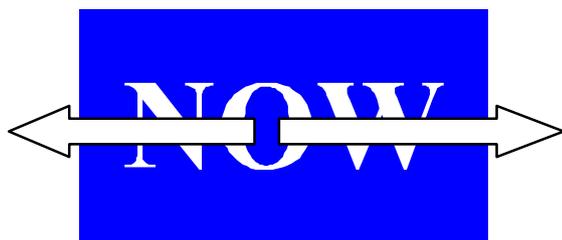


## Issue 164—October 2012

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**Harding Meetings: Monthly, usually on the first Saturday of the month.  
Next meeting dates to be advised.**

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This issue opens with a brief tribute to Dr. Alex Reichel who died in August.

The NOWletter may be reaching its use-by date in view of the vast amount of internet accessible material on the subjects we cover. We started the NOWletter in 1992 as a hardcopy document which I stuffed into envelopes and posted every month. It was an extension of our Dialogue meetings and designed to provide a forum for people like me who normally *listen* to experts in the field with the aim of providing ourselves a space in which we, as consumers of wisdom, could have our own say on how we see things. It was launched about the time Conscious Magazine ceased publication. This type of service is now widely available in the form of internet blogging. There are no immediate plans to fold and we'll probably keep going as long as the meetings continue and you send me material. Any thoughts you have on how we could smarten ourselves up would be welcome.

*Alan*

## Dr Alex Reichel

Our friend and occasional contributor to the NOWletter Alex Reichel died in August. I thought Alex a very fine person and I was always deeply impressed by how thoroughly he practised what he preached. He invited me to talk about Traherne and Harding at one of his Academy of the Word meetings. In question time he said he preferred a philosophy that offered redemption. I was somewhat bemused by that as I feel that what has to be redeemed is not so much me but what is usually overlooked. He was an admirer of Margot's Travellers Tales the latest of which is coincidentally included in this issue.

The following notes are extracted from the obituary on the website:

[http://www.sydneycatholic.org/news/latest\\_news/2012/2012525\\_866.shtml](http://www.sydneycatholic.org/news/latest_news/2012/2012525_866.shtml)

Dr Alex Reichel, the internationally-regarded and former long time Associate Professor of Applied Mathematics at the University of Sydney sees no conflict between the logical discipline of numeric quotients and equations and the metaphysics of faith.



"Throughout history the Church has repeatedly integrated faith and reason and shown how these can be combined to support each other. The Church was in fact responsible for the Scientific Revolution which continued through Medieval times, right up until the Age of Enlightenment in the 18th Century when rationality took over and rejected the transcendent in favour of pure philosophy," he explains.

One of the leaders of Australia's charismatic renewal movement of the 1970s, and founder of the St Francis Community, a Catholic charismatic renewal community committed to helping the city's marginalised and homeless, Dr Reichel is living proof that when the rational and spiritual are combined, the result can foster a better understanding of our world, offer new insights and above all deepen one's faith.

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### “The Unconditioned Mind” (Review) from Trisha English

A book with tremendous contemporary relevance for modern educators has come my way. It is “The Unconditioned Mind” by David Moody, who was a teacher at the Krishnamurti School in Ojai, California, from 1975. He was one of the first teachers hired at the Oak Grove School, where he eventually became a director at the time of Krishnamurti's death in 1986.

His account of his time at the school is both enlightening and absorbing. He writes well, and the factual tone he uses to describe what went on in that school during his period as an educator, is quite challenging.

No one with any interest in education will find this book boring because within its pages are all the paradoxes that are associated with modern education and with Krishnamurti's vision of education in particular.

Krishnamurti regarded parents, teachers and students as all heavily conditioned and he held that the main purpose of his schools was to "uncondition them" so that their minds would become highly sensitive and intelligent. At the same time he wanted the school to attain a high level of academic excellence.

Whether these two aims are fundamentally irreconcilable I will leave you to decide. I will also leave it to you to explore whether any school can function successfully when administrators have one set of goals, the founder has another, and the parents and students are absorbed in attaining the various pragmatic ends of modern society.

The confrontations and conflicts, both professional and private, make up the context of the book. The fragmentation which resulted and affected all areas of school life is not only characteristic of the Krishnamurti schools in general, but also tends to be most characteristic of public education in Australia. It is the only profession, that I am aware of, where there are so many "experts" and so much unresolved fragmentation. Discipline in schools is still the bane of every teacher's life. Where good discipline – politeness and respect – is embedded in the social and academic curriculum, the academic achievement in such schools tends to be high and to correlate well with student perceptions of their educational experience as a whole.

Krishnamurti didn't go in for "discipline". He did not advocate coercion; he did not favour rewards and punishments; he did not like policies, and he did not like teachers who needed direction and security. What he did like was "constant revolution". He paid frequent visits to his schools in India, USA and the UK, and generally managed to be a catalyst for change and upheaval. To this day, the elements of discord are still evident from time to time in the Krishnamurti schools, though Moody assures us that harmony and excellence prevail. If such is truly the case, then it is probably because Krishnamurti is dead.

David Bohm, the eminent physicist, and friend of Krishnamurti as well as co-author of many books with him, was a frequent visitor to the Krishnamurti Schools and was instrumental in the establishment and development of Brockwood Park, the boarding school for secondary students in England.

According to Bohm's biographer, David Peat, who published his work under the title *Infinite Potential: The life and times of David Bohm*, the physicist could never understand why the Krishnamurti Schools did not operate in a more harmonious way. Peat wrote:

"While (David) remained convinced of the truth of Krishnamurti's teachings, he was increasingly troubled by developments at the Ojai and Brockwood Park schools. Krishnamurti, he felt, did not give sufficient attention to the social dimensions of his teachings. Those who surrounded Krishnamurti were like spokes on a wheel, related to the center, which was Krishnamurti, but not to each other".

