

DuVersity Newsletter 34 2013

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"Ultimately, the entire universe (with all its 'particles', including those constituting human beings, their laboratories, observing instruments, etc.) has to be understood as a single undivided whole, in which analysis into separately and independently existent parts has no fundamental status."

- David Bohm



"You do not need to leave your room
Just remain sitting at your table and listen
You do not even need to listen.
Just wait.
You do not even need to wait.
Just become still, silent and solitary
And the world will freely offer itself to you
And be unmasked.
It has no choice.
It will roll in ecstasy at your feet." Kafka

Conversation with Prof. David Bohm, Birkbeck College, London, 31 July 1990

A (Arleta Griffor)

B (David Bohm)

- A. In your approach to quantum theory, one of your contentions was that we do not need to hold on to classical concepts. But if we change classical concepts, it seems that we have also to change the order in terms of which these concepts are defined. Is there for you a necessary connection between giving up classical concepts and giving up the Cartesian order?
- B. In a long run you have to give up the order. You may go through a series of stages. The basic order may be retained if you put a new kind of content into it. For example, you say, the order of the movement of a particle we can retain. But now we say, it is non-local and that it follows information, and so on. So particles have all kinds of non-classical properties. Because classical properties are not just laws, but a large number of other properties, which are tacit, about nature of the forces, that everything is mechanical and local, and so on. You have to go further eventually, and I think that it is the next stage. You have to give up the order. As I said, in the case of the waves, you have to understand them as the implicate order, and now you may understand particles in that way. But it is the further step which would be... You remember the ink drop model, you get a moving drop that is forming and dissolving all the time, so we could say, there was a wave which was coming into focus and dissolving. That focus would be a particle and there would be another wave in the background which adds some statistical influence on how this wave forms.
- A. That is already outside of the Cartesian order because of the higher-dimensionality being involved.
- B. Yes. The point is then that the first step was to put the wave theory into the implicate order, then - the particle theory into the implicate order. So the whole thing is in the implicate order.
- A. Criticizing the orthodox interpretation of the quantum theory, you say that it is not addressing actuality, that there is no actual process, or movement, but only the results of experiments. Then, in your interpretation, you introduce process as some kind of the implicate order, but you also say, "Things are enfolded in the implicate order as potentialities and actuality is what is unfolded". You seem to use the word "actuality" in two ways.
- B. Well, you can. You can say, actual is the most immediate, what we see, the explicate order. But then, what actually happens, could be extended. In the same way that we say that what we immediately see is an appearance and there is an actuality underlying that. The appearance is a form of actuality too.
- A. When you say "They do not address the actual process", what do you mean by that?
- B. They just simply say that you have measurements, something comes in, something comes out, and you can measure it. It does not address an actual process that occurs on its own. One thing after another would not proceed. You have to imagine the universe full of measuring instruments, which makes no sense. You would have cease

to claim that this theory gives actuality. Like Bohr says: "It is the quantum algorithm, a set of rules". The Schrödinger equation gives probability of experimental results, that is an algorithm, beyond this, quantum mechanics says nothing about the individual process.

- A. And this algorithm is not connected with the actual results.
- B. The only results are those which actually appear in quantum experiments.
- A. But it is only a statistical prediction.
- B. Yes, but the large-scale behaviour depends on those. The kind of actuality we ordinary experience is included in the algorithm. But it does not enable you to understand the individual quantum process as actual.
- A. Because the quantum laws do not address it.
- B. Yes, but at the same time they say "it is all there is". Statistic mechanic does also the same, but it does not deny that there are individuals. This goes further, it is not only statistical but it says "That is all there is and you cannot say more about that".
- A. Many people write that discontinuity of movement, non-locality, etc., contradict the older mechanical conception of matter. But according to Bohr's interpretation, we cannot say that matter on a quantum level has got these (or any other) properties, because according to him, there is no quantum level.
- B. You may say, matter displays this discontinuity in measurements. We then say that in classical limit it is not important, we go back to the idea that it is continuous because the results of measurements have very little effect on the large number of quanta.
- A. Is there any consistent way, in the framework of Bohr's interpretation, to say that matter on the quantum level displays any properties whatsoever?
- B. No, you can only say that that it contradicts the classical properties, (i.e., that it should move on continuous orbits, that it is local, and so on). You could say that it does not do that.
- A. And that is shown, because quantum phenomena cannot be related by Newton's laws but by new kind of laws.
- B. Yes, that is right.
- A. Another point I would like you to comment on is your contention that "More enfolded levels of meaning are more comprehensive". It is clear in the context of your interpretation of the quantum theory, but you seem to say that it is a general feature which applies both to matter and mind.
- B. It seems clear that when you move deeper, you could always say that what was taken as essence is now appearance. The thing which becomes the essence must include this appearance, but it will include much more because the appearance must be now an abstraction from the essence, it must be now explained as an abstraction. So certainly, it is more comprehensive. There is no point including the level of essence which is not more comprehensive. In general, you could say that it is more subtle, because the appearance is a rather coarse view of the essence, it is abstracted. Basic idea is to say that appearance abstracts. It is understood as a particular abstraction from the essence. Though it (i.e., abstraction) does not explain all the appearance - in the sense that the whole mind contributes to it, and so on - but I mean, as far as your particular field is concerned, the appearance is abstraction from the essence. Of course, the appearance is much richer than that field, so there are features that have

not been explained in the field. So we do not want to say: "We reduce all appearance to abstraction", but rather that those appearances which are explained by the essence, are explained as the abstraction from the essence.

- A. The concept of more comprehensive levels of inwardness assumes that the background order, in those "subtle" or "inward" levels, is not the Cartesian order. If we assume that there is nothing but the ordinary Cartesian space, "inwardness" could not be understood as more comprehensive.
- B. No, the whole idea is that we are not going to explain things by just smaller elements of the explicate order.
- A. About relationship of matter and mind. Sometimes you write that they come from a common ground, and sometimes you say that matter represents some levels of the hierarchy of meaning and mind represents other levels.
- B. Usually, when we reach a certain level of subtlety - we call it mind. There is no actual division there.
- A. What is puzzling for me is, when you write "More subtle levels of meaning merge with less subtle - and therefore mind is ultimately connected with the Schrödinger wave function and particles".
- B. Well, what we call mind?
- A. Do you say that there is one process and we may abstract some levels of it as mind and some levels as the Schrödinger wave function?
- B. There is always the standard form, that is, in every analysis there is always mind and always - matter, but they may interchange roles with one another.
- A. But is it not so that what we call mind is more similar to matter as a whole?
- B. It depends how you use the word, you see.
- A. I use the word "mind" in the sense that it is not limited, and has this intelligence - or capacity to move beyond any level of meaning. It looks that mind is then encompassing almost the whole of this soma-significance process.
- B. But also in that sense you may say that matter is the same. Matter is unlimited. It is the question how you use the language. You could say, matter is unlimited and so is mind. In this unlimited aspect perhaps they are one.
- A. And in this limited aspect they are just some levels of meaning. It is the way of talking about them.
- B. Yes. Whatever you call the essence – underlying both – is beyond mind and matter. Mind and matter are two sides of the one. In the totality they are the same, in the parts – they are different. But then between them... you see, reality is between mind and matter. In a sense they are two aspects, like two views in the stereoscope. In another sense, they are both actually appearances to thought, since they are words.
- A. There are also some facts, for example, what we call mind has this capacity to perceive.
- B. Yes, but also you could say, it is also matter which does it, the universe is perceiving itself through this structure which it has produced. I mean, there are different ways of saying that.
- A. If the universe perceives, what would be analogous to proprioception in the case of the universe?

- B. It has to somehow know that it has produced it. I don't know. It is almost like god who knows that it has produced the universe. But you have to say that the universe is like the body of god then.
- A. In what sense?
- B. Well, just simply, any person may feel he has perception of his mind, and he looks at his body, and he knows also that it is necessary for this perception, and something going on in the body is sustaining that, and therefore in some sense these two must be one. The body he looks at and the mind which is looking in some way must be one. There is no division really. He may abstract one side and call it mind.
- A. I wonder whether the fact that perception is not total accounts for all this development (i.e., culture, technology, and so on).
- B. Well, in certain areas it is not total, and in certain areas there is sense perception. You have to say what you mean by "total". The question is, when you bring in thought with its movement, it becomes the matter of time, and it will never be complete. Thought is never complete, it does not cover everything, it does not cover itself, and there will always be something more. So thought and time bring each other. It is really a one process - thought as a movement which introduces time as part of a movement. In addition perhaps, there could be something happening from moment to moment which would be in some sense complete. Even though it would not cover all the details there would not be sense of something lacking that has to be completed later.
- A. Has this perception any effect on thought, any connection with thought?
- B. Well, it will have an effect on thought in the sense that if there is such perception, thought may be more orderly. You may come back to this notion of death. Death does not involve time in the sense of projecting a goal and realizing it, which would be some form of continuity. Now, if you have a meaning which is false or incoherent, the perception of that is the ending of it. In a way you could say - it dies. What happens is - not that thought dies but that you die to thought. You see the difference. You cease to nourish it, it is what I try to say. I was reading about a cancer which had a power to make the blood vessels to grow so as to feed it. So you could say, the body was taking that signals from the cancer cells, it was responding to that, giving it life. Now, you could say, you cut the thing out - it is one approach. But the other approach is - if the body had extreme intelligence, it would not feed that cells (cancer cells), it would not produce blood vessels.
- A. In a sense you say that similarly a person dies to thought.
- B. Yes, body dies to the cancer and then the cancer dies. Death to "me" and "me" dies is the same thing. Then possibly the system, or whatever it is - the mind or something that is behind - will die to thought. Therefore it ceases to feed the thought and therefore the thought dies.
- A. Is the mind or something that is "behind" feeding thought?
- B. Yes, somehow there is a life-energy that is feeding thought. Sometimes it is necessary to feed thought, but this is the case (i.e., distortion) where it is not, where it is making trouble. But the life-energy is not this intelligence that knows what it is doing - it feeds thought.
- A. It gives a lot of credit to thought, it provides energy, but it is not watching over it.

