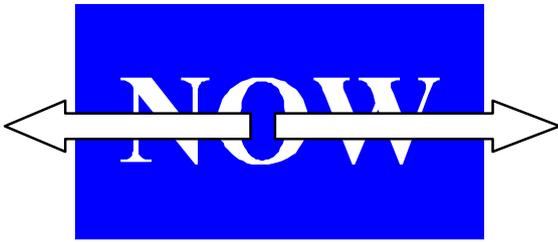


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I'm thinking aloud about the NOWletter again and its relevance in the light of all the web-available material these days. As compiler of content, I know or have dealings with and sometimes actually meet the contributors, most of whom receive the NOWletter and sometimes read bits of it. So it is very much a personal and somewhat self centred enterprise and although I justify it by claiming it to be a meeting place for ideas and dialogue about the mystery, there is the danger that it ends up focusing on what I hold to be most important to the exclusion of other worthwhile material. One way of broadening the base would be to have an occasional or annual gathering of the various groups at which we could bring our various strands together and catch up on what we are all on about in our various groups and interests. I am working on the idea and your thoughts would be most welcome. This month we give a lot of attention to Thomas Campbell. Thanks to all contributors, feedback, comment and articles always welcome.

Alan

Healing from Greg Campbell

These Troubling and Terrible Times

Demand This:

Back to Basics - Shamanic Healing

What we now call "*Shamanism*" anciently arose in a response to
Humanity anciently calling out for Help and Healing.

Far back long before any organized religion,
"*Shaman*" were the first widely recognized *Spiritual Healers*.

In our time our Doctors can often mechanistically and/or chemically
Heal our bodies.

But our Philosophers, Psychiatrists, Psychoanalysts, and Priests
have had only very superficial success in Healing Souls.

Thus the Sorrows endlessly arising like bitter, blinding Smoke
out of Humanity's Cruelly Wounded Heart
bluntly reveals itself in the present world-wide social instability
and the inescapable radical climate change now upon us.

This Tragic Loss of Balance is however nothing new -
it began with that fateful discovery of writing !
Our Loss of Balance crept silently upon us in a "secret" and even sinister way.

Now today, if I (or anyone) publically challenge
the stubbornly stupid mind-set that says
"*civilization*" and "*progress*" are always desirable always positive processes
I risk being completely rejected.

Indeed, this is the risk I am now taking.

*I am saying we are all confronted with a crisis of apocalyptic dimensions
and the broad majority of Mankind is as though fully paralyzed !*

It is remarkable but the principle ancient Healing "Tool"
universally used in Shamanic Healing is exactly what is needed now !
That Compassionate Tool is *Deep Preparation for Conscious Death*.

First we must learn to See all appearance including our selves
 is a perhaps slowly, perhaps swiftly (yet unstoppable) Fading Illusion !
 Then we must develop our ability to Hear Silence so acutely we See
 at The Center of all this a Blinding Indescribable Source
 of all appearance and/or any thing at all. This Single Source is exactly what we
 (and everything) return to in our so-called "Death".
 Seeing this we will finally Bare our Feet and Begin Breathing in Awareness !

In this way our Gratitude and Compassion can at last Mature
 to where we are at last Healing our selves and it is exactly this Healing
 that the World is Dying without...

"May All Beings Be Satisfied, Secure, and Serene..."

Greg Campbell

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Sharing Seeing from Robert Penny

(I had an email exchange with Robert in which I said I'd found it quite hard to share two-way looking and communicating its significance. Alan)

On Seeing being difficult to share: Firstly, Douglas Harding, who introduced two-way looking, or Seeing, as a new way of attaining personal enlightenment, writes that the experience of seeing Who we really are (the enlightenment experience) is the simplest, the most obvious, the most available, of all experiences, and the easiest of all experiences to learn to have, to renew, and to share. Furthermore, he writes that the essential Experience is fool-proof in that you can't get it wrong; he writes that the essential Experience is complete in that to see it at all is to see it all-at-once, because there are no partial viewings of This; and he writes that the essential Experience is the deepest of all experiences, because it is the experience of what all beings at all times (from subatomic particles to galaxies) are at Centre.

