture and farming. What about dog time and cat time and elephant time and whale time and tree time.

They all have different body clocks and timescales. Every living and non living thing has different timescales, all operating and overlapping simultaneously in the present moment.

There are trees that are as old as the time of Christ. They have lived and aged 2,000 years in one moment. Think of all the people who lived and died an estimated 60 billion since the last Ice Age? All have lived in the present moment on independent subjective timescales. The stage has always been the same. The players have come and gone on the same stage like their fashions and beliefs.

Take the ocean waves. They do not move just like time does not pass. They appear to move but they don’t. The foam on the wave doesn’t move. The energy within the water moves until it releases its energy on land. The Sun appears to move and it doesn’t move. If I have revolved around the Sun 58 times does that make me 58 years old? Or have I experienced the aging of 58 years?

Once the experience of time becomes time then there is a huge reality paradigm shift. The allusive ever present now does not have to be chased. It is here, it is you and me. It is the void and the cradle of everything. All I have to do is remember.

*Garry Booth*

### **Eternity, Time and Traherne—Notes for a Meeting**

Thomas Traherne provided the background to our meeting on 2 August which explored the proposition that coming to grips with our assumptions about time is just as important as understanding how the assumption of a permanent entity, a ‘me’, at centre distorts our reality. Starting with Douglas Harding’s famous injunction we proceeded to look at a number of relevant angles. These are my notes for the meeting.

*Alan Mann*

### **Douglas Harding**

"To realize this instantaneous Now, to live in the present moment, taking no thought for tomorrow or yesterday - must be my first concern. And my second must be to find in this Now all my to-morrows and yesterdays."

*Till your spirit filleth the whole world, and the stars are your jewels; till you are as familiar with the ways of God in all Ages as with your walk and table: till you are intimately acquainted with that shady nothing out of which the world was made: till you love men so as to desire their happiness, with a thirst equal to the zeal of your own: till you delight in God for being good to all: you never enjoy the world.*

*Traherne Cent: 1/30*

### **Jean Gebser**

Gebser postulates that we are on the verge of another major mutational leap to the integral consciousness structure. With it will come a new perception of time as intensity or quality as opposed to measurable quantity. And the integral will be marked by a transparency, a diaphaneity that will let us be aware of the presence and activity of all the other structures. Gebser says we will attain it by transcending the ego. But how?

We say 'Thus' and having pointed say no more:



...at least for the time required to get the point of the pointing!

### **David Bohm**

Extract from Chapter 2 of R. Weber, *Dialogues with Scientists and Sages: The Search for Unity* Routledge and Kegan Paul, London (1986).

*...Weber:* We might say this is the creative play (lila in Sanskrit) of the universe, where from its deep recesses it evolves different combinations.

*Bohm:* Yes, and through that it is unfolding and developing and flowering (if you want to use that word as Krishnamurti does) and therefore evolution is fundamental. This involves both space and time. Time itself is an order of manifestation, you see. We are going to say that it is possible to have an implicate order with regard to time as well as to space, to say that in any given period of time, the whole of time may be enfolded. It's implied in the implicate order when you carry it through: the holomovement is the reality and what is going on in the full depth of that one moment of time contains information about all of it.

*Weber:* You've said that the moment is timeless.

*Bohm:* Yes, the moment is atemporal, the connection of moments is not in time but in the implicate order.

*Weber:* Which you said is timeless.

*Bohm:* Yes. So let me propose that also for consciousness; let me propose that consciousness is basically in the implicate order as all matter is and therefore it's not that consciousness is one thing and matter is another. Rather consciousness is a material process and consciousness is itself in the implicate order, as is all matter, and consciousness manifests in some explicate order, as does matter.

*Weber:* The difference between what we call matter and consciousness would be the state of density or subtlety?

*Bohm:* The state of subtlety. Consciousness is possibly a more subtle form of matter and movement, a more subtle aspect of the holomovement. In the nonmanifest order there is no separation in space and time. In ordinary matter this is so and it's even more so for this subtle matter which is consciousness. Therefore if we are separate it is because we are sticking

largely to the manifest world as the basic reality where the whole point is to have separate units, relatively separate anyway, but interacting. In nonmanifest reality it's all interpenetrating, interconnected, one. So we say deep down the consciousness of mankind is one. This is a virtual certainty because even in the vacuum matter is one; and if we don't see this it's because we are blinding ourselves to it.