- B. I am saying that by becoming more watchful the whole energy ceases to feed thought. The energy of human beings dies to that kind of thought. That does not involve time. There is a very subtle process going on beyond time - seeing the meaning.
- A. You are talking about time created by thought.
- B. Yes, that is the only kind of time, really. The other kind of time is simply a succession of events, the time in which things have similar differences, the time which becomes the basic order. The idea of the creative order is that time is not the basic order. Also in death, time is not the basic order. In fact, it is the denial of similar differences to die to time.
- A. To say that time is not the basic order does not, of course, mean that there is nothing at all.
- B. No, there is succession, you see.
- A. Could we put it that then there is another kind of order. Like, for example, attention has a certain order which is not the time order.
- B. Yes, but we are saying, dying to time is dying to time as the basic order. And that means, dying to thought and dying to time is more or less the same, because the basic order of thought is also time. The movement of thought is time. The order which is left without the movement of thought may resemble time in certain way, but the essence, the life, is gone out of it.
- A. What was the question we started with? Mind and matter.
- B. Mind may be caught up in the order of thought and time, but it may go beyond. Then you have to ask "Is matter in the order of time?" We say - no. Therefore where is the distinction between mind and matter?
- A. Is there anything which would correspond to what is called "substance" in philosophy - when we talk about mind and matter in terms of the implicate order, or is there only form working on itself?
- B. Well, you have... that substance creates itself, sustains itself.
- A. You, and other people say - "The beginning is energy". Is the essence of this energy something what you refer to as "active information"?
- B. Yes. But finally I do not see a distinction of mind and matter when we get that far - beyond thought. You see, thought has introduced that distinction, and thought has introduced time and all these things - none of them is relevant to the foundations of matter and mind.
- A. At the moment.
- B. At the moment, as far as we can see. That does not mean that there is no some kind of movement. But then you have to think - movement not in the order of time, not the movement of thought as an extension of the movement of body and muscles to thought. The thing which is hard to take seriously is that thought is the extension of the movement of the muscles. It can respond then to something subtle, like the whole body can too - when it is sensitive.
- A. So you say that intelligence is in no way an extension of the body and thought, but rather it is something to which the whole system can respond?
- B. Yes. Thought may operate on its own, and there is a certain value to that, but it goes wrong when it stays with that. It is a positive function of thought. Then thought may

- sort of suspend, die - in which case it is a negative function, like an antenna to respond to intelligence.
- A. Thought has a very positive value in some sense. It can respond to intelligence in a more sensitive way than ordinary matter.
 - B. Yes, it can respond much more to the intelligence. May be the universe has created it to respond. That is a way of putting it.
 - A. About death - people are dominated by the thought of death. We seem to think, "We stay here only a few years". What is wrong with that?
 - B. I think that raises the question of time. Values are based on time again. It is based on the idea that time is all there is, that it is the supreme value.
 - A. And also that we exist only in time.
 - B. That is right, but that will follow from the assumption that time is all there is.
 - A. As long as we have this assumption we will be dominated by that kind of thought.
 - B. Yes. But the question is which assumption are we going to change, assumption about time, or assumption about death?
 - A. Yes, immortalists want to change assumption about death.
 - B. Yes, we could have a dialogue in which they should be able to listen to the idea that we may change assumption about time. So the proposal is - if we have different assumptions about time - death is not any more so important.
 - A. Because it will change completely what we understand as death, the meaning of death.
 - B. Yes, so we do not have to live forever to be free from the fear of death, or the fear of meaninglessness - in the sense "It all goes". If you say "It all goes" and therefore it is meaningless - it is predicated on the assumption that time is all there is. Once it goes then all is gone. So there is nothing else, nothing beyond that. The other view, to participate in what is timeless might be something far more valuable than infinite life in time - keep on repeating the same sort of things, you cannot keep changing all the time. You may argue that you may get bored with change from one pattern to another, to another... it is still in this one field, even if you could get rid of all the wars and all that trouble.

POEM by JOS HOEBE

Inspired by J G Bennett's book Energies

God was dying.
 He felt deep silence.
 Soham hamsa.
 It is that it is that it is.

A vision showed him his understanding.
 Now it's men's turn he saw.
 Soham hamsa.



An ascertainment.

Like: they are that they are that they are.

God, once a mechanical closed system of matter and time, had dispersed.
In his expansion he had found direction
and cohesion,
to be flexible and plastic enough to evolve into Nature;
as example of an abundant whole of abilities
by margins in construction and reciprocity,
and its adjusting vitality to probabilities,
and the automations to be sensitive to.

His curiosity, actively consciously aware,
had absorbed patterns and logic
revelations of an inherent intelligence
of creativity
of unison
as fragile ways to go beyond the self-assurance of borders.

Crossing his limits
he had transformed into Value
and a new journey into the Unknown had begun.
Soham hamsa.
I am that I am that I am.

He remembered it all.
The silent tones,
full of melody and rhythm.
The soft breezes,
emoting scents of skin and understanding.
The drifting colors,
sparkling and dancing their brightness of light.
And tastes,
styling the flavours of preference.

All experience.
There was no need for him anymore.
It's Men's turn.
He inhaled deeply: Soooooo

Soham hamsa.
A legacy of love.
And Men free.

New began.

CORRESPONDENCE ON RECIPROCAL MAINTENANCE

Between Jason Keehn and Anthony Blake 1998. Jason Keehn

Jason was closely connected with the Rave Culture that flourished in the 1980s until the establishment shut it down.

Some of his thinking can be found at <http://www.anthonyblake.co.uk/rave.html>

He worked with the 'leader' of the rave science in London, Fraser Clarke, who died quite young a few years ago. Clarke had, like so many interesting people, been educated in a Gurdjieff group.



from

Jason Kehn

I recently finished Collins' *The Theory of Celestial Influence*. His presentation of the "Feeding the Moon" scenario is rather different than that found in Bennett. His idea that the magnetic energies of all living creatures dissipate up into the moon at death makes a certain amount of sense, given the whole context he lays out; but he doesn't say much about the intentional generation of energies through "service and sacrifice." Would such energy intentionally generated go to the moon as well? Or, following Collins' general picture of Earth/Moon/Sun, might it feed back to the Sun itself?

Bennett seems to emphasize the "sensitive, emotional energies" of animals; somehow these energies are by-products of experience. Elsewhere I recall he links intensity of

human experience with these energies, saying this acts as food for beings at an angelic level (angel food-cake?)--is this simply intensity derived from suffering, or could it be from joy and ecstasy as well?

Is it possible there is an array of different energies we can produce that are absorbed by different entities or planets? Is there any way for us to tell? Does anybody currently know the answers to these kinds of questions, are or we all equally in the dark?

I've been marshalling the few bits of possibly supportive information I've found elsewhere. I remember that the Brain/Mind Bulletin once published an article about a Polish scientist or doctor who claimed to be able to measure a specific amount of radiation given off by people at the moment of death (details lacking). In one of his more recent books, Robert Monroe (Journeys Out of Body, etc.) discusses one of his out of body ET contacts, who said human beings were basically cattle intended to produce a substance called "LOOSH" based on strong emotions, for other kinds of beings elsewhere. Charles Fort apparently believed something similar. . .

Other than these few items, it seems there is almost nothing else out there touching on the doctrine of Reciprocal Maintenance. This seems kind of mind-boggling. Or is this just a predictable holdover effect of the Kundabuffer. . .?

My big question for today is, why hasn't this idea gone further than the pages of Collin, Bennett and Blake? It seems to me that its of universal vital relevance to all mankind, not just initiates and esotericists. While there are obviously many ideas in Gurdjieff et al that are meaningless or elusive without a practice and direct contact with the stream, this doesn't seem like one of these.

I'm feeling very strongly that the idea badly needs to be brought into popular consciousness and opened for debate and examination. Maybe, as Bennett suggested, it could begin to harmonize the extreme antagonism of science and religion. . .I for one buy Bennett's assertion that the idea contains the kernel for a new culture for the planet as a whole.

from Anthony Blake

Thank you very much for your email. It came at a time when we English were immersed in our collective grief over Princess Diane. On the day of her funeral, even through television, one experienced the massive energies being released. Is it that these energies WARP TIME? Is this what we might mean by 'changing history'? I speak about this event because it was so much more massive than a rave. I just cannot imagine the intensity in London with a million people in almost total silence except for weeping. People rightly say that it will be the most significant event in their lives.