To those people who are interested in education, modern society and human development in general, as well as those interested in the teachings of Krishnamurti, I urge you not to pass up the opportunity to read this book. And if by some fortunate coincidence, there happen to be people reading this review who are involved in teacher education, I strongly recommend that

you include this book in your course work for prospective teachers. It will surely engender an enquiry of quite significant proportions, and, if used correctly, it will raise the perennial questions which have haunted the educational process in every generation. *What is the purpose of education? Should it reflect society, or seek to change it? Should it embrace stability and incremental betterment for all, or should it pursue instant mutation and upheaval? And if so, to what ends?*

Trisha English

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### JESUS: Teacher of Enlightenment as Salvation. From Doug Lloyd

In this essay, enlightenment means a reality that is beyond words to express. Yet it can be experienced. It is for us who are humans to experience a reality totally other than the world, taking in, and taking on, the world. For enlightened monotheists, this reality is recognised as God. In order to make as clear as possible what enlightenment means, let us first see what it is not.

*Enlightenment is not insight or intuition.*

In the Old Testament there is an account of the prophet Nathan telling a parable to King David. A rich man, rather than kill one of his many sheep to feed a guest, stole a poor man's only sheep, killed it and served it up to his guest. King David was incensed and asserted the rich man would be executed. "Thou art the man," declared Nathan. King David gained insight or intuition into his greed and murderous act by means of the parable. If David was enlightened, and perhaps he was, he would have experienced an invisible, indivisible boundless reality aware of him gaining insight.

*Enlightenment is not conceptual.*

There are thinkers who affirm that the world and the universe are the "Body of God". Sally MacFague is one such thinker. The phrase "the Body of God" is a concept. Enlightenment is to experience God as the awareness or consciousness of His Body. Thus enlightenment is perceptual, not conceptual.

*Enlightenment is not mind.*

Rayner Johnson in his book "The Imprisoned Splendour", comments on the structure of the eye. "The image on the retina of the eye produces chemical changes in certain cells and these in turn send a stream of electrical pulses to a few cubic centimetres of matter in the brain. But no-one has ever supposed that this pattern of electrical impulses in the cortex resembles in any way, in either distribution or nature, the objects in the outside world which are said to be 'seen' by the seer." We see trees, houses, fellow human beings, etc. These are far too big to fit into a human head.

Johnson goes on to infer that a non-material entity which he calls 'mind' does the seeing. An enlightened person experiences day by day a non-material entity seeing the world. Such a person does not infer the mind doing the seeing or perceiving, but experiences God, or Brahman or Spirit or First Person Singular Present Tense, etc., looking at the world.

Meister Eckhart who lived in the eleventh and twelfth centuries A.D., was a priest in the Roman Catholic Church. He said, "Only the invisible can see the visible." For him, that invisible reality was God. He experienced God as seeing the blue and white sky, and looking out from himself at the trees, hills, dogs, etc.

Similarly, Jesus as an enlightened human being would have experienced God, the Heavenly Father, seeing the hills, the sheep, etc. As he worked as a carpenter he would have been

conscious of God seeing the tools he used. He would have experienced God, to whom he prayed, who he trusted and who he obeyed even unto death on a cross, as the perceiver of himself and all the rest of the world.

I invite you to look into a mirror. Preferably a full-length one. Put aside memory and imagination for they tell you that you are like that reflection in the mirror, and that as such you are looking at that reflection. They tell you that you, a human being, separate and distinct from billions of other human beings, is seeing that reflection on the other side of the mirror. But look in at what you are looking out of. Isn't a vast emptiness, seemingly without end, a clear, spotless reality looking at that reflection of yourself in the mirror? Experiencing enlightenment, a writer of the Hindu scriptures puts it this way: " There is no seer but Him, no-one to hear but Him, no-one thinking, no-one aware but Him".

### *Jesus enlightened.*

To be a teacher of enlightenment, Jesus needed to be enlightened. He needed to experience God as observing himself and all creatures and all things. In the gospel of John, Jesus is recorded as saying, "I am the light of the world". To take this literally is absurd. Clearly he did not mean he lit up the world, and the sun, candles and lamps didn't light up the world. What he meant was, that which was looking out of him at the sun, was the light of the world. In other words, God is the perceiver of the sun, candles and lamps.

In St. Matthew's gospel Jesus is quoted as saying to his disciples, "You are the light of the world". He is not telling them that they light up the world, and the sun, candles and lamps do not. Rather, that which they were looking out of at the sun, candles and lamps was the seer or observer of the sun, themselves and all creation. Here again, Jesus is saying God who dwells in all is the observer of the world.

In the gospel of John, Jesus is recorded as saying, "I am the Bread of Life". Clearly, Jesus as a material being could not be food for the whole world. Just as all creatures have biological life and require food to live, so Jesus as a human being realised that God dwelt in him and all creatures as their spiritual life. If we had no experience of thinking, smelling, tasting, hearing, touching, we would be like a piece of machinery; lifeless.

Also in the gospel of John Jesus is stated as saying, "The works that I do are not mine but the Father in me doeth the works". The works of tasting, smelling, etc., were the works of God dwelling in him. Jesus also did works of helping people who were sick in body to get well, and the hungry to be fed. He helped mentally troubled people to recover and people weighed down with guilt to receive forgiveness. These works also, Jesus said, were the works of the Heavenly Father dwelling in him. So God is the Bread of Life.

Also from the gospel of John are the following words attributed to Jesus. "I am the Way, the Truth and the Life". It doesn't mean himself as a human being is the Way, the Truth and the Life. He means God whom he worshipped, and trusted and prayed to, and was obedient even to the extent of giving himself up for execution is the "Way, the Truth and the Life". Another saying in John's gospel that is attributed to Jesus is, "Before Abraham was, I am". As Jesus was born hundreds of years after Abraham, he could not have lived before him. Jesus was speaking of that reality dwelling in himself and all creatures, that has never been born and hence, can never die. He was speaking of the Eternal God, in whom all creatures live and move and have their being.

In the gospel according to St. Matthew are the words, "Truly I say to you, as you did it not to one of the least of these, you did it not to me". Here also, Jesus is speaking of God indwelling

himself and all creatures. Jesus experienced God looking out through him at the hungry, thirsty, sick and criminal people. For Jesus, not to be loving to fellow human beings is to fail to love God who dwells in them.