On share-ability of Seeing, again I refer to Douglas Harding who writes words to the effect that the experiments are almost 100% effective in guiding open-minded participants who do the experiments to turn their attention round 180 degrees and notice what they're looking out of, in a variety of different contexts or settings; to see that, in their own direct and first-hand experience of themselves-for-themselves, at Centre they are no thing; No-thing which is filled with everything on show (and in the limit with Everything).

Douglas also makes the point that just because he makes these assertions, and more, does not make them true for others, those interested have to test his assertions for themselves. I've done

so, and I've found that pretty much all that Douglas has written about Seeing is true for me as well as for him. Having said this, very few people who I've shared Seeing with have found it significant, worth renewing, worth studying. Why so? A few possible reasons come to mind now, some from my reading, and others from my first hand experience: Self-satisfaction; prior commitments; pre-occupation with other things; so what if I can't see my head?; a sense that this is too radical in that it challenges basic beliefs, and an unwillingness to 'go there'.

I'm impressed by the attitude of Douglas Harding, and of Richard Lang who may have picked this up from Douglas, which is—when trying to share Seeing, do so casually, humorously, and with the assumption that seeing what we're looking out of is so obvious that anyone introduced to it is able to see it. And furthermore, that each of us is the sole and final authority on one thing: we are each our own authority on what is clearly and visibly present at our Centre, in our own direct experience of ourselves.

Here are a few built-in and immediate resolutions that I've found in Douglas Harding's teachings:

1. Regardless of whether we acknowledge it or not, we are all doing it right; we are all living from Who we really are, albeit that few of us are doing so with true Self-consciousness.
2. If only one person sees Who she/he really is, who is doing so?
3. My job is to mind my own business, and see what happens.
4. Who we really are, being responsible for all that occurs, implicitly says Yes! to all that is occurring, to all that has ever occurred, and to all that will ever occur; including Robert's and every other human's inability, at the human level, to say Yes! to the lot. Who we really are designs the universe in such a way that that each of us, regardless of merit, can attain conscious union with Him, and with His will; and that this is one of the reasons why His name is Love. Consciously joining one's will with the divine will, which is the final stage of the Headless way, while not as deep an experience as seeing Who we really are, is never-the-less a more spiritual experience than mere Seeing. (References: Harding books, 'On Having No Head', 'Head off Stress', and 'The Trial of The Man Who Said He Was God').

These thoughts, which occurred to me this afternoon, are *it* for now on the difficulty of sharing Seeing.

Robert Penny

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The Inconceivable & Nothing

The purely inconceivable is purely identical with nothing. Through naming it as “the inconceivable” we turn nothing into nothingness and bestow the inconceivable with a presence. The inconceivable is thus a contentless concept that has a presence that beckons us to be in relationship therewith and to think in the pure openness that is nothingness. That is, nothingness is the primordial realization of nothing which is at once a causation, origination, and creation. When an idea is conceived, when the inconceivable becomes transmuted into the conceivable in this openness which is nothingness, that conception is an original ideation formed in originary awareness, and you know, with certainty and clarity, as innerstanding beyond understanding. The intelligence present in the original ideation as the originary awareness is that which I call “evolutionary intelligence”—the source of authentic, creative, original thinking.

Yasuhiko

The above is extracted from a quotation exchange on ‘absence’ with Trish Nowland who sent me the above and Yasuhiko’s website:<http://via-visioninaction.org/via-li/ArticlesEssays.php>

Only The Names by Colin Oliver

Names elude her. Even
that of her daughter
visiting daily.
The wind ruffles
her garden. The tulips redden
in their delicate shadows.
A story comes. She picks
a corner and sees it
unfold. Only the names
give her pause.
She bids her daughter goodbye,
then waits unsure.
Waits on memory's cuckoo
game. At the click
of the gate she finds her,
and calls her name.

This poem is taken from the book *Saying Goodnight*. It is published in the UK by Downstream Press. Also by Colin: *Stepping Into Brilliant Air*, *Ploughing At Nightfall* and *High River*.