Where does this energy go? What does it do? What could 'time-warp' mean?

Before we speak about any supposed 'higher powers' we might speak about such quasi-super-entities as 'the people' or even 'history'.

What you say reminds us that we barely know what thought and feeling and sensation are. We do not understand how thoughts are formed, or where they come from. It might be of use to assemble all the relevant references to be found in JGB's writings (especially in DU vol. IV and 'Sacred Influences') as well as those in Beelzebub. You are right in saying that here we have the hint of the most important *ecology* in which we exist, which is almost totally neglected.

I HAD IN EFFECT FORGOTTEN ALL ABOUT IT

Like you I have at times suddenly woke up to the fact that this was not being investigated or even thought about! We need to find a way to sustain attention in this area. We need to find the energy to do so.

I see the 'time warp' as a way of speaking of the bringing of future into past, that evolution and all that must change the operations of time.

Imagine writing a song or piece of music that evokes a sense of all this instantly. This is the kind of thing we have to do, now. For my contribution, I have envisioned a set of events (seminars in name) over the next few years to attempt to focus energies and attention in certain directions. The next one, as I may have told you, is On Time. A later one was to be on 'Communication with Higher Intelligence'. But what you remind me of is most central to all.

I hope to be able to include communications such as yours [in this web site] - in fact I would ask you permission to use it - to stimulate some exchange. It may well turn out that there is little or no response, because nearly everyone suffers from lack of energy in this region! The whole idea that 'I think' is absurdly wrong. But, let us at least put out the call to our fellow humans.

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Please envisage conditions in which the substance of the matter can be raised. This requires people coming together in a certain way of speaking. It is not a matter of mere exchange of speculations. I have 'felt' something of these matters in dialogue situations, when occasionally there is a sense of the higher ecology at work.

As you imply, the core Gurdjieff stuff does not require anything special of people. In fact, I begin to think that all specialness must go.

From Jason Keehn

After I sent off that 'energies' email to you, I had a great walk on the beach with my Mexican friend Imesol. I drew a children's diagram in the sand of the picture: Sun-feeds-plants-feed-critters-feed-humans; humans-feed-???, trying to illustrate this week's obsession for her. What do humans feed, other than worms and bacteria and viruses? Her immediate response was, "The Sun!"

I've given her some miscellaneous 4th way stuff but nothing covering this whole idea, so that was a totally intuitive exclamation on her part. Of course, the Aztecs liked making offerings to the Sun, so that background may have been an influence. But she expressed one of my own faint wonderings: if energy (magnetic, per Collin) released unconsciously at death is sucked up by the Moon, there's a certain symmetry in the image of CONSCIOUSLY radiated energies going back to the Sun. As consciousness is generally associated with solar qualities, it sort of fits.

. . But she went past that: "if the energy is conscious, then doesn't it go wherever we want it to? Not just the sun, but the stars or the moon or the earth or wherever we choose to send it. . ." So maybe any and all aspects of life can appreciate/feed on these energies. Maybe it's a loop: Only by choosing where we place our energies do we become conscious, and in becoming conscious we become capable of intentionally directing our energies. . .

My girlfriend Carla took a different tack: she doesn't much like the mechanistic-sounding side of the "Feeding the Moon" scenario, she thinks its an 19th century scientific way of talking about universal interdependency. Well, I can somewhat see her point, except just

saying "interdependency" doesn't much help in understanding HOW different things are interdependent. Interdependency as a loose concept is now somewhat familiar from the Fritjof Capra school of Quantum reality. . . but at the same time its so general and vague, does it really change anything in people's understanding and actions?

OK, so then another tack presents itself: As you point out in your new book, Gurdjieff left INFORMATION out of his cosmology. So if energy and matter and information are all different faces, in varying situations, of the same unity, then emission of energy must also be, at some level, a form of communication, no? If you really wanted to communicate with nature in general, arbitrary human constructs like words, symbols, pictures wouldn't do much. So then maybe raw feelings, energies imbued with intentions? Channelled through ritual, dance, ceremony. . . ?

So maybe what Gurdjieff and then Bennett were trying to articulate was about being in a state of communication and exchange with the cosmos. This core reciprocity was interpreted in terms of more familiar notions like 'duty,' 'obligation' (from a moral-ethical angle) and "feeding" (from an economic/mechanistic angle). . . Or maybe G. already thought about this and meant exactly what he said, with typical concreteness of metaphor.

Hmmm.

As I started to enthusiastically talk to various friends about the idea of making a video presentation of this whole picture, I quickly began to sense the challenge of such a project, less in the making of it than its reception. Will it do people any good to be exposed to yet another abstract cosmological philosophy, which they can do whatever they see fit with? A philosophy that, without confirmation in their personal experience, could just be hung on the hatrack of other fanciful intellectualisms to be admired, chatted about, ridiculed. . . How to present an idea in such a way that people don't have the standard automatic responses.

..

And then the question even more becomes, how can I know this for myself first?

Imeson's answer, "When it happens, you just know."

Well, so much for laboratory replication and quantitative analysis!

And then time warps. On a few rare moments of my psychedelic experience, I've had the peculiar sensation of time travelling backwards. I even imagined at one point that G. said something on this somewhere in Beelzebub, tho' I've never been able to track the reference down.

It would be possible, I bet, to assemble a group of fairly aware people from a variety of fields, to explore these ideas together and see what happens.

Interestingly enough, mushroom-afficianado Terence McKenna has an elaborately worked out schema of how novelty is 'ingressing' into the present from a "hyperspatial attractor" or "dwell-point" (which he also calls, "the concrescence") somewhere beyond 2012; he even has a piece of software, "Timewave," based on a mathematical melding of the I-Ching with the Mayan calendar, which shows the ups and down of newness on a given day/week/year. And then there's Pete Russell's version, the "white hole in time." Sometimes there does seem to be a sort of forward suction feeling. McKenna's idea, whatever it's literal truth, helped provoke a greater sensitivity in me to shifting qualities of time, which we're certainly not cultured to perceive. Time has its own peculiarities, textures, landscapes, openings and closings, just like 3D space.

Anyway, I've checked into the Duversity a few times already, please use any of my correspondence there.

from Anthony Blake

Your friend's name was intriguing. Imesol: I-Me-Sol, rather like 'I am the sun'.

As I learned it from JGB, the higher energies are themselves intelligent and, therefore, they go to the right place of their own accord. This is to speak in way rather like G does in talking of the perfect working of the higher centres all on their own whatever state we are in.

A most interesting passage in Beelzebub (according to JGB in 'Talks on Beelzebub's Tales' but put together from various places) is where he speaks of 'conscious work' producing energy that divides into three: one for the task, one for the cosmic whole and one for our individuality (if we are able to absorb it). [hah! one for the master and one for the maid and one for the little boy who lives down the lane']. The sacred askokin is the substance that can get freed to enter the region of higher purpose beyond our awareness. The sacred helkdonis is available for our own individuality, as a purification of who we are, and must involve our own act of acceptance. :: the higher, the lower and 'I'. We help to maintain the higher though this is beyond our consciousness. Hence, perhaps, the hidden message in such remarks as St Augustine's 'even sin serves'. Also the reference of a Hamlet or a Wittgenstein: 'The rest is silence'.

There is a great deal in Gurdjieff about the replication of the effects of death without having to actually die.

Very likely, we need the operation of the sacred virtues of faith, hope and love to be able to sense the cosmic operations. Your reference to ritual, etc. should have this in it also. It is interesting that the old shamans spoke in terms of being involved in the cosmic regulation. Amidst all these speculations and images, there is a need to find a sense for our individual lives and efforts. What I suspect is that this involves seeing through our efforts to where we are barely ciphers, or images in substance, as characters in novels perhaps and not the substantial actors we feel ourselves to be.

I think there needs to be some kind of collective self-remembering of what we are on this planet, as if we have forgotten. JGB called the last epoch the megalanthropic - it might as well have been the meglamaniacal!

I think we can engage people first of all in terms of the energies of the transpersonal. Which can then be extended into the transhuman, etc. How are such energies generated? JGB's stuff on sacred images offers some clues. We could present a picture of a general type of operation in which energies are gathered and concentrated and distilled by some kind of 'natural' process. We would have to convey what it means to treat psychic energies like physical ones. How experience can remain at a place and build and evolve.

Your reference to McKenna is most important for me. Did you know that a major part of JGB's passion was for what he called the 'hyparchic future' which was his general term for the specific examples you cite of an attractor in the future. In this respect, I might also add that it ties in with the notion of backwards in time, or at least of signals reaching us from the future, something he was most concerned about as necessary for authentic spiritual work.

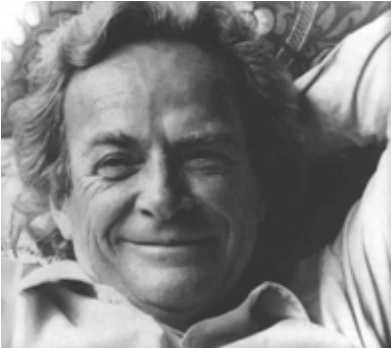
I am engaged in designing a major seminar ON TIME next March and you make me think I should invite McKenna. Can you give me info on his writings or web sites? I am also interested in the 2012 date and see we are involved in a major spate of prophecy right now. How prophecy works has become an important subject (the major concern of Isaac Newton in his old age).