*His Throne is near, 'tis just before our face,  
And all Eternity His dwelling place.  
Traherne - Thoughts IV*

### **George Schloss**

Abe asks. "God is quite capable of going beyond the sacred realms and work in history at will. But how do people go beyond the realm of history and enter the realm of God?" Quite simply as an Eckhart or Rumi saw for themselves but other than to talk about it were, absent the experiments, no better equipped to pass it on than they were of turning on a light-switch in a flip of the wrist or twinkling of an eye. And that, the presence of an unfolding time in the service of an enfolding space, is the meaning of history. It's as simple as that and, now that we see it, the very gift we've all been given in this our hour of need.

*George Schloss*

*...Men do mightily wrong themselves when they refuse to be present in all ages: and neglect to see the beauty of all kingdoms, and despise the resentments of every soul, and busy themselves only with pots and cups and things at home, or shops and trades and things in the street: but do not live to God manifesting Himself in all the world, nor care to see (and be present with Him in) all the glory of His Eternal Kingdom. By seeing the Saints of all Ages we are present with them: by being present with them become too great for our own age, and near to our Saviour.*

*Traherne C1/85*

In what sense can we say that the experiments and their revelation are "the end of history\*"? Does history have a purpose and if so, how could this be it? And in what way does Headlessness answer these questions?

The only way I can respond positively to George's confident claim is to start from the revelation of the experiments, beyond words of course but here goes anyway. The experiments silently reveal a wide-awake capacity, a clear transparency in which everything arises, it is obvious when pointed to and seen but it is usually overlooked in my everyday consciousness.

This openness at centre is not so much at my centre but at 'the heart of things'. There has been an inversion, a shift from the individual to the undivided. What had formerly been seen as the context in which I live and move, namely serial time, is revealed as a conceptual process or language of change. History, the story of life in time, is now seen as arising in a comprehensive wholeness of which it had been largely unaware. (I feel there is an analogous resonance of this realization to the awakening of human self-consciousness).

If the 'end of history' is for history to realize itself for what it is, then I think George's claim is justified. At this point I checked the files to see if this assessment matched what George had said in correspondence and found this Voegelin quote he'd used which is almost exactly the same as my interpretation:

.....for Voegelin the essential meaning of history\* does not derive from a survey or assessment of a series of events, however significant, but rather from the revelation of the Presence to whom it belongs.

\* And by history is meant, following Hegel, not just ordinary history - records, chronicles, journals and so forth - or even reflective history - what in the West, at least, has, since the Greeks, since Herodotus and Thucydides and Aristotle, passed for history, the appraisal of the coming-to-be and passing-away of all things... *Schloss. Letter 7 Language of silence Vol.2*

*Till we see our nothing, we cannot understand the value of our being. Traherne.*

### **Tarhang Tulku**

I had been thinking about time in relation to Headlessness and how we tend to see through the false assumptions about self-identity and then stop at that point without deconstructing 'time'. If we use the closed eye experiment to examine time and look at time past and time future from the openness at centre we find them both revealed as non-existent, as concept. That is readily understood but there is usually an assumption that there is something called 'the present' a time which appears in between past and future and is actual, not conceptual. However, close investigation reveals this to be another concept and we see there is no space for a present between past and future, i.e., in time.

Nevertheless there is something going on, how do we explain our happening, right now.

There's the clue 'NOW' let us call this whatever it is that is happening NOW. If we sit with awareness of nowness we see that it includes time. This is the necessary inversion. NOW is not a piece of time sandwiched between past and future, it is not in time. It is of a different order. I had been thinking that the NOW was an aspect of time and included in time as the living present whereas it is revealed as NOW, a NOW which includes or provides the context in which time arises.

Time is serial, NOW is not. Thinking of how to describe it the word singularity came to mind. I was a bit nervous about giving it such a big title in view of the use of it by physicists to describe things of enormous significance for which no explanation can be provided. Two weeks later I was reading Tarhang Tulku and came across this:

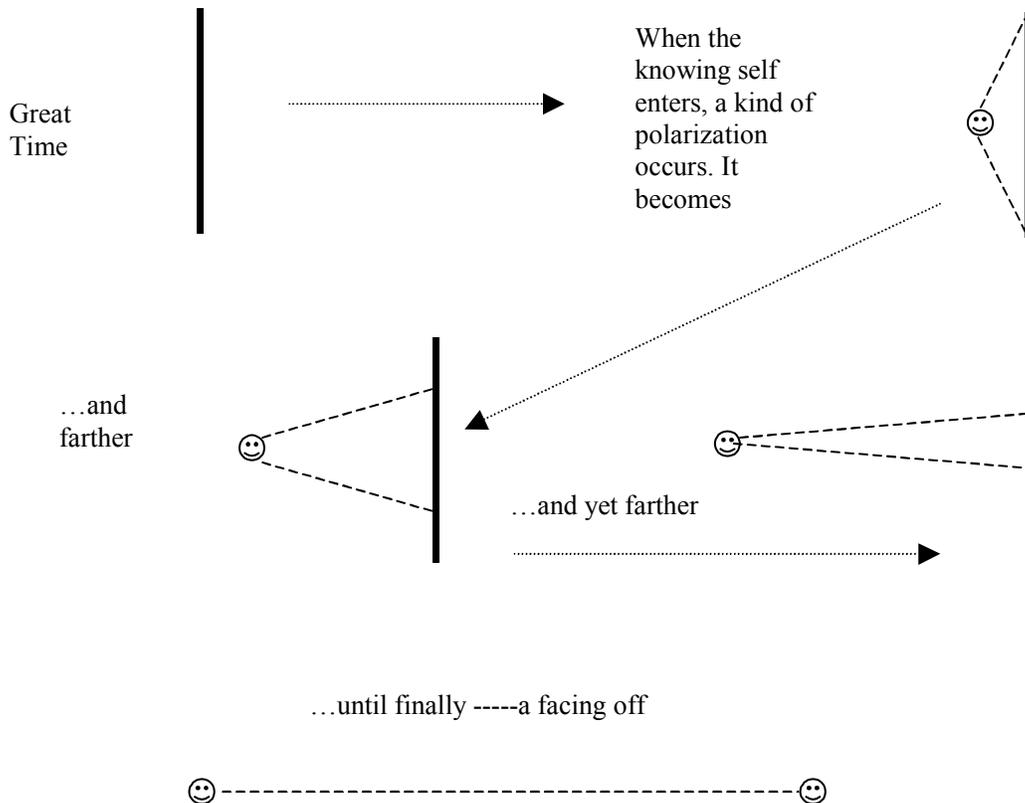
This acceleration process (feeding everything that is given with time back into Great Time) has a tremendous transmuting and lifting effect. Time lifts 'knowing' into a totally new type of 'space' experience. This lifting leaves nothing behind and yet does not lift a 'self', nor does it go anywhere in any ordinary sense. It is the quintessence of what is called alchemy. It transforms us and others, mind and body, world and worlds.

In the process, just prior to the culmination. of this 'lifting', there is the experience of something that might loosely correspond to *what physics calls a 'singularity' - a breakdown of ordinary space-time laws.* (My italics) Happenings cease to follow a standard coherence or ordering principle. Also, they are not restricted by the conventional dichotomy between the 'possible' and the 'impossible'. This kind of experience may gradually be seen to bear on all regular or law-like happenings. All ordinary appearance and apparently 'law-like' arising of circumstances is also seen as involving 'singularities'!

The overturning of the usual views of the arising of appearance presages the general and fundamental de-emphasis on 'things' or appearances—which always stand in need of an explanation, a source or doer. Time ceases to be seen as unfolding distributively, from one thing to the next. Instead, it penetrates directly through all meanings and partitions to show Great Space in a perfect, timeless encounter—timeless in the sense of being unconditioned and without ordinary duration. *Time Space and Knowledge page 150*

Tarhang Tulku goes on to provide a graphic representation of the way we grow out of the awareness of the enfolding wholeness, he says:

“The play presents the emergence of various problems. Emphasis on 'knowing' being structured around the self has serious consequences. We can diagram one of them. Suppose that prior (in some atemporal sense) to the self's alleged emergence on the stage, Great Time is a richer medium, more vast and undivided. We might, in order to portray this Time graphically, represent it as an unbroken line:



This is a slightly modified version of the drawing on page 169 of *Time Space and Knowledge*.

We then went on to explore the possibility of using the paper bag experiment to see whether my end of the bag acts as a doorway or window to what Tarhang calls Great Time. (See Doug Lloyd's article on page 3 of this issue).

*A vast and Infinit Capacitie,  
 Did make my Bosom like the Deitie,  
 In Whose Mysterious and Celestial Mind  
 All Ages and all Worlds together shind.  
 Who tho he nothing said did always reign,  
 And in Himself Eternitie contain.  
 The World was more in me, then I in it.  
 From Traherne's poem "Dumnesse"*

### **Karl Jaspers**

From Professor Kurt Salamun's review of Filiz Peach's book *Death, Deathlessness and Existenz in Karl Jaspers* published in the March/April Issue of Philosophy Now magazine.