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'My Big Theory of Everything'—Review from Alan Mann

I was introduced to this work of Thomas Campbell and his work by Fiona Jenvey. I met her at the Salisbury gathering in July. She was lugging a very heavy book around which she later told us was Campbell's 'Big Toe', his theory of everything. I was reluctant to tackle another reading assignment but intrigued by Campbell's claim that he had resolved the problem which had stumped the likes of Einstein and Bohm and that his theory, by way of inserting the subjective aspect, succeeds in marrying metaphysics and physics, although I recall Bohm spoke of the 'self-ordering principles of the universe' which seems pretty close to the Campbell perspective. I was also impressed by the enthusiasm and sincerity of Fiona who had recognised a correspondence between Campbell's theory and what she had found as a result of her interest in Douglas Harding's discoveries. I can't hope to do justice to the complexities of the Campbell theory in a brief commentary but I decided to identify what I thought to be the key points and prepare these notes under a few basic headings.

Who is he?

Thomas Campbell, the author of *My Big Toe* is a physicist and at the time of writing and maybe still, employed as a research physicist at NASA. His specialty is risk analysis. As a young physicist, he was introduced to Transcendental Meditation by a friend and although extremely sceptical he decided to give it a try. Consequently, he found himself opening up to aspects of consciousness of which he, and most of the people he discussed it with, seemed to be completely unaware. In addition to the book there are a number of You Tube videos which provide useful introductions to his thought. He seems a very modest, likeable person, completely free of any pride in his achievement and discoveries.

(I added the link to the Martin Peniak website below which includes connection to an introductory talk by Campbell and there is additional commentary and complementary material on Dr. Joseph Bray's blog: <http://josephbray.wordpress.com/?s=Campbell>, in particular, Fiona's article on the subject at:

<http://josephbray.wordpress.com/2012/08/26/my-big-theory-of-everything-thomas-campbell/>)

The book

My Big Theory of Everything (TOE) is an 800 page-plus trilogy in which Campbell lays out his theory in great detail and includes some useful advice on how to test his claims. This takes the form of meditative practices designed to open the door to aspects or levels of consciousness of which most of us remain largely unaware. The book has an extensive index which I found particularly useful. I first listened to the series of You Tube lectures (Toronto 2008) and then followed up his written commentary on the key issues by using the index to find the relevant locations in the book.

What does he say?

He refers to the everyday world which most of us would describe as reality, as Physical Material Reality (PMR) and wholeness or underlying consciousness out of which it manifests as Non-physical Material Reality (NPMR). To summarise his theory: consciousness is primary, information provides the building blocks for evolution based on a binary model for which current computer technology offers a helpful metaphor. Consciousness is engaged in an evolutionary movement towards reduced entropy. That is, out of the random chaos of undifferentiated energy the appearance of difference, differences of the most elementary quality, leads inevitably through self generating and self ordering evolution into reflexive consciousness and whatever might develop beyond that. He says it is possible to access NPMR in a manner similar to meditation. This involves a not doing rather than doing and it is not a matter of learning a new technique but of abandoning ego, beliefs, fear and expectation.

What are the consequences?

We come to see ourselves as an element of consciousness in its movement to higher levels of complexity/order (lower entropy) and as individuals we can make either a positive or negative contribution to the process. Consciousness provides the underlying context in which everything, including what we refer to as space and time, arises, and that what we consider to be our reality is really one of many possible realities—actual and potential. Given that that consciousness is the source and field of all that is, was and will be, it is possible to explore past and future actualities and probabilities as well as other realities. And, as a side issue, this approach provides an understanding of how such matters as telepathy, remote viewing, out of body experiences, healing, etc., come about. Once the single point, body-free consciousness is attained through the recommended practice, it is possible to become operational in the various realities by application of focus and intent.

What do I think about it?