If we conceive of the future attractor or hyparchic future as source of guiding intelligence [i.e. in terms of pure information, not carried by energy and therefore free of thermodynamic constraints] in the present (cf. speculations on UFOs as future humans coming back to help!) then we might also see it as the place or region that we have to serve, or 'provide energy for' [and this must be in the present moment]. In a sense, we do this by making ourselves available. This means a kind of intelligent vacuity and all that religious stuff about non-attachment and freedom from ego. All that has to do with managing ourselves IN TIME!

The Living Substance of Light, Increasing Transparency or the beginnings of learning to bear reality

John Kirby

The increasing presence and effect of Light is becoming almost obvious in the desperate, and conscience driven, acts of current whistle-blowers. I write this in first half of July 2013 with Edward Snowden still, reportedly, stuck in Moscow airport while courageously revealing, throwing light upon, the darkness of the behaviour of so called intelligence forces in the U.S. So my intention here, my hope, is to describe something of the effect of the 'descending', or perhaps better described as increasing, substance of light amongst us and how this is manifesting itself in our actions and reactions across the world in recent days, and how this is a manifestation of the greater dawning of Reality. Until recently I have seen the word 'light' as something vague, metaphorical, used by people not sure of what they meant. It is slowly growing in understanding for me that such true light is inherent in the nature of **reality**, it is a built-in quality - crudely put - thereby irresistibly increasing transparency for, within and amongst us. Light is inseparable from the nature of reality.



"For a successful technology, reality must take precedence over public relations for nature cannot be fooled." - Richard Feynman, theoretical physicist - and whistleblower - when revealing the real cause of the NASA *Challenger* disaster.

Inseparable from light in reality is conscience. The more light increases the more conscience grows in us. I could say conscience and light are in the nature of reality. Function, being and will - or triad of reality - in a more cosmological sense than the triad of reality is usually seen, that is the unfolding in time of our human evolution is now entering the third phase, the age of will, each age lasting 2,000+ years. As such it is unavoidable that reality begins to dawn on us, or the possibility of such at least as we are entering the third and final phase of the triad of reality. This has such enormous consequences and effects upon us, as yet beyond our wildest imagination in what it can bring us, that the Highest Intelligences, day by day, year by year, 'descend' upon us with great care in beginning to bring this evolutionary step forward. Hence the daily descent of Mary into Medjugorje over the last 32 years. So far!

Part of the enormity of the event that is Medjugorje is that each of the six people who are or were seeing Mary are being given dates of ten events that will take place within their lifetime. They are under oath to not reveal these until a few days before the actual events. They are often given to see and experience these events. I leave that with you to think

about why and what that means for them and for us that this takes place for them from time to time. Regardless of the oath to not say in advance what these events will be one of them has gradually come to be known. This is that during one day for a period of fifteen minutes all people on earth will experience seeing their whole life as it has been lived, regardless of who, where or what they are doing.

To me this is clearly a part of gradual increasing light, inseparable from conscience in its illumination of our seeing of our lives. This event foretold by Mary as forthcoming in the near future feels literally unavoidable, inevitable, natural. It feels like the energetic/spiritual equivalent of tectonic plates gradually growing in pressure until one day there is an inevitable dramatic shift, event (earthquake). But in our energetic/spiritual world, evolving with care and guidance from above, even with care from above there must be unavoidable sudden events. Hence Mary's Medjugorje 'secrets' concerning forthcoming events. The nature of such an event so very much not simply a one-off, out of nowhere, event but rather part of an overall care concerning fully evolving but very dramatic processes. Part of this increasing dawning of reality are the consequences of not-getting-with-it such as the civil war in Bosnia and Serbia in the 1990s. In other words we either get with the potential evolution growing amongst us or cannot but react to the higher forces at work. Overall this event is a kind of gift, a natural part of the evolution of entering the final stage of the triad of reality. The effect of the transparency of light in action.



One thing needing to be stressed, if not yet understood, is that this increase of experiencing 'conscience' – the sharing of the reality of how our lives are seen as from above, from reality, and then always seen this way by us potentially - will still leave all responsibility with us. Even though the experience described as taking place can be seen as an enormous gift from above, all remains with us regarding our destiny, individually and as a species. This conscience

experience is, will be, a manifestation of light and its revealing and unavoidable transparency as seen from with reality.

Reality is carefully beginning to embrace us as we begin to chronologically enter the third element of the triad of reality, the age of will. How do we, individually or collectively, move from being and enter will? To try and imagine the how of this can be difficult. However, we have the most wonderful practical help. Christ, in the last century, gave us long descriptive and explanatory practical help of the how in teachings given through an Italian woman by the name of Luisa Piccareretta. How to begin the day in the Divine Will begins with the following, "Hardly awoken, as the eyes open to the light of day, thus let us make all our being rise **in the light of** the Will of God, and let us begin..." The practicality of moving from being to will is made so much easier by bringing in the *light* of the Will of God. Choosing and entering such practice will show the relative simplicity of moving our being into His will now that the **light** of God's Will is brought into our practice.

This Light, by nature, illuminates, includes everything, not just some idea of an 'inner world', but all, inner and outer. Inner and outer then become experienced as part of same world. From Whitley Strieber's *The Key* (he is the questioner):

"What is being done to us?"

"The body of man is being altered so that the barrier that presently prevents you from knowing one another's thoughts will fall. You are being put under pressure in order to increase the speed of your evolution. An attempt is being made to induce an evolutionary leap. Only desperation will do this. ...Mankind over the next two thousand years, is destined either to go extinct or ascend. The elemental body will become transparent to the radiant body, which will shine with the light of God."

To see how elements of increasing transparency are being manifest, revealed or reported in current affairs on TV new channels may seem a leap, or a not obvious think to see. In looking at news channels from this viewpoint has made it almost impossible for me to watch the BBC news channel anymore, it is unbearable in its feebleness to bring real news, not as insane as US news channels, but nevertheless feeble in its reporting. It's almost like watching a cosy local news channel. Meanwhile *Al-Jazeera* and *Russia Today* channels do allow broader aspects of news to be reported, so former NSA, FBI workers and US journalists tend to speak far more openly and articulately on what is really happening with, say, current whistleblowers. On very much this same theme of conscience and whistleblowing as a consequence of increasing light and conscience, fifteen years ago the following was printed, again from *The Key*:-

"A nation must face its sins just as an individual must. You must face the fact that the American intelligence establishment is just as rotten and just as evil as every other secret human government that has ever existed. You must expose all the secrets and make amends to the world. The United States owes Guatemala and El Salvador and Chile and Indonesia and Liberia and Cambodia and Vietnam and many other nations not a few foreign aid dollars, but a new life. This debt is both national and personal. Each one of you owes the whole debt, in full. You owe the victims of the cold war a new life, and the keepers of the secrets must be put away or the nation will die. Right now, secrecy is murdering America.

Q. The United States will die? How?

A. Already it has ceased to be a republic and become an empire. The United States is ruled by secrecy. The power of the electorate is fictional. Votes are worthless. Until the secrecy ends, the United States is in its death throes.

Q If the power of the electorate is fictional, how can it end the CIA and so forth?

A. Everyone who joins these evil institutions joins their soul to destruction, no matter whether their personal task is innocent or not. Human life is about freedom, and secrecy is the murderer of freedom. Those within these institutions should leave them and expose their secrets, as a matter of greater moral good."

Edward Snowden, CIA whistleblower, June 2013:

"...This is a fear I will live under for the rest of my life, however long that happens to be. You can't come



forward against the worlds most powerful intelligence agencies and be completely free from risk because they are such powerful adversaries...The greatest fear that I have about the outcome of these disclosures is that nothing will change."

Let's be clear that we are not talking of some aspect of morality, but rather the important necessity of accepting reality at this crucial point of potential evolution, otherwise we cannot but dig a deep hole for ourselves in response to the forces at work. While reality brings light carefully and transparently spreading throughout the world the darkness, the other side of the coin, can be seen digging its heels in. As a generalisation people as a whole are more and more drawing the line on established corruption and fraud or plain dissatisfaction with how their countries are being run. On a news channel I watched today it said a current survey now showed 55% of U.S. citizens are for and with Edward Snowden and his NSA/CIA revealings. In the last two weeks we can see this unrest, the unrest of people who have just had enough reflected in Turkey, where in early July at last the government gave in on the issue the people have been taking to the street for two weeks about, people of Chile are taking to their streets and up to two million people are on the streets in many towns throughout Brazil where they have all simply just had enough of corruption and ineptitude and the effect on their day to day lives.

At the same time whistle-blowers from all walks of western culture are coming forth. Edward Snowden is the most publicised at the moment, but there are many more. Meanwhile the U.S. manifests what is more and more becoming seen as behaviour from an empire ruling many countries. Just one day in early July as the president of Bolivia was flying home from Moscow to Bolivia the U.S insisted that France, Spain, Portugal and Italy refuse him access to their air space so he could not refuel. He was forced to land in Vienna where his plane was involuntarily searched. The U.S thought Edward Snowden may be onboard.