*JESUS: Teacher of Enlightenment.*

In the gospel of Thomas, a book not included in the New Testament are these words attributed to Jesus, "There is a Light within a Light-man, and it lights up the whole world". The power has failed and a torch is switched on and a darkened room is flooded with light. The torch's globe is embodied. It has a battery, wires and a metal frame. So God, the light of the world is embodied. His body is all the world. God is the seer of the world.

Douglas Harding, a former lecturer in comparative religion at Cambridge University, in his book, "Head off Stress", mentions a tradition that Jesus taught that a man who looks at himself from outside, and not also from within makes himself small. Harding illuminates this saying by saying that while watching one of the world's richest men, Paul Getty, being interviewed on television. Mr. Getty looked unhappy. The interviewer expressed amazement that Mr. Getty's great wealth didn't cheer him up. But Harding was not amazed: He realised that Mr. Getty only saw himself from outside as one of the billions of humans in the world. He failed to see himself also from inside as the world. Mr. Getty failed to see not himself as a human being, but God dwelling in him, observing the world and as the world.

Earlier in this essay you were invited to look in a mirror. There are people who have done so and who have experienced not themselves looking at that reflection in the mirror, but a spotlessly clear, invisible, indivisible, boundless reality looking at that reflection in the mirror. Mr. Getty did not sense that what he was looking out of was one, unique, undivided whole reality, and so was poor indeed.

*Single Eye.*

In Matthew's and Luke's gospels Jesus is reported as saying, "The eye is the lamp of the body. So if your eye is sound your whole body will be full of light, but if your eye is not sound your whole body will be full of darkness". This saying is referred to by some spiritual teachers as the Single Eye.

Jesus, when speaking to a group of people or to a person, experienced not himself, but a spotless, clear reality, seeing or perceiving or prehending the person or persons. It was God, the Single Eye looking at the two eyes of each person to whom Jesus was speaking. It was God, the Single Eye, looking at Jesus' two eyes by means of the people looking at Jesus as he taught. It was God, one, unique, undivided whole, the Single Eye taking in the whole scene. There is a very simple experiment that some people have done that has enabled them to realise God as the Single Eye. You take a pair of spectacles and hold them at arm's length in front of your eyes. You then look at the lenses with your two eyes and slowly move the spectacles towards your eyes so as to put them on. To their astonishment, some people in doing this experiment have experienced not two eyes looking at the lens, but a pure, speckless translucency. They have experienced the light, like no earthly light, not even the light from the sun. They have experienced as Jesus did, God as the Single Eye. God as the light of the world.

*Children.*

Another saying of Jesus that indicates he taught enlightenment is, "Truly I say to you, unless you turn and become like children, you will never enter the Kingdom of Heaven". It is difficult for us adults to remember how we experienced living when we were children. This is because we were conditioned into the human family, so we experience ourselves as looking by means of two eyes in a head and separate from other humans. Yet as babes and small children there is

evidence that we did not live this self-conscious way. We lived unselfconsciously. That is, we lived as though we were the world. For example, a child before she can talk sticks her hands out as though to touch a picture on the wall. The picture is several metres away, yet to the child it is experienced as being her.

Likewise, Jimmy, a two-year-old embraces the sun with his arms. Presumably he experienced the sun being in himself. He is not self-conscious, rather he is conscious of the sun as himself. More clues are gained from listening to children talk. One child was heard to say, "I'm very big." Another child was observed counting people in a room. Let's suppose there are eight human beings in the room. She is six years old. She was observed as counting seven people in the room. She did not count herself in. Presumably Jean had no sense of herself as a separate person like the ones she counted. She was rather wide open, pure, spotless clarity, without any eyes in her head, that looked at those people with eyes in their heads.

Another child, let's call her Margaret named all the children in the photo she brought home from school. Margaret was in the photo, but she did not name herself. She was, for herself not like the child in the photo. For herself she did not recognise herself for she was this translucent, wide openness that observed, or saw the children in the photo. One adult says he has observed many children behaving in this unself-conscious way. In the light of this unself-conscious way that we were as little children, the statement of Jesus, "Unless you turn and become like children, you will never enter the Kingdom of Heaven," can be understood. Jesus means, children experience themselves as the world of objects. They do not experience themselves as objects in the world. Rather the world was in them. They were the light of the world. Jesus would have experienced himself like that, and so he was the light of the world, and as he also said to people to whom he spoke, "You are the light of the world."

#### *Enlightenment as Salvation.*

Jesus, in order to live as a human in the human race, would have had to be aware of how he was seen by others. Mary, Joseph, Pilate, etc., would have seen him as one of them, that is, as an object like themselves with hands and feet, that spoke a human language. But Jesus, from where he was, experienced God perceiving himself, Mary and Joseph, Pilate and all creation. So he was aware of God at the centre and himself off-centre. Jesus was thus saved from the delusion that he was at the centre of the world and that other humans were also separate consciousnesses who experienced themselves as centred in themselves.

Jesus thus did not experience God as an objective being. Rather, He, She or It was irreducibly subjective and God's world irreducibly objective. To clarify this statement, let's consider a lady, Lois by name, looking into a mirror. She sees a reflection of herself on the far side of the mirror, and also reflections of two chairs and a carpet. She also sees the mirror. All these are seen as objects. They cannot be reduced to subjectivity. If they could they would no longer be objects.

On her side of the mirror Lois experiences an emptiness, a void a seemingly endless no-thing looking at the mirror, and a reflection of herself, chairs and carpet. If she was a believer in one of the monotheistic religions she would most likely recognise this reality as God. Jesus, then, experiencing God as irreducibly subjective, and himself as irreducibly an object of God, allowed God to do works in and through himself. As mentioned earlier, Jesus is recorded as saying, "The works I do are not mine but the Father in me doeth the works." These works turned out to be works of love. They were works of healing of body, mind and spirit. Some of these works were: a lady haemorrhaging was healed, a man mentally disturbed found peace, and a man guilt-laden experienced the joy of sins forgiven and with it the ability to walk again. Jesus also experienced God working within himself during his darkest hours. As he was being

marched to the place of his execution, some women wept. Jesus, experiencing God, not himself, looking out at the weeping ladies said: " Weep not for me but for yourselves." He could have been absorbed with self-pity and shouted, "This is not fair, I don't deserve this, why is this happening to me? " But instead he was absorbed in the sadness of the women and speaks words of love to them.