I have long maintained that the so-called mystical is a blanket term for my failure to see the complete picture rather than some inaccessible, other-worldly dimension. The demystification of the mystical seems to be what Campbell is about and that is the main attraction as far as I'm concerned. In my experience, whenever the veil is pulled aside, the revelation is usually accompanied by the understanding 'Oh so this is how things really are'. There is no attempt to retain the condition because it brings with it a sense of how absurd it would be to try to hang on to what is clearly revealed to be what is; nevertheless, the veil of non-seeing falls yet again. So, I am attracted to any theory or view which supports a 'this is it' perspective and particularly an approach which offers an experiential method, enabling me to examine the goods which might be on offer. The recovery of enchantment through scientific endeavour is an unexpected consequence and revelation of the unseen realities echoes much traditional commentary such as the oft-quoted verses from, for example, the Bhagavad Gita about the seer of the Unseen. There is also in my case a weakening of the deep commitment to identification with the individual as opposed to the undivided. I remain sceptical about some of his claims which is only to say they are the possibilities he speaks of which remain outside my experience. However,

there are a number of unlikely matters he speaks of which do match my own discoveries and this is what makes me take him seriously.

Alan Mann

Some quotations from the book I found helpful.

(What does he mean by describing our reality as virtual) *Because of our limitations and the constraints on our consciousness our local reality must be constructed from 'what appears to be' not 'what is'. P592*

(Context— Observer versus participant perspectives) *It is clear from Einstein's writing that space-time is not the place where we live but rather a field of which we are a part. P779*

(On Purpose) *We, the creations of AUM (Absolute Unbounded Manifold), are the source of its joy and sadness. We evolve our individuated piece of basic consciousness by lowering its entropy and increasing its quality. As we drop our ego delusions, we become more AUM-like—an embodiment of love and caring. This is our goal, our purpose. We began this trip as a chunk of individuated digital consciousness with enough complexity, memory and processing ability to evolve ourselves from a high-entropy relatively dim awareness to a low entropy brilliant embodiment of love. In the simplest terms we are to follow n the evolutionary footsteps of Absolute Unbounded Oneness- Absolute Unbounded Manifold. P399*

(On Free Will)...*we have been given two attributes. First, we are individuated into existence—a tiny snippet of the AUM hologram—an interactive sub-routine or defined object running in its own piece of mind-space within TBC (The big Computer)—a part of the Big Picture consciousness-evolution fractal that contains the pattern of the whole. Second, we are given free will so that evolution (growth) is possible. P399*

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Here are some additional notes from Martin Peniak's website at:

http://www.martinpeniak.com/index.php?option=com_content&view=article&id=117:thomas-campbell-the-monroe-institutes-22nd-professional-seminar-march-2010&catid=17:updates

.....this site also provides access to Campbell's introductory lecture to The Monroe Institute's 22nd Professional Seminar, March 2010

Thomas Campbell was one of the original consciousness explorers at The Monroe Institute (tmi) in Virginia in the 1970s and the explorer identified as "TC Physicist" in Bob Monroe's book *Far Journeys*. Campbell, working alongside electrical engineer Dennis Mennerich, discovered what is now known as Hemi-Sync, the binaural-beat approach to inner exploration that came to be almost synonymous with TMI.

As Bob Monroe's protégé, Campbell worked in the TMI lab and participated in explorer sessions as a subject. He was one of the first trainers and finished his tenure at TMI as an advisory-board member.

In his book *My Big TOE*, Campbell does not spend much time on his personal experiences through his 35 years of exploration. Rather, he concentrates on the inner workings of such subjective adventures as OBEs, remote viewing and healing -- to name just a few -- and much more.

With more than 800 pages in My Big TOE, the reader will find plenty to ponder and absorb. The knowledge gained will bring greater understanding that grows with each subsequent read.

My Big TOE presents a robust overarching model of reality that does a great job of demystifying some of our most cherished beliefs, and it's done with an abundance of humour.

The book beckons you to search within yourself to understand how belief structures colour your outlook. Campbell masterfully nudges you away from the ego traps that keep many from experiencing the Greater Reality for themselves.

With patience and clarity, My Big TOE suggests to readers that they themselves need to create their own TOE -- Theory of Everything -- and that with greater awareness they can find answers for themselves.

My Big TOE by Thomas Campbell is a must read for anybody with questions about why we are here: the very purpose behind our existence.