On the same day the U.S. approved (some say initiated) the military coup in Egypt where already, in just two days chaos has ensued and spilled violently to the streets.

Obama has prosecuted more whistleblowers than all other US presidents combined.

This is all very 'live', and not at all simple in how and where it is unfolding.

I am deliberately writing of current political events and mixing them with what we would normally see as separate 'spiritual' events, and trying to show how these events can be seen in the light of what is growing and awaiting our acts of will for our evolution to take place.

There is no inner world and separate outer world anymore. Increasing light brings about increasing transparency over all. In what has been our traditional darkness, fallenness, we have not had the vision, sufficient light, to see this.

I recently wondered if Mary used the word light in her Medjugorje messages and found the following. She doesn't start to speak of the nature and practicalities of light until 1995/96:-

*"I will intercede for you and help you **to become the light**. In helping the other, your soul will also find salvation."* 25 Mar 1996

*"Be carriers of God's light and love to all people, so everyone, in you and through you, can feel and experience **the authentic light** and love that only God is able to give you.*

You whose heart has been hard as a stone by sin and guilt, but you devout souls, I desire to illuminate with a new light."2 Jun 2008

"Freedom of speech is a principal pillar of a free government; when this support is taken away, the constitution of a free society is dissolved, and tyranny is erected on its ruins." Also attributed to Benjamin Franklin we can look at the following in the light of Edward Snowden's current revealings, "If we restrict liberty to attain security we will lose them both."

Overall it is as if we are hiding from ourselves, thereby increasing the darkness of our world. The massive, dark secrecy of the U.S. is, literally, coming to light. This secrecy and its cancerous effect on the life of the U.S. is the opposite of what is needed, the opposite of what is *potentially* taking place, what is on offer.

The dark room of deep sleep we have been in for so long that we can't recall anything else is now in the process of being dismantled, almost torn down. The brightness of the light is becoming increasingly unavoidable. We now **have to** come out of this dark room. To do so can only be done willingly. As Mary has said more than once in Medjugorje in recent years, 'accept the light'. The need for us to learn how to simply accept what has been and is being made possible for us is of enormous importance, relevance and need. J G. Bennett articulates this in D.U. Vol IV:

"Neither man himself nor the Demiurgic Intelligences can overcome egoism. We believe that man was set free from the consequences of the atavistic taint, by the Incarnation of the Cosmic Individuality, by the death and resurrection of Jesus and by the coming of the Holy Spirit. But the purpose of the Redemption was to make *possible* the conquest of egoism, not to ensure it. The conquest of egoism must be accomplished within the soul of man, where it has established its mastery. If it were done from without, the very purpose of man's creation – to become a responsible being – would be stultified.

"During the past two thousand years, it has been established beyond dispute that humanity cannot accomplish the task unaided. This has foolishly been called the failure of Christianity or indeed the failure of all religion. It was necessary that two things should be understood: first, though man cannot redeem himself he can be redeemed through the Love of God; and, second, to be effective, man must *accept the reality of redemption* and that that even this beyond the power of most human minds. It required a thousand years, from St Paul to St Anselm, for the first truth to be grasped in the Christian world. It has taken nearly another millennium to make the second obvious. This can be accounted for by the dominant attitude of the Megalanthropic Epoch: it is easier for man to believe that God has Incarnated to offer man the gift of eternal life, than to admit that man himself is incapable of accepting the proffered Gift." p 422.

The Megalanthropic Epoch, the essence of it being the need for us to deeply and fully come to know 'the significance and value of the human person', can easily be seen as almost certainly doomed to failure if there was not to be a third, and final, ascription of the need and essential living of mans will being surrendered to God once we know the need and value of ourselves, individually and collectively, as human persons.

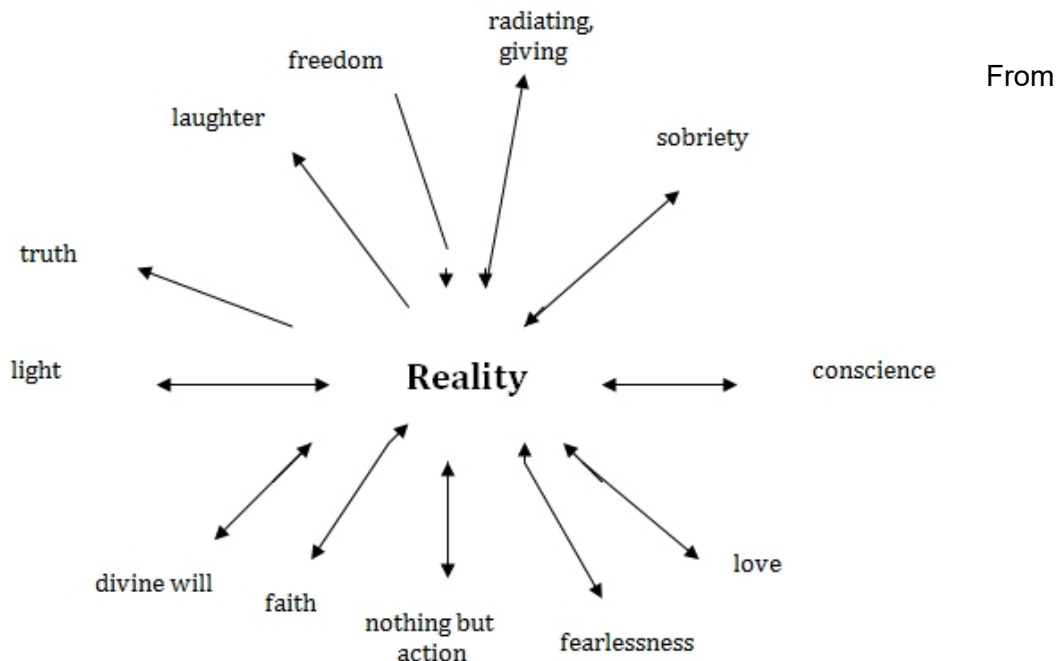
"Only through faith will the Word of God be light in this darkness which desires to envelope us." Mary, Medjugorje, 2 Oct 2007

“LIGHT IS NOT BORN OUT OF DARKNESS,
BUT DARKNESS DIES WITH THE COMING OF LIGHT.

“In reality, darkness does not exist.” *Talking with Angels* p 249

“MAY LIGHT-AWARENESS PENETRATE THE THOUGHT!” - *Talking with Angels*

The following simple diagram is not meant to be any new theology, or following existing systematics (I've struggled to deliberately not try to look up something that might guide this diagram) so as to make it basic, albeit crude, but my own. They are in no particular order or pattern, almost certainly not complete...tastes of reality.



Talking with Angels, p. 283:

“Light – the only Reality!

Through Light, the creature is.

You are a creature and you are Light. This is so.”

One can see the intimacy and importance of acts of will in the form of *accepting* the light in these two messages from Mary through Medjugorje in recent years:

“I invite you, little children, to become peace where there is no peace and light where there is darkness, so that each heart accepts the light and the way of salvation.” 25 Feb 1995

“Free yourself of everything from the past which burdens you and gives you a sense of guilt; of everything that brought you to error - darkness. Accept the light.” 2 Jun 2010

And then a more objective description of our situation: “This is a fallen world and you are an imperfect being. The essence of your imperfection is that you cannot see yourself as you are. Many lives must be lived before this will change. Mankind is a community of about ten billion fragments, and each must become transparent to the light of God before we, as a species, can journey on.” Whitley Strieber, *The Key*.



Rudolf Steiner speaks as clearly as usual in describing an aspect of the evolution of light for us and its inseparability from our conscience.: "Exactly in the same way as on the physical plane at the beginning of our era the event of Palestine took place, so does the transference of the function of karmic Judge to Christ Jesus take place in our time in the next higher world. This fact so works into the physical world that man will develop regarding it the feeling that by everything he does, he is causing something for which he will be accountable to the judgment of Christ. This feeling, which is appearing now quite

naturally in the course of human development, will be transformed so that it impregnates the soul with a light which gradually shines out from the individual himself, and will illuminate the form of Christ within the etheric world. And the more this feeling is developed - a feeling that will have more enhanced significance than the abstract conscience - the more will the etheric form of Christ be visible in the coming centuries." - Rudolf Steiner, 1911

This leads us naturally and simply into a practicality of the how of discovering light as described in previous pages of this article. The following pages introduce such a practicality of will with Christ, He who is moving carefully amongst us now... like a thief in the night.

Like a Thief in the Night...

"His body was sacrificed.

He asks a new sacrifice of you.

His blood was shed for the many.

*What He asks is no longer blood,
but time and space."*

- Talking With Angels, 1944

"Will does not exist and is not a process."

- JG Bennett, Deeper Man

There is a great need for us to learn how to allow the increasing light described in the previous article to fully enter our lives or, we can say, for us to enter the light of Christ. To not allow and thereby not participate in this growing light will, at best, mean we get left behind. What follows is a description of a simple action which introduces us to the how of becoming willingly transparent and active in the light. This light we can see in a particular form about to be described, an action we can see in the form of the resurrected Christ returning tenderly and ever so powerfully to us.