#### *Jesus executed.*

Bolted to a cross, undergoing intense physical pain, Jesus never spoke one word of condemnation to his persecutors. He only spoke words for their well-being. " Father forgive them for they know not what they do." Another man being executed alongside Jesus, sought his help. Though the man had earlier been abusing Jesus, nevertheless, Jesus sensitive to the man's pain, spoke words aimed at the well-being of the man. " Today thou shalt be with me in paradise." Jesus, experiencing God as looking out at his mother, spoke to her; "Woman, behold your son." Then he said to a disciple, "Behold your mother." Jesus, experiencing God dwelling in himself and looking at himself cried, " I thirst." This too was a work of God in Jesus. When Jesus uttered the words, "Father, into thy hands I commit my spirit, " Jesus recognised this as the work of God in him.

#### *Personal Experience.*

I, Doug Lloyd, the author of this essay recently spent twelve days in hospital. I spent most of the time in bed, attached to machines by means of lines, and feeling somewhat uncomfortable. Hanging on the wall opposite me was a crucifix. Each day I experienced not myself, but an invisible, indivisible, boundless reality looking out from me at that crucifix. Each day I experienced an emptiness, a no-thingness taking in and taking on that crucifix. Every day, God was taking in and taking on my discomfort as He took in and took on the pain of Jesus and the two men executed with him two thousand years ago.

Douglas Harding, who taught comparative religion at Cambridge University, and without whose experiments I would never have been able to write this essay, has written; (In his book *The Trial of the Man who said he was God*) "Quite the most mysterious and marvellous and saving thing about the Christ that lives in you, my sister and me, and everyone here in court, is that he's in each of us unique and whole and one and undivided and the same for ever and ever."

#### *How To Experience Enlightenment.*

Meditation is one means whereby some people have come to the realisation that God, dwelling in them and as them, perceives the world. This is usually a slow process, perhaps taking years.

#### *Eckhart Tolle.*

His books seem to be helping some people to experience enlightenment. Sacred Scriptures, interpreted by an enlightened person have enabled some people to realise God at the centre of their being, looking at themselves and all creation. An enlightened person known to me interprets the Hindu scriptures and the Old and New Testaments to unenlightened people. Some have become enlightened as a result.

#### *Experiments.*

Douglas Harding, whom I mentioned earlier, has devised many simple experiments to enable people to be aware of the divine dwelling in them, and themselves being seen by the divine. Most of the experiments only take about two minutes, and don't require any costly equipment. For example, a pointing finger, a pair of spectacles, a paper bag open at both ends are all that is needed.

Harding has conducted workshops in many countries using these simple experiments. As a result thousands of people have experienced enlightenment. What has taken years for some people to experience God indwelling them and perceiving themselves is experienced in two minutes by means of a simple experiment.

It is possible to realise the indwelling God by doing the Harding experiments as he tells you to do them in his books. However, for most people it seems enlightenment does not happen unless an enlightened person such as Harding leads the unenlightened in the experiment. This is because we are conditioned to see ourselves as separate human beings who perceive the world.

The poet Alexander Pope, in one graphic sentence alludes to the truth of enlightenment: " All are but parts of one stupendous whole, whose body nature is, and God the soul."

*Doug Lloyd. March, 2011.*

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### **I Am Boundlessness by Ilie Cioara.**

*Petrica Verdes wrote to tell me of the latest publication of the works of Ilie Cioara. I have included an extract and a couple of endorsements plus details of how to get hold of the book.*

I would like some information about the possibility of publishing an article or a review in Capacitie Newsletter about Ilie Cioara's book "I Am Boundlessness", published by OBooks.

A more poetic Eckhart Tolle; Kahlil Gibran meets Krishnamurti. Ilie Cioara's message is original and unique, as he never travelled to India and never belonged to any traditional school. By practising the silence of the mind, through an all-encompassing attention, we discover and fulfill our innermost potential of becoming one with the divine spark that lies dormant within us.

*From I Am Boundlessness by Ilie Cioara*

Nothingness is the void, nonexistence, the nothing, the non-thing. Simultaneously, It is also the Infinite, the Existence which permeates All that exists in the Boundless Universe. It has no limits, therefore it is Boundlessness.

Each time we realize the State of Being, we also experience Boundless Thinking, which is, in fact, the same Immensity we can also call Nothingness. This Nothingness holds all the planets, stars, galaxies and universes in orbit, as well as all their content.

Therefore, in a simple state of No-mind we encounter the eternal State of Being, which is, in fact, the Infinite Energy or God. Practically, we are in a state of Boundless Thinking; in a split second we can place a thought on the moon, the sun or any galaxy.

When we truly encounter the State of Being through personal experience, we realize our Godliness, for in that sublime Moment we and God are in a perfect communion, manifested as eternal Love.

Therefore, each of us – woman or man – is endowed with this natural functional capacity. It is attained with the help of lucid and all-encompassing Attention, which instantly dissipates the mechanism of the delusive, illusory mind. As soon as this "Psychological Void" or Peace of the Soul appears, the New Man affirms his existence and sublime behavior as unconditional Love, Joy and Happiness, free from any external motivations.

### I Am Boundlessness

I am spontaneous simplicity,  
Mind, heart and feeling,  
A whole being, absolute fullness,  
Love in action.

This state  
Reveals itself naturally;  
When the mind is awakened,  
All becomes One.

The past melts away  
In the light of all-encompassing Attention;

In emptiness, the Sacred reveals itself  
In its natural brilliance.

Experiencing the moment,  
The personal mind is dissipated,  
Expanding into Infinity  
As Universal Mind.

Each such encounter  
Transforms us radically,  
For in each sparkle of consciousness  
We are newness, Divinity, Reality!

About the Author: Ilie Cioara was an enlightened mystic who lived in Eastern Europe. His writings in 16 books describe the experience of meditation and enlightenment, as well as the practice of Self-knowing using all-encompassing Attention. *The Silence of the Mind* and *The Wondrous Journey, Life is Eternal Newness* and *I Am Boundlessness* is a tetralogy by Ilie Cioara, published by OBooks.