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On the Imaginal Case by Mal Mitchell

Imagine on
 a creative, conscious realisation of energies
 dropping
 any idea of being enlightened or otherwise
 this or that
 one of things similar or opposite
 when we're surely both yet neither
 and not that either
 but on top of this
 as much as beneath it
 we are some realisation that's happening
 generating, orchestrating, playing imaginings
 and a part of it I'm realising
 imagining on

Where any 'ideal state' or lack of it
 has its imaginary autocue
 wish-fulfilling or
 fear-fulfilling or
 if something breaks free
 there's heartsong hearing itself anew

So we are, and are beyond, our wildest imaginings

Mal Mitchell

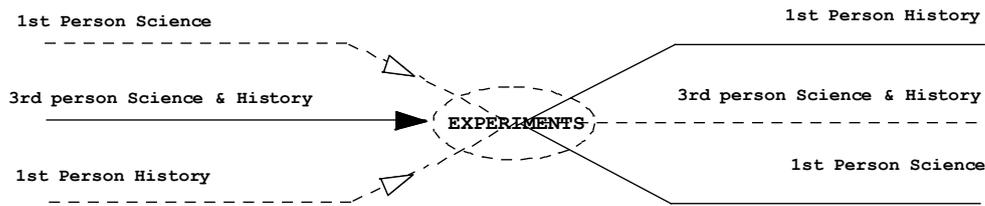
Letter 13 – June 6, 2004 George Schloss

This is the thirteenth of the Schloss letters I am serializing in the NOWletter. All the letters are archived at the link below where individual letters or the complete volumes can be downloaded as PDF files..

<http://www.capacitie.org/schloss/articles.htm> *Hardcopies of the books from LULU*

Despite your kind words of encouragement, I can't help recalling a classic routine in an old Marx Bros. movie, *A Day at the Races* (and I recommend it if you haven't seen it; they re-run it every so often), where Chico, spotting Groucho for a sucker, assures him that if he wants to play the horses successfully, he has to have the *Breeder's Guide*, copies of which he just happens to have on hand. The only catch, as Groucho discovers to his cost, is that his initial purchase—and it's about the size and weight of a Manhattan phone book and doesn't come cheap—turns out to be only the beginning. Because no sooner has he paid for the original than he's informed that he needs a guide to the Guide and then, as if that isn't enough—and it isn't—a guide to the guide to the Guide and so on. I trust you get the picture. I certainly did and still do as I watch Groucho, on overload and almost smothered by the scam, fade into the metaphorical sunset, poorer if not wiser.

All this by way of apologizing for, if not excusing, these guides to *The Guide* and my own tendency to get—shall we say a little complicated, certainly when compared to the experiments. But what can I do if, on the one hand, the material demands it and yet, on the other, I still want to avoid succumbing to what Yvor Winters, an old “new critic” and, indirectly, a mentor of mine (and a damn good one), brilliantly called—and it's the besetting sin of modernism—*the fallacy of imitative form*: the use and abuse of chaos come again to describe it, a mimic homeopathy which, if taken in small doses—like curing like—may just possibly heal (cf. Joyce's *Ulysses*) but overdone will certainly provide overkill. (Compare a good deal of what passes for modern poetry. Or am I showing my age?). Well, I'll tell you what I can do. I can do penance and try to mend my ways. To that end, and again presumptuously taking a leaf from Douglas' book, I offer this little drawing in the hope that if I can't quite reach the blessed self-defeating point of no-point with words, I can at least try to indicate it with images. Though I trust this is reasonably self-explanatory, a few clarifications, at least of my intentions, may be in order. So here I go again. The broken lines prior to the uncovering of the experiments at dead center are meant to indicate that, though operative and very much present as the outer parameters of all experience whether individual or collective, neither 1st Person Science nor 1st Person History are as yet consciously visible. This, of course, though quite in accordance with the Sufi hadith, “I was a mystery and wanted to be known” (and now is), is at the same time in direct contrast to the unbroken line marked 3rd Person Science and 3rd Person History which, if it isn't quite sure as to who or where it is or even what to call itself, obviously “knows” or at the very least senses where it's headed.