This way we enter into activity with Him as He comes amongst us, quietly, like 'a thief in the night'. We can become thieves like Him, with Him. Like the good thief next to Him at the crucifixion, it is the current moment that matters. The overall disposition of the good thief allowed all to change and take place for him so that Christ could say to him, "Today you will be with me in paradise."

Interesting that these were the words in the final minutes of Christ's Incarnation, words opening doors as a lesson in how to be towards the reality of Him, the disposition of the will of the good thief, a correct disposition for a fallen man.

You don't have to have reached some level of work or devotion to practice this action given to us in recent years. Being relaxed with simple sincerity makes a big difference, helps in entering this action.

It has been discovered that this 'action' is not offered as a one off thing to experience. Feel free to enter into it as many times per day as you choose. We have this intimate direct one on one contact on offer for all people. All we have to do is accept it and in simple practical ways so discover endless newness. And all is taken into account by Him in the process. All. Our learning in this action is endless. Have fun keeping up, enjoy.

I'd suggest taking at least a minute or two in the early days of practising this action to relax and briefly bring to mind, and accept, what one is about to willingly and happily do each time. Almost let oneself accept looking forward to it. Feeling it at least a little in the heart helps. Respect and a little humility will always help, also, obvious at that sounds. Again I say it is all just a matter of simply allowing and accepting His being with you. He is not coming from far away!

One can do this standing or sitting. Ask, invite and so then accept that Jesus Christ stands before you and that you have your hands and forearms pointing towards Him, hands flat and facing upwards. Relax, and don't think in terms of having to attain or achieve anything. It is not unusual to find ones head instinctively bows downwards just a little, perhaps as an initial gesture, perhaps for longer, but all is done in gratitude and loving respect. His fingers are facing down and resting on yours. There is no need to create any detail in the image of Him before you, simply know that it is Him and that there is contact between you both and that you can truly sense something of the contact in the fingers of your hands with his.

Let this go on for sometime. He knows what He is doing and there is no need to for us to know or understand, what is necessary to know comes to our awareness naturally enough in due course.

There is nothing to be achieved here, allow it to go on in a relaxed and enjoyably wakeful state. Just be grateful and gently and continuously aware. One may become aware in time of the uniqueness of the event for ones true individuality. No need to strive to understand anything, any needed understanding naturally follows sooner or later. Allow this action to be, *however* little action one is aware of.

When the time feels right become aware of the consistent rhythm of His breathing. As you do so just allow your breathing to gently become in sync with His. Enjoy and let this and any experiencing going on with this. After a while recall the sensation of contact between your fingers and His ... at then at the same time the synchronous breathing. All the while one finds one is quite naturally and willingly, and instinctively, allowing things to be as He sees best.

Third and final step will be that at some point it may seem the right time to look into His eyes; choose eye contact.

This is not what may be called a Christmas or Easter gift from Christ but something now permanently available, freely available whenever one so chooses, but at least once daily is recommended.

That which is the ultimate and most radiant wishes to have contact with you. Enjoy. Have fun. Allow this...if you wish.

He wishes to be here, to be invited. In reality, all depends upon our acceptance and invitation and response.

"If you do not wake up, I shall come to you like a thief, without telling you at what hours to expect me." *Revelations*, 3:3

The pages that follow are here to read, whenever so inclined, to help put this action into a larger context of current evolutionary changes we are being invited to participate in. This may make the mind happier but isn't needed to have our action meaningful or successful. After all one is inviting the closest conceivable friend, and in so doing bringing unimaginable freedom.

This action is becoming possible now as an exercise in will, a means of entering, or being embraced by, reality, of entering His will, a means only possible, only of this nature at this point in time, in human evolution, in our entering the age of will.



His mother Mary has been preparing us for this over the last thirty years with her action, presence and teaching in Medjugorje. "If you can melt into Mary, the matrix, the blueprint of life, the Divine Mother, you will be formed and shaped in Christ and Christ in you." Reshad Field, *The Last Barrier*

Mary's speaks to us in recent years of our becoming resurrected by Him, with Him:

"Let us pray that they convert, so that the Church may resurrect in love. Only with love and prayer, little children, can you live this time which is given to you for conversion. Place God in the first place, then the risen Jesus will become your friend." – Medjugorje, 25 March 1999

"Your hearts remain closed; they are hard and do not respond to my calls. They are insincere. With a motherly love I am praying for you, because I desire for all of you to resurrect in my Son." 2 April 2009

"...with my motherly love I desire to help you to be free of the dirtiness of the past and to begin to live anew and differently. I am calling you to resurrect in my Son." 2 May 2011

"According to God's plan I am with you to help you to have my Son, His Cross and Resurrection, triumph in your hearts." 2 June 2011

"I desire for all of my children to see my Son. I desire for all of my children to experience His Kingdom." 2 Oct 2012

"The promise of resurrection is the essential promise of being. Rebirth is not a literal reconstitution of the elemental body. It is, rather, awakening from the sleep of being. Resurrection can take place in you right now. You are Lazarus in the tomb, all of you. And Christ is always knocking upon the door, calling you to come out. Soon the tomb will be torn down around you, and you must come out." – Whitley Strieber, *The Key*, 1998 p40

The nature of this action cannot but develop our true individuality. Through the accepting and working with Christ in time we help to bring about true Individuality.

The beginnings now of our learning to enter and live the will of God, the entering of the age of will, is heralding an enormous change in the form of our evolution. Until now our evolution has been a natural evolution in the sense of it all being in the hands and governance of the higher and highest forms of nature and intelligence. From now on, however, it is up to us, we must evolve ourselves, and this is done through our learning of the how of acts of will.

We can see the Mayan end of time, or end of civilization, forecast for December 2012, is better seen and understood as the end of the period of our natural evolution of our species. The Mayan calendar was never marking the end of time for us as a species, just the end of natural evolution; all is natural 'way up' to and including God. There is no supernatural. Our natural evolution includes the ages of function and being, thereby bringing us up to the present time, the dawning of the age of will.

This practical gift of the action of being with Christ comes with entering the third stage of our evolution, of our potential recovery from the Fall.

There are many corresponding threefold aspects of the three evolutionary stages of function, being and will, such as:

function	being	will
time	eternity	hyparxis

I mention these to show that entering the age of will and giving our time and ourselves to Him in the practical way described earlier creates a situation where His will acts from, so to speak, hyparxis. It's one way of seeing the Mayan 'prophecy' as being the end of time.

I say this to help us relax away from any feeling of trying to achieve anything, or being in control of our action, gesture with Him. Rather, all depends on that corresponding with hyparxis, which is will, in other words we allow and gratefully accept His being with us which we may be tempted into thinking is a passive thing but which experience will show is far too full of Life itself to be in any way passive.

So now we must learn to evolve ourselves. I see a stage scene like in an old Greek play. We are both the audience and a character, 'the people', on stage. In this scene masters, gurus, now move to the left and right of stage and gently dissolve from the scene. The Divine steps forward as Light in motion and invites us to learn practicalities of will, for that is the how of taking up our own evolution. Now we learn about how to decide, to accept, to choose.

Yet still in our religious life we very much tend to externalize Christ; also in the 4th way as a generalisation. The simple action offered earlier encompasses almost everything to do with the how of evolving ourselves and enjoying the intimacy with the Divine, and externalizing becomes redundant. Improvements in our state of being are a natural consequence of the acts of will.

"This is the beginning, not the end." – *Talking with Angels*, 1944

J G Bennett speaks also of early tastings of reality:- "As we come closer to unity, the nature and meaning of our lives changes. Not only our perception and understanding change, but how we can live. We do not exist in a vacuum. Our own development serves

to bring us closer into contact with other beings and also to bring us under the influence of what lies beyond existence altogether. As we become more real, we are more able to communicate with reality." - JG Bennett, *Deeper Man*, p 90

"It is no formula devised by human cleverness, the Trinity of God the Father, God the Son and God the Holy Spirit. It is a reality deeply bound up with the whole evolution of the cosmos; and it becomes for us a living, not a dead, knowledge when we bring to life within ourselves the Christ Who, as the Risen One, is the bringer of the Holy Spirit."- Steiner, *Understanding the Human Being*.

Bennett speaks of the Resurrected Christ in Dramatic Universe IV this way:-

"When Christ was resurrected in the flesh, only a handful of people – the Virgin Mary, the twelve Apostles and two or three women – knew what was really happening. They were enabled to see into the Hyparchic Future and understand the 'mysteries of the Kingdom of Heaven'. The puzzling eschatology of the Gospels was no mystery to them, for they could see that they were assured of a totally different state of existence. The Resurrection and the Ascension were direct evidence to them of the reality of the Kingdom of God that we have assigned to the Hyparchic Future. But this could not be proclaimed to the world for there were no modes of thought, no language, no symbolism, by which it could be grasped by the mind or communicated to others.

"Only those who were the intimate and loving companions of Jesus could know who He was and where He had gone...This confronted those who knew with a special task, which was to create an **Image** of Christ and His Mission that the world could picture and take hold of." *Mind and Love, DUIV*, p353

The more one practices and enters the action described at the beginning of this article the more possible it is for us to become one of 'the intimate and loving companions of Jesus'.