*"I have read all of the English translations of Ilie Cioara's books, but "I Am Boundlessness" strikes a special chord with its presentation of the essential movement of Self-knowing. In every attentive reading, the mystery jumps at you, threatening to devour you whole so that only the unlimited remains. "*

-- Professor Kriben Pilay, Noumenon Journal

*"This work stands independently of ancient traditions, well known sages, and the current nonduality scene. That is refreshing. This, and Cioara's other works, are among the finest books on nondual consciousness."*

Jerry Katz, Nonduality.com

*"Ilie Cioara can be compared to just a few: Rumi, Tolle but he actually is beyond what they have written in his simplicity of explanation and the experience of the poetry puts him in category by himself."*

Lee Petersen, The Way of Consciousness Radio Show

*"This distinguished author broadly follows the teachings of the great Sage, Sri Bhagavan Ramana Maharshi, and also has affinities with Eckhart Tolle and J. Krishnamurti. I would strongly recommend this precious book to all those aspirants who are interested in and working for Self Realisation."*

Alan Jacobs, President Ramana Maharshi Foundation UK

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### Internet Interludes

#### Lord Howe Stick Insect from Mal Mitchell

If you are suffering from a temporary lack of wonder, I suggest you spend a few minutes on this website first reading about the rediscovery of this assumed to be extinct creature and then watching one hatching and going off on its first wander. Thank you Mal.

Six-Legged Giant Finds Secret Hideaway, Hides For 80 Years

<http://www.npr.org/blogs/krulwich/2012/02/24/147367644/six-legged-giant-finds-secret-hideaway-hides-for-80-years?sc=emaf>

#### What is reality from New Scientist ( From No-Facebook message: Judy Bruce)

"Maybe maths is reality" says physicist Brian Greene of Columbia Uni. "Perhaps physical objects are not made of particles or strings but of numbers" What does that mean? An obvious starting point is to ask what mathematics is made of. Another physicist, John Wheeler, said: "The basis of all mathematics is  $0=0$ . All mathematical structures can be derived from something called 'the empty set', the set that contains no elements. Say this corresponds to zero, then the number 1 can be defined as the set that contains only the empty set, 2 as the set containing the sets corresponding to 0 and 1 ... and so on. Keep nesting the nothingness like Russian dolls and eventually all of mathematics appears ... "the dreadful secret of mathematics is it's all based on nothing. Reality may reduce to mathematics but maths reduces to nothing at all".

<http://www.newscientist.com/video/1872152752001-what-is-reality.html>

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### Harding's Four Pillared Method from Robert Penny

Hello Alan, In our phone discussion yesterday, I was interested in what you had to say about your experience about the Salisbury Seeing Workshop. In particular, and I elaborate on your point (if I understand you correctly) as follows: At the workshop, they did not take the opportunity to go further than the experiments by, say, linking the mutual discoveries made by workshop participants with past expressions found in tradition of (seemingly) these very same discoveries.

I agree with you Alan on the worth of, as Harding suggests in his Hierarchy book, repeatedly sweeping back to the old and forward to the new. For he suggests, we don't understand the merely contemporary, nor the merely traditional, until we link them.

Be that as it may, one of the great features of Harding's spoken (now on recordings) and written works, is the connection that he consistently and persistently makes between each of the discoveries that he himself makes, and his numerous quotes from and references to the great spiritual traditions.

But as well as connecting with all the main spiritual traditions, Harding also makes wide ranging linkages with other traditions as well, such as physical science, psychology, philosophy, and general literature and mythology and folklore and the other arts.

I've long been very interested in how Harding uses tradition. He says that the sayings from tradition that he liberally uses in his writings are not there to prove his case, but at best to illustrate it, to clarify it without proving it, to demonstrate the universality and antiquity of his own present-day discoveries: discoveries that he shares primarily via his experiments.

While Harding's anthology of quotes from tradition is indeed inspiring, Douglas says that his message all along is this: Don't believe 'authorities'. Test what they say, and become your own authority. And in his books and essays, Harding provides his readers with many sense-based experiments that enable them to immediately do such testing.

Those who do Harding's experiments, with an open mind, putting aside their conditioning from the past, and who are open to what's given and take it seriously; these people make the very same basic discoveries as Harding himself made, so effective are his experiments, helped by his drawings, his quotes from tradition, and his reason and logic.

Douglas does not want his teachings to be taken on board merely at face value. Douglas Harding says that he shares his discoveries in case his readers find that they "are in the same strange condition" as himself. He hopes and he tries, using every means at his disposal, to communicate in such a way that he is clearly understood. And he uses his considerable powers of persuasion in an endeavour to win over to his viewpoint as many others as he can.

In relation to Douglas Harding and his work, I almost invariably use the present tense because, while Douglas died in 2007, to me he is just as alive as ever, in the form of the brilliant teachings in his masterful-books-and-other-publications.

Douglas Harding was convinced that he was onto something in the self-knowledge that he acquired. And he had the enterprise, the energy, the skill, and the courage, to communicate, in many different forms and formulations, what he arrived at.

In my experience over the past 22 years of studying his work, and attempting to apply it in my day-to-day living, Douglas Harding's scientific-philosophical work is a great breakthrough in facilitating the development of the human personality. Not by going directly to improve oneself; but rather as a by-product of going for the truth about oneself and the world. In what he considered his best book, 'The Trial of The Man Who Said He Was God' Douglas Harding calls this truth God's truth. Harding does not shy away from the much-maligned term God. Rather, he re-interprets the term God in an intellectually honest and credible form. I for one have been finding Harding's Theology to be of the utmost help in recent times.

*Robert Penny*

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### **Traveller's Tales from Margot Mann**

The flags were up at the beach today but there were not many swimmers. Warm sun but cold water. Occasionally a wave surprised us and sprayed our shorts as we walked on the hard sand near the shoreline. A month ago, to the day, we were walking around

Buttermere, in England's Lake District. The lake perfectly reflected its surroundings, and we joined other tourists enjoying rare sunshine in this damp northern summer.