What does Jaspers mean when he argues that a human being can experience 'deathlessness'? Peach points out that this clearly has nothing to do with standard religious conceptions of immortality. Rather, deathlessness is one of the basic aspects of the so-called Augenblick experiences. Meaning literally 'in the blink of an eye', an Augenblick is a momentous, decisive but fleeting instant, which impresses an individual so deeply that he or she quite literally experiences eternity within a moment of objective time. The Augenblick deathlessness experience is defined by Peach as "one's momentary, existential timeless experience that can manifest itself as eternity in objective time in the world." Further, she interprets this 'eternity in time' as "One's timeless existential experience of eternity that occurs when eternity cuts across time at one single point, i.e., is transverse to objective time. This eternal point represents the present 'now'." So we could even say that in the Augenblick we experience the eternal nature of the present.

End of Notes for Meeting

### **The Law of Elsewhere from Sam Blight**

*(I have always been a bit confused about Douglas Harding's 'Law of Elsewhere' and whenever it was referred to I had a lot of ferreting around to do before I got the point and when I did, for some reason, it didn't seem to stick. In talking to Sam I mentioned this and he gave a clear and easily grasped rendering which I asked him to confirm by email so I could share it around. Here the Douglas quotation followed by Sam's summary. Ed.)*

Further to your call this evening, I just hunted out that first appearance of the "Law of Elsewhere" in the big Hierarchy:

"My friend (and all the world besides) exists for me because I do not push home my inquiry into his existence. And I exist for him because he does not inspect me too closely. Each of us realizes the other in himself, and himself in the other. To look for the self in the self, or for nature in nature, is to come up against a blank, because they belong in each other...

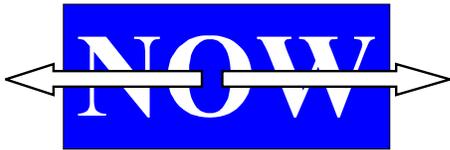
...Everything in the world is elsewhere, out on a visit. It is the universal calling day, but nobody meets anyone because nobody stays at home to be met. We keep our distance by changing places.

What then am I? And where am I? If, on the one hand, I take myself as I am to myself, I find sky and clouds, trees and houses, furniture, this sheet of paper and its ink-marks; and all of these, though primarily belonging here at the centre, I scatter as if by a centrifugal machine, leaving the centre itself unoccupied. If, on the other hand, I take myself as I am to others, I am a host of creatures of all shapes and sizes; and all of these, though they belong out there, I pull in to me here as if by a centripetal machine, leaving not one of them at large in the world. Which of these two pictures, equally odd and yet (it seems) equally unavoidable, is the true portrait of me?"

D. E. Harding, *The Hierarchy of Heaven & Earth* page 7

My comment on the phone the other day was to the effect that according to this law, no thing is what it is where it is, but only as viewed from somewhere else. So my "thingness", and all the thoughts, feelings and memories that go with it, is not found here where I actually am and so I am free of it as long as I notice this fact. Cheers,

*Sam Blight*



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Academy of the Word Seminar Programme Dr Alex Reichel (02) 9310 4504 – 2<sup>nd</sup> & 4<sup>th</sup> Tuesdays– Polding Centre, Level UB, 133 Liverpool St., SYDNEY. 00 - The New Phone Number is (02) 9268 0635. Second Tuesday 6.15pm - *Healing & Well-being* - Fourth Tuesday 6pm - *State of the World*

Blavatsky Lodge of The Theosophical Society Level 2, 484 Kent St., Sydney (near Town Hall Station) Talks Programme Every Wednesday at 2.30pm and 7pm – Printed programme available 02 9267 6955 and at – [www.TSsydney.org.au](http://www.TSsydney.org.au) Email: [contact@TSsydney.org.au](mailto:contact@TSsydney.org.au)

LookforYourself (Harding) Meetings - Approximately bi-monthly, by email notification of date and programme. See upcoming dates at top of page 1.

Krishnamurti DVD Screenings followed by Dialogue – First Friday of the Month at 6.30pm for a 7pm screening at the Sydney Mechanics' School of Arts 280 Pitt Street, near corner of Bathurst St and close to Town Hall in the City. (contact Terry O'Brien 0431605374). Also on the first Saturday at 2pm at Blavatsky Lodge, address above (for details - contact Stephen McDonald 0417283951). Melbourne. 1<sup>st</sup> Sunday, 2 to 5pm, Room MR B311 Level 3, CAE Bldg. 253 Flinders Lane, Joan Deerson (03) 93862237

Andrew Cohen Discussion groups – Sydney 1<sup>st</sup> Tuesday in the month-3<sup>rd</sup> Tuesday in the month - Andrew Cohen teachings. Enquiries: Graeme Burn 0416 177 012 or Christopher Liddle 0406 755 758

Eckhart Tolle Group – Enquiries: Marion Northcott 9967 8067