Bennett has also said:-

"The 'resurrection body' is perceptible only to those who are able to love." *Masters of Wisdom, Time of Christ* p93, and:-

"The Resurrection takes place in the Hyparchic Present shared by Jesus and those united with him in Love. The Hyparchic Present varies in extent and duration according to the degree of integration of the Beings present." *DUIV* p 350

And on the day I am completing the article this comes from Medjugorje:-

MESSAGE TO MIRJANA August 2, 2013

"Dear children! If only you would open your hearts to me with complete trust, you would comprehend everything. You would comprehend with how much love I am calling you; with how much love I desire to change you, to make you happy; with how much love I desire to make you followers of my Son and give you peace in the fullness of my Son. You would comprehend the immeasurable greatness of my motherly love. That is why, my children, pray because through prayer your faith grows and love is born, the love along which even the cross is not unendurable because you do not carry it alone. In union with my Son you glorify the name of the Heavenly Father. Pray, pray for the gift of love, because love is the only truth: it forgives everything, it serves everyone and it sees a brother in

everyone. My children, my apostles, great is the trust that the Heavenly Father has given you through me, His handmaid, to help those who do not know Him, that they may reconcile with Him and follow Him. That is why I am teaching you love, because only if you have love will you be able to respond to Him. Again I am calling you to love your shepherds and to pray that, at this difficult time, the name of my Son may be glorified under their guidance. Thank you.”

And earlier this year **February 2, 2013**

“...How great is your love? My Motherly heart is sorrowful as it searches for love in your hearts. You are not ready to submit your will to God’s will out of love. You cannot help me to have those who have not come to know God’s love to come to know it, because you do not have real love.”

Prayerful love, loving prayer. All is now possible. As I said in the preceding article in this newsletter I am deliberately writing of things happening right now, this week, today.

All of above is simply an invitation, a practical means of invitation to something completely new. He is simply awaiting our gesture, He is here, all around, within everything everywhere, inviting us to put our forearms and hands out to meet His and enter something completely new, gradually, day by day. Or maybe not so gradually... hyparchic activity can be an instantly intimate and fun thing! And Love is right now waiting to be accepted and lived.

LIVING IN FIVE DIMENSIONS

J. G. Bennett

With permission of the J. G. Bennett estate

On a warm spring morning in 1920¹, I was walking down the Grande Rue de Pera, past the Franchet d'Esperey Hospital. Only twenty-four hours before, within a few hundred yards, a political assassination had been committed, and suspicion rested on the Dashnak Zutiun. It was my duty to ascertain the facts and make a report to the Allied Commander-in-Chief; but no thought of Armenian murders of revenge, nor of half a dozen secret service agents, whom I had to see before midnight, was in my head. I was filled with a far greater excitement, aroused by reading a paper by Albert Einstein which had reached me from England the day before, in which he claimed to prove that there could be no luminiferous aether for, if it existed, it would have to travel with the velocity of light in every direction at once. I felt sure that this strange idea must in some way throw light upon the great problem which had harassed me since my school days—as it has harassed thousands of others—of reconciling the deterministic conclusions of physical science with our inner conviction that in some way we are free.

Suddenly the whole world seemed to stand still, and I can recollect with unfaded vividness all my experience of that moment—the crowd of every nationality, the smell of Pera, the weight of my revolver hanging loosely from an ill-fitting Sam Browne belt, the sunshine on the white walls of the hospital, and the dazzling flash of conviction in my own mind that I had seen the solution, and the only possible solution, of the problem.

¹ [Cf. **J. G. Bennett**: *Witness: The Story of a Search*. The date of these events was later shown to be October 1920.]

The physical universe must be five dimensional, and the causal mechanism of successiveness in time was no more than the presentation to our senses of a reality vast enough to permit every imaginable freedom, if only we could break down the limitations of our ordinary perceptions. Time itself could not escape from necessity, but we could escape from time.

Looking back over nearly thirty years, I can see how naïve were my first attempts to put this conception to an experimental test. Among the many unusual people with whom I came in contact in Constantinople was a Polish hypnotist, calling himself Dr. Radwana Praglowski, who was giving demonstrations of hypnotic catalepsy and so-called thought-transference. I persuaded him to show me his method of inducing a deep hypnotic trance, with the hope of confirming the experiments of Colonel de Rochas described in his books, *L' Exteriorisation de la Sensibilité* and *Les Vies Successives*. I thought that, if the hypnotic subject were somehow liberated from the limitations of time and space, he might also be able to move in the fifth dimension, and that perhaps even all these processes of telepathy, precognition and extra-sensory perception could be explained as a displacement of consciousness in this ampler world, the existence of which had become for me a certainty. My experiments in hypnotism convinced me that a very limited form of extra-sensory perception could be induced in a hypnotised subject, but of evidence that by this means one could penetrate the fifth dimension, nothing coherent or satisfying emerged.

Very soon afterwards, everything again was completely changed for me by my meetings with Ouspensky and Gurdjieff, and I soon realised that to get beyond the limits of sense-perception required an inward change in oneself which could only be achieved as a result of long and very difficult work. For more than ten years, I put the thought of the five-dimensional universe out of my mind, and occupied myself—subject to the accidents of a somewhat adventurous life—in trying to understand and work by the ideas of Mr. Gurdjieff's system. It was not until 1931 that there again awoke in me a strong urge to seek a better understanding of the nature of time. I felt that the concept of entropy, even as enriched by Boltzmann, was too narrowly understood by physical scientists; that it should not be applied only to statistical systems, but to everything that exists in time, and therefore even to the ultimate particles for which, on the ordinary interpretation, it had no meaning. For the second time, I reached a conviction that I had seen the answer—once again walking in the sunshine, but now in the less romantic environment of Finsbury Square. In my diary for 30 March 1931, I find written: *'The fundamental principle of the 5th dimension is the Relativity of Simultaneity. 5th Dimension = line of constant entropy.'*

I was sure that the phenomena of life were in some way to be explained by conceiving the living organism as having a structure in five dimensions, which is lacking in inanimate matter. It also occurred to me that, since in the fifth dimension two incompatible states could exist at the same time and in the same place, it might be possible to give a physical interpretation of Gurdjieff's teaching of the possibility of an expansion of consciousness which would make objective knowledge possible.

Once again, the intense excitement which these reflections had aroused was thrust aside by opportunities for psychological work which I saw to be more urgent and more necessary. Moreover, it was clear to me that these ideas could be of no value except to myself unless it were possible to express them in mathematical form, and to show that they could give a consistent account of the well-established data of physical science. Another ten years passed. It was not until the war years that I had the opportunity to collaborate with colleagues better equipped than I in the techniques of modern

mathematical physics. They were Mr. M. W. Thring and Mr. R. L. Brown who, in 1938, had joined me on the staff of The British Coal Utilisation Research Association on leaving Trinity College, Cambridge. After I had succeeded in changing their somewhat sceptical attitude towards the possibility of working out a new physical theory of five dimensions, we all set to work on the arduous task of studying the literature of physical theory over the past fifty years, and of developing a suitable mathematical treatment for giving an exact formulation to our own conceptions. In the course of this work we learned for the first time that the idea of a five-dimensional universe was by no means new in mathematical physics, but had not won general acceptance for reasons I shall explain.

As far back as 1921, Kaluza,² a pupil of Prof. Einstein working in Germany, had shown that electromagnetism could be brought into harmony with gravitational theory by assuming that the ten gravitational potentials of Einstein's theory and the four potentials of electromagnetism are all coefficients of the time element in a five-dimensional space. Wilson in 1928 produced a theory in which the electric charge of a particle appeared as the component of momentum in the fifth dimension. In 1926, Klein in Holland published a paper showing how the same idea could be extended to give an account of the material wave equation with which Prince Louis de Broglie had laid the foundations of modern wave mechanics. De Broglie himself in 1927 took up these ideas and, in a very remarkable paper, drew attention to the fact that, if a fifth dimension was to be postulated, it must be of such a character as to escape from our sense perception. He said 'Let us conceive with Messrs. Kaluza and Kramers that, in order to represent the totality of occasions in the universe, it is necessary to employ a five-dimensional manifold, that is to say, to add to space-time a fifth dimension corresponding to a fifth variable x^0 . The variations of this fifth variable escape entirely from our sense perception, so that two points of the universe which have the same values of the four variables, space and time, but different values of the variable x^0 , are for us indistinguishable the one from the other. We are, as it were, enclosed in our four dimensional space-time manifold, and all that we perceive are the projections on to this space-time of the points of the five-dimensional universe.'

Apart from these workers, many others, including the late Sir Arthur Eddington, had made use in one form or another of the idea that the physical world should be described in terms of five independent magnitudes. I think there are two reasons why all these investigations failed to lead physical scientists to accept the fifth dimension as having the same status in relation to the real world as the dimensions of space and time. The first is that they took for granted that the fifth dimension must be fictitious, and merely a convenient method of description. This applies particularly to the late Sir Arthur Eddington who used a scheme of five independent dimensions to establish his general theory, but regarded the fifth dimension (Q5) as merely the measure at any point of the non-spatial magnitude which determines the value of the electric vector potential.