In the late afternoon that day, when our friends drove us back to the cottage we had rented for a week at Windermere, we found all our belongings, including plastic bags of food, packed into our small hire-car. We had been evicted. We thought our booking was from Saturday to Saturday, but alas, it was from Friday to Friday and the cleaner and office person were forced to clear our cottage so they could prepare it for new renters arriving that day. The woman from the office said she had been praying for rain all day so we would come back. Some of our stuff was missing, we discovered later, and we gained some things belonging to the cottage, including, ironically, the Visitors' Book, in which we wrote a glowing report of the staff's forbearance, and mentioned the wonderful weather we had had the good luck to experience, before dropping the book off at the office in Windermere the next day. Meanwhile, we headed for the nearest B&B.

We had begun our trip a few weeks earlier by flying to Athens and then boarding a ship cruising the Greek Islands. I have always been doubtful about cruises but this boat was only half full, a big factor in its favour. The crew was a cross-section of many nationalities. We sat in the dining room with the same group every night. Marilyn, a Canadian, was travelling on her own. She said she was back with her husband after a ten-year separation but he didn't enjoy cruises. Golf was his passion. Someone said that catching bird poo on the head meant good luck and Marilyn said that her husband scored three holes-in-one after he scored bird poo. Norma and Alex, from Florida, worked in the hospitality industry and said they always gave big tips when they were away because they knew how much it was appreciated. Trisha and Ray were a couple in their mid-fifties from Victoria. We heard how Trisha saved Ray's life when he had a heart attack and subsequently had six stents. Ray worked in a bank and told us about several hold-ups he had been involved in. Trisha was the youngest of eleven children of Dutch immigrants. She was proud of the fact that she never paid full price for anything. Sue appeared to be a stitched-up Englishwoman, but soon revealed a good sense of humour. She was a doctor specializing in contraception and sexual health. Jennifer and her mother Consuela came from Chicago. Jennifer was getting married in August. She said her boyfriend was considering signing up for three years in the army in Iraq. He would spend three months in the war zone and one month at home and would earn US\$500,000. Jennifer thought it was a really good idea and would help them to get ahead. They had already bought two homes very cheaply from friends who couldn't afford their loans. When I asked where the friends lived after that, she shrugged her shoulders.

It was very hot in Greece. We picked our way over bodies and hot stones to swim in the sea at Rhodes. The boat called at Istanbul and we saw St. Sophia's and the Blue Mosque, and were lucky enough to visit the cisterns. Inevitably, we were taken to a place where they sold rugs and surprised ourselves by buying a beautiful wool rug which is now making our lounge room look dowdy. We had to give one of the assistants a US\$20 backhander, and with adrenaline running after the purchase, I asked for one of the little cups and saucers they use to serve Turkish coffee to potential clients.

Back in Athens, we paid a couple of visits to the Acropolis Museum and had dinner on the terrace at Strofi's, under the Acropolis. As our aircraft left Athens for Paris there was an ear-piercing tearing sound. Passengers swivelled anxiously in their seats, but then we settled back for the flight. When we thought we should be landing in Paris, it appeared that we had been circling Athens ditching fuel because the wheels had refused to retract – the cause of the deafening shriek when we took off. We were soon bundled into another aircraft and en route to Paris.

Our friend's Paris apartment, which we rented for a week, was in the 14<sup>th</sup> Arrondissement. Although much cooler than Greece, the weather held and we spent the week walking and jumping on and off buses with our navigos - weekly bus passes. The buses in Paris are as easy and efficient a means of travel as the tube in London. I couldn't recall much about the Paris I had previously visited more than 50 years earlier. I remember that the clutch cable on my Lambretta broke in the middle of the city early one evening all those years ago and I left it in a gutter somewhere. It was still there the next day when I went back for it. And I remember seeing Venus de Milo and Mona Lisa at The Louvre. This time the Louvre queue was one and a half hours, so we hopped on a bus and went somewhere else. Our visit to the 18<sup>th</sup> century house of Nissim di Camondo was one of the highlights. One of the low points was a visit to the brasserie across the narrow street from our apartment building. The tables were very close together and I knocked over a young mademoiselle's wine as I sat down at the next table. *Désolé, désolé*, I said, but she wasn't pleased. Her boyfriend was very nice about it. I suppose he could afford to be. Shaken, I ordered the day's special, rabbit, remembering my mother's rabbit stews before myxamatoxis put a stop to them. A chunk of hard dry flesh sitting on top of some greasy spaghetti arrived. We left.

The powers-that-be in Paris are trying to work out a way of stopping the populous from dropping cigarette butts in the street, but nothing seems to be working. Thirty percent of Parisians smoke, including one-third of seventeen-year-olds. While we were travelling on buses we were frequently warned to beware of pick-pockets, one of the English expressions the French have taken to. I bought a dress at Galeries Lafayette for 24 euros – *denier demarque* in the sales.

On our last day, in strong sunshine, we saw the cyclists in the Tour de France re-enter Paris.

The sunshine came with us to London. Hyde Park was lush and green after a summer of rain. We left the day before the Opening Ceremony of the Olympics. The city was much quieter than everyone had expected (including disgruntled shopkeepers) and we travelled easily wherever we needed to go. On our last night in London we caught up with a friend in a pub on the south bank and then took the tube back to our hotel. A couple of young women came into our carriage. One of them mentioned her birthday tomorrow and I said, "It's Alan's birthday tomorrow – and our granddaughter's," and she said, "and my grandmother's." The guy opposite made some comment and soon the whole carriage was involved in animated conversation. Three stops later, when the young women left us, we all got up and hugged and kissed. Happy Birthday!

The Close of Salisbury Cathedral was the venue for the Douglas Harding gathering. Our room at Sarum College overlooked the cathedral which was surrounded by vast green lawns. During term time, the college is devoted to religious studies. Thirty-five of us,

from different countries, attended the five-day gathering. At night some of us sampled the different beers at Salisbury pubs.