Dwg 4

As indicated by the arrow it's well (or maybe not so well) on its way to the Never-Never Land of Heart's Desire (may it rest in peace), the great joy-ride variously designated in this or that tradition as Heaven, Paradise, Nirvana—you name it. Unfortunately, or so it seems, like so many of us who start out life as Joan of Arc but, waylaid by fortune if not worse, end up resembling Minnie the Moocher, more often than not we wind up in a place that either smacks of milady's lap or, depending on our persuasion, Daddy Warbucks' pocket. That is, before finally tumbling into the dreaded bottomless pit however you slice it. Enter the experiments, those marvelous instruments for revealing the concealed *deus in machina*—amalgams of heaven and hell designed for a life on earth where, thank God, nothing and only nothing stays the same even as everything changes. No words, no excuses, no explanations, no pretensions, above all—unlike what we're doing now—no speechifying. As a result, no possibility for misunderstandings. Only the facts. Or better yet, the FACT : that what once appeared a dotted, that is to say a crooked, line, has now been made straight, vice versa'd so to speak as prophesied and all in the twinkling of an eye.

Also worth noting is that in addition to the reverse spin effecting our view of objects as well as of the Subject itSelf—righting the retina's wrong and turning the inside out and the upside down—the schema is depicted as wide open at both ends and, like a babe in its mother's arms, in the middle, too, comparable, you may recall, to our earlier diagram where Omega is joined to Alpha courtesy of the Gap. What is it Catholic theologians used to say and maybe still do? “It takes three to get married.” Interestingly enough, while enjoying (enjoying?) a short stint in a Zen monastery in Japan over forty years ago and obviously long before I ever heard of the experiments, as a required exercise I tried my hand at a haiku—as I suspect you're aware, a poem of strictly seventeen syllables—which, unless I'm mistaken, seems to describe, even transcribe precisely what we're consciously talking about now and which, interestingly enough, though for some reason I've since forgotten, I entitled “Where?”

*A riddle –
end at the beginning,
the beginning in the middle.*

Out of the mouth of a middling-aged babe flying high on a wing and a prayer. As to “Where?”, it turns out my concern at the time—the seventeen syllables (and you can count 'em, God knows I sweated over them long enough)—was the least of it. What strikes me now is how dopily prescient I must have been and I suspect, ready or not and know it or not, we all are or else we wouldn't get it even in the last place. And I've tried to indicate this process of transformation by showing in the drawing how, beginning precisely in the middle, vision can be processed and so, filtered through the experiments and turned on its head, the world, life itSelf, can come up smelling of roses. Now it's 1st Person History and 1st Person Science that are seen and recognized for the straight arrows they are while the 3rd Person bunch—

relativity theory, quantum theory, wave and particle theory and now even string theory —unable to make up their minds, no less their heads, have been politely conducted to the back of the bus where, still looking in the wrong direction, still dinging and donging away as Douglas would have it, is just where they belong. All of which, incidentally, ties in rather nicely with the latest news, specifically this dispatch just in from the home front. It appears that due to Alaric's wholly unexpected arrival in Rome, our special correspondent, Augustine, has been called back to Carthage to complete work on his latest, tentatively entitled the City of God. For Christ's sake, will it never end? And, by the way, did I say Carthage? Are they still in the league? My apologies for having exceeded our agreed-upon boundaries.

George

P.S. In response to your reminder that it is not always clear from the context of a particular letter what is meant by certain terms, I include the following definitions:

3rd person science is the objective analysis and explanation of the world as it appears to consciousness, encapsulated in systems of knowledge which model objective reality.

3rd person history is our traditional, objective, narrative view and record of the series of events in time leading to our present situation.

1st person science is a participatory rather than observer-centred. Integral and time-free awareness, revealed as ground or source of 3rd person history, 3rd person science,

1st person history and everything. 1st person history is the record of the *evolutionary* aspect of human consciousness insofar as it relates to our delivery from the "Alpha of infant (archaic) awareness" reserving Omega (Integral awareness) for the end, for its *revolutionary* conclusion, "revolution" indicating nothing more (nor less) than a simple "turningaround? (Figure 4 – Letter 6 p. 33)

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