From Salisbury, our hire car took us to visit friends and relations all over U.K., culminating in the week at the cottage at Lake Windermere. We drove back to London and dropped off the hire car at Marble Arch with minimal difficulty, in spite of our usually reliable Tom Tom sat/nav wanting us to go the wrong way down a one-way street, but we forgave it because it was the day after the closing ceremony of the Olympics and many London streets had been made one-way for the duration. At least our Tom Tom person doesn't say "Recalculating" in a resigned sort of way when we stuff up, like some sat/navs!

And we didn't use our raincoats once.

*Margot Mann*

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### [Bernadette Roberts and Douglas Harding from Alan Mann](#)

Eternity comes clad in the guise of the present moment.

Maria introduced me to Bernadette Roberts latest book *What Is Self*, in which the author continues her exploration into the nature of self and what lies beyond it. She says that there is a level beyond the unitive self—beyond consciousness, human awareness and experience—and which we miss because we tend to take unitive consciousness to be the ultimate goal. My immediate response was that this seemed like a definition of death and, if beyond experience, how could one possibly have any idea that such a condition existed. I was also intrigued by the apparent contradiction between this claim and the title of her earlier book which carried the title *The Experience of No-self*. I pulled these extracts from *What Is Self* to summarise her view:

*P.16. We cannot come upon mature existence or right living until we first come to the egoless unitive condition. Only the true unitive Self is able to live fully and fearlessly in the world—or in the ordinary marketplace. It is only after the true Self has been lived to the fullest extent of its potential that it ultimately falls away. Self or consciousness falls away because its purpose and potential for full human existence has been completed—finished. With its completion man moves to his final divine destiny.*

*...Once again, the prevalent mistaken notion to dispel is that the egoless state is the end of the journey or the ultimate goal to be attained. There is far more to self or consciousness than the ego-self. What is urgently needed in order to understand the completed journey is a clear distinction between ego and self, and a clear distinction between the falling away of the ego and the much later falling away of self in its egoless unitive condition.*

This set me on a search which involved an email exchange with Christopher McLean followed by a meeting with him, a follow up at our October Harding meeting and then digging around in half remembered exchanges from the past. This article is a rough collection of what I have found so far.

The aspect which I found most interesting was Bernadette's claim that whatever she was pointing to as the ultimate level was inaccessible. Combining the inaccessibility with the necessity for whatever it might be seemed to be an unsupportable contradiction. My first reaction, that she was pointing to death, reminded me of a Robert Powell quote I've been carrying around for a many years, ... *Continuity can never be broken on its own level: it can only cease when submerged in another dimension—and that dimension is the timeless, manifesting itself on the level of continuity as death.* But what sort of death?

After starting to read the *What Is Self* I had an email chat with Christopher Mclean and later met and talked to him about it. First his email which started to throw some light on my problem:

Dear Alan, Thanks again, for keeping me in the loop. If I may venture a word on your comment:

I had said in my email, *"It seems a self-contradictory conclusion, forgive the pun, as the question of how one could be conscious of the end of consciousness is not (at this stage explained)."*

When Ananda raised this same issue with the Buddha, the Buddha answered, "It leaves an abstract impression." (As far as explanations can explain anything paradoxical,) Douglas once wrote to me that an absence is discernible, and he illustrated it with 1, 2, 3, 5, 6, 7.....

In my way of saying this: the cessation isn't 'known' from itself, but from the person - in the way that you know the absence of 4. It reveals the completeness of the unknowable, in the gap.

At the risk of confusing the issue by saying more than necessary: The something that is referred to as realised in this case (the no-consciousness in the gap) can be said to be the source of consciousness, rather than something you are conscious of. As such, it isn't conscious of itself in the sense that we mean 'conscious.' We people 'know' it retrospectively, because of the fullness of the absence leaving a wordless impression. The cessation leaves us changed. Christopher.

(Christopher has added another dimension to this enquiry by introducing me to the Riemannian Manifold. See Note 3).

I was surprised to find that Douglas had been asked this question many years ago and it was an unexpected bonus to have his input as well. I then visited Christopher at his home and we talked about Bernadette and my difficulty with the notion of the likelihood of 'experience' following the complete ending of self and awareness. He told me of a personal experience 'between steps' as he was going out of a meeting, a meditation room or some place. He said that rather than describing it as experience it was a happening that could be 'known' in retrospect. A different sort of knowing. I pondered this and again tried to fit it into my own remembered experiences without success.

However, after telling Christopher I couldn't relate to the sort of experience he described I began to recall the glimpses that led to our augenblick musings. (Footnote 1). I realised that

I had in fact come across something which is very similar to what Christopher was describing myself and that, even more surprisingly, we had covered the subject quite extensively in the NOWletter (Issues 142 and 143 in August and September 2009 Links added below. Footnote 2).

I recalled a period of unusual happenings all of which were followed by the realisation I'd just come out of another state of consciousness which had nothing to do with my immediate reality but carried with it the sense of equivalent actuality. Somewhat like waking from a dream but without feeling it to be less real than the actuality of the present experiencing into which it returned me. On one occasion I'd just stopped to buy plumbing parts in Lithgow and was driving away when I was overtaken by this dimension and promptly pulled over. Heaven knows what it was but it seemed of the same order as the *augenblick*. It had no concern for which side of the road the car was on, whether it was on the road at all nor of anything else I normally consider of significance. At least it left me with enough of myself to stop the car. All over in a flash of course.

Over the days following my meeting with Christopher I finished reading Bernadette's book. I found a great deal to agree with, and her presentation of the Christian story is far more meaningful in my opinion than the way it is usually offered. At the same time I am not comfortable with her determination to fit her undoubted revelations into a strictly Christian context she doesn't allow equivalent value to other traditions. She was very impressed, however, by the Buddha's 'the ridgepole is broken...' summary of the final breakthrough. I then wondered why the Buddha chose the ridgepole because it seems for him, as in Bernadette's story, the whole structure disappears. She would say, (I'm almost certain), that's what the Buddha meant—gone—not to be rebuilt. I suppose I'll have to accept that but if the ridgepole goes, only the roof collapses, the walls remain, so maybe he simply meant the light had got in at last?

As a result of my talk with Christopher I became interested in the possibility that whilst we might not know this 'final' or further stage in the usual sense in which we use the word 'know', it can be apprehended retrospectively as an after-effect: a manifestation of what strikes one as the revelation of a different order.

I wondered if we could explore this by means of the experiments and we tried the Closed Eye Experiment at our October meeting. I can't speak about anyone else but in the process of deconstructing one's third person identity it is quickly reduced to an apparently irreducible sense of 'I Amness' and which, under further attention, finds itself able to dispense with the 'I' leaving a bare Amness of Being. And this, in my view, is the interface between what is, and what is not accessible to awareness.

As a result of some further digging around on the subject of death I came upon a section of *Head of Stress* in which Douglas quotes D.T. Suzuki. I found it helpful in resolving the apparent paradox of accessing the inaccessible.

Extract from the chapter entitled *The Beyond as the Great Unconscious*

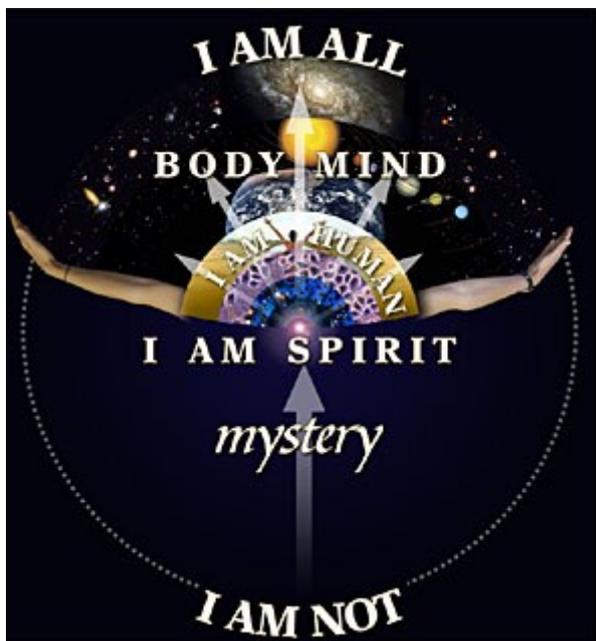
D. T. Suzuki, the scholar and master who brought Zen to the West in the earlier part of this century, called this Beyond – which is the medicine for all our stress – the Great Unconscious or the Cosmic Unconscious. In this he followed the lead of the

founding fathers of Zen in China more than a millennium ago. He writes:

*The relative field of consciousness vanishes away somewhere into the unknown, and this unknown, once recognized, enters into ordinary consciousness, and puts in good order all the complexities there which have been tormenting us to greater or lesser degrees ... Our limited consciousness, inasmuch as we know its limitation, leads us to all sorts of worry, fear, unsteadiness. But as soon as it is realized that our consciousness comes out of something which, though not known in the way relative things, are known, is intimately related to us, we are relieved of every form of tension and are thoroughly at rest and at peace with ourselves and with the world generally.*

(my underlining)

Douglas continues: Later on Suzuki warns that, when this Great Unknown cannot assert itself naturally, it will break out violently or pathologically, and we shall then be 'hopelessly ruined'. I would add that the way to avoid sickness and ruin is to cease overlooking the Boundary where the known and the Unknown meet, where the patient is in direct contact with the real Healer, and where the beyondness of the Beyond is absolute. When taken seriously and not just read about, this prescription is no mere form of words or bloodless abstraction, no lofty sentiment incapable of testing and putting into daily practice. Quite the contrary, it springs to life directly it is anchored to this body and its needs. Nothing could be more homely. End of extract.



So, where does that leave me as far as my difficulty with Bernadette's opinion that unitive consciousness is not the end of the journey. That it's a stage which must be transcended, as the ego-centred consciousness has been transcended, to arrive at the unitive state. For her, self and consciousness are synonymous. This further stage cannot be the subject of consciousness as it is arrived at only when the self and consciousness comes to an end.

My objection was that, if she is right about this, how could she or we ever know this condition? I find that the undeniable Amness is the interface between what can

be experienced and what can not but it includes a sense or feeling of that which underpins it, the great unknown. And whilst the Bernadette view sees an insurmountable barrier or at least an almost impossible bar to what she calls the Divine, the Harding view, or at least my experiencing of it, reveals a boundary-less spectrum ranging from third person thingyness to aware no-thingness where 'unitive consciousness' is *alive to its source*. This perspective is demonstrated graphically in Sam Blight's latest version of the hierarchy.

*Alan Mann*

## Note 1. 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.

## Note 2. NOWletter links

<http://www.capacitie.org/now/Now%20143.pdf>

<http://www.capacitie.org/now/Nowletter%20142.pdf>

## Note 3. Riemannian Manifold

From: *Inner Journey Home: The Soul's Realization of the Unity of Reality* A. H. Almaas  
 "Viewing our consciousness in terms of its dimensions, we see that it is not a three or fourdimensional field, but a multidimensional manifold, a manifold in the sense that it is a dynamic structure of dynamic structures. This manifold is characterized by a nonlinear -- Riemannian -- geometry, in that all the dimensions open up to all the others in nonlinear ways. Even in ordinary human experience, we can be aware of many different levels of experience in a given moment... All our inner experiences are manifestations of forms within the manifold of our consciousness, where these forms are nothing but the very fabric of this consciousness morphing itself at particular regions. This view is not only a more faithful rendering of our inner experience, but clearly reveals the purpose of inner work. This purpose is realizing the awareness of the field of consciousness itself, which makes it possible for us to inhabit our inner field completely in all of its richness and freedom.

### I felt a Funeral, in my Brain

I felt a Funeral, in my Brain,  
 And Mourners to and fro  
 Kept treading - treading - till it seemed  
 That Sense was breaking through -

And when they all were seated,  
 A Service, like a Drum -  
 Kept beating - beating - till I thought  
 My mind was going numb -

And then I heard them lift a Box  
 And creak across my Soul  
 With those same Boots of Lead, again,  
 Then Space - began to toll,

As all the Heavens were a Bell,  
 And Being, but an Ear,  
 And I, and Silence, some strange Race,  
 Wrecked, solitary, here -

And then a Plank in Reason, broke,  
 And I dropped down, and down -  
 And hit a World, at every plunge,  
 And Finished knowing - then -

*Emily Dickinson*

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