The second, and, from our point of view, the most significant mistake was that all these workers tried to graft the fifth dimension on to the Riemannian space-time of Einstein's General Relativity. So great has been the prestige gained for the world geometry of Einstein by its success in accounting for certain minute but undoubtedly real deviations from Newton's gravitational theory, that very few people have ventured during the last thirty years to question its validity. I personally was encouraged to do so by the criticisms of that truly great man, the late Professor Sir Alfred Whitehead. Whitehead's philosophy always seemed to me to lack only one element to complete its liberation from old-

² [Theodor Kaluza, 1885-1954.]

fashioned metaphysics—namely, the conception of a fifth dimension of the real world which would relieve the purely temporal character of his doctrine of 'process'.

I shall not attempt in this article to set out the conclusions which my collaborators and I reached as to the way in which a mathematical form should be given to the conception of a fifth-dimensional universe. This is being published elsewhere. I propose rather to give some account of the connection—which appears to me to be of the utmost importance for the understanding of man and his destiny—between the fifth dimension and human consciousness.

One vital psychological question is whether it is possible to be conscious of two completely independent presentations at the same time. I suppose that most psychologists would answer in the negative, except for certain pathological conditions which must be taken rather as a limitation than as an expansion of consciousness. So far as I am aware, the only important writer who has taken the opposite view is the late Professor Mactaggart, in the *Nature of Existence*. Mactaggart's 'D-Series' appears to be—if I understand his explanations rightly—the simultaneous experience of the ordinary process of sense perception, and also of one or more wider and richer aspects of reality.

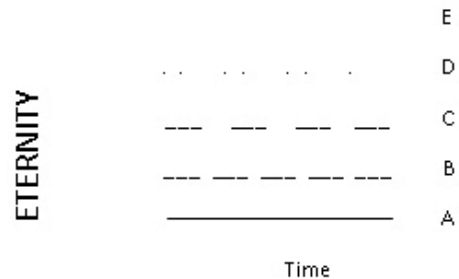
The point of view which I shall try to describe is not at all my own, but one which derives from the ideas and practical teaching which I owe to Mr. Gurdjieff. According to Gurdjieff's doctrine, the ordinary waking state of consciousness which we regard as normal is, in fact, sub-normal and essentially incomplete. Its incompleteness consists in the fact that we are unable to see more than a narrow stratum of reality and wrongly ascribe to that narrow stratum properties of universality which it cannot possess. It is this latter feature that makes our ordinary conscious experience dangerous and misleading. If we recognise that it is incomplete, and understood that of necessity there is an undisclosed wealth of significant elements in every situation which we are unable to take into account, we should at least be on our guard against drawing conclusions from what we do perceive. Unfortunately, we do just the opposite, and regard ourselves as entitled to deny the possibility that anything can exist which does not enter into our sense experience and mental processes.

The first thing to understand about consciousness is that it is relative. We can be more conscious and we can be less conscious: to be more conscious also means to be conscious of more. We pass a great part of our lives conscious of very little. Our functions work mechanically under the combined influence of our established automatisms and the stimulus of the external world. We are, in fact, very much less conscious than we think we are, for the reason that we ascribe to ourselves as a condition continually present, the relatively rare states of awareness when we test ourselves and take note whether or not we are conscious of what is going on within us and about us. There are very simple and very conclusive experiments which can be made to demonstrate that, for the greater part of his waking existence, a man behaves as a machine, that is, as a mechanism of the kind described, for example, by Sherrington in the *Integrative Action of the Nervous System*, where he says that the human nervous system is like a key fitted to a lock, and answers the question, 'Who turns the key?' in simple mechanistic terms, 'The external world'. Under such conditions, man is, to all intents and purposes, a part of the general physico-chemical mechanism which operates in living organisms and inanimate objects alike.

But man's consciousness is relative. There are moments when he is not a machine, moments when his power of choice is real, and when the course of events depends upon his own decision. At such moments, he has a real power to say 'yes' or 'no' to alternative

possibilities which confront him. For those who cannot accept the idea that man is a machine, this seems quite natural and easy, and they explain it by saying that in some way the future is not determined by the past, but that there is only a kind of general predisposition towards a particular sequence of events. The general pattern of the future exists already in the present, but it is not a fixed, unalterable pattern, which cannot be changed by a free decision. This is muddled and confused, if not actually dishonest, thinking. Mechanical causality could not have loopholes. The situation is in no way altered by substituting statistical or probability laws for exact calculations. It has always been clear to me that free-will is impossible in a four-dimensional world, unless the best-established data of physical science are fundamentally inaccurate.

These difficulties entirely disappear in a five-dimensional universe, providing the character of that universe is seen as an interplay of necessity and freedom. A simple diagram will help in visualising the situation.



In this diagram, the whole of space at any given moment is represented by a single point. This is because we have on the paper only two dimensions, and these are already used up in representing time and the fifth dimension, to which it is convenient to give the name of eternity. Any point along any of the lines of time represents the whole universe at a given moment. The bottom line A is the mechanistic universe in which there is no freedom. Everything that happens is determined by the past, and everything that will happen is determined by the present. Whatever exists on this line is a machine, the whole of whose activity is determined by its own construction and its relations to its environment. It is embedded in a causal nexus from which there is no escape.

In the second line B, gaps are shown. They are only points, but they are decisive by the fact that they import the possibility of choice. At any point where such a gap occurs, there are two possibilities: either to continue on the same level, or drop to the mechanical level. The course of events is different in the two cases. The difference does not lie so much in the general character of the progress, since the degree of freedom present is very small. So long, however, as existence is maintained on the second line, the possibility remains open of transfer to the third line C, where the gaps are larger and there is the possibility of freedom not merely to say yes or no, but to bring into existence a series of events which would otherwise not occur at all. In this lies the distinction between the simple power of choice and freedom in the usually understood sense of the word. At each transition to a higher level, the degree of freedom possible increases, until finally it reaches a level E which cannot be shown on the diagram because there are not even single points to limit its operation. This means that, on this level, nothing exists except as it is consciously brought into existence, that is, consciously created.

The words 'consciously created' bring us back to the relation between consciousness and eternity. This is crucial for the connection between the concept of eternity and the doctrine of the relativity of consciousness. In eternity, it is possible for different states of the Universe to exist simultaneously at the same place. The transition from one state to another requires a change of consciousness. Such a change may be momentary and even accidental. It then gives a glimpse of a reality which cannot be possessed. Such a glimpse may lead to an entirely different understanding, but it does not lead to a permanent change

either of inner experience or of external events. A permanent change of such a character is only possible if consciousness is transferred from one level of being to another. I have referred to the limited, incomplete character of consciousness associated with sense perception and mental processes as we ordinarily know them. According to Gurdjieff's doctrine, the permanent change of consciousness which can give a man entry into a different world requires a change of inner being and the formation in himself of a vehicle with which such consciousness can be associated.

Consciousness and freedom imply one another, but neither freedom nor consciousness is possible, so long as we suffer ourselves to continue in that mode of being which is bound in the chains of causal mechanism. It is the realisation that inner freedom must be bought and paid for that is far more important than any theoretical explanation. Many people would agree with this, but very few reach a concrete, that is, practical, understanding of all that is involved.

Commentary on John Bennett's "Living in Five Dimensions"

Ben Hitchner

There is an ambient timeliness in the sending "Living in Five Dimensions." The time is calling for a greater awareness of the fifth dimension. The many enlightened masters who came forth in the twentieth century were precursors in concert with the Mayan calendar that defines a new beginning 12/21/13 as a watershed of change in human consciousness. There is now an octave processing that more people will understand the fifth dimension and work to move into it. ⁱ Shamans say that dimensions relate to vibrational frequencies. In our western mind dimensions are translated into a measured order. Differing rates of vibration show a measured vertical order. It has been said humanity's Fall from grace was a descent into denser vibrations. At a time of studied concern on the fourth dimension it was prophetic that a young John Bennett turned his attention to study the fifth dimension. ⁱⁱ Science had not accepted a dimension beyond the fourth dimension of space and time. It was Bennett's contact with Gurdjieff that helped him formulate the fifth dimension. Gurdjieff's teaching highlighted that most of us have only sense perception from which we see only part of what is. We are asleep to most of reality. As such we live in an illusory world, and are largely directed by events external to us. This leaves us as mechanical beings stuck at a mechanomorphic level of existence. The writer Rowland Kenney describes a verification of this condition of sleep in his description of when he and Orage attended early meetings with Ouspensky in London. Kenney reports Orage was devastated when he saw that "he had learnt practically nothing of value" from all his prior study of Theosophy, the *Mahabharata*, Plato, Nietzsche and mysticism. ⁱⁱⁱ

Bennett's study of some leading metaphysicians led him to conclude that the fifth dimension is an independent variable to be added on to the fourth dimension. He saw living organisms as having five dimensions as compared to the four dimensions of non living structures. Fourth dimensional perspectives are aligned with separated phenomena that are often polarized in fixed patterns because freedom of choice is non existent. Our perceptual emphasis on four dimensions records a history of deepening materialist consciousness. Bennett called a time of this period the Megalanthropic Era. ^{iv} It was characterized by the notion of personhood, which descends into greedy egoism. A foursome tetrad would illustrate the addition of the goal of materialism to a goalless energy of a triadic three. Such a tetrad's goal would be grounded by a belief in humanism that

views humans as privileged to use the earth for their own purposes. The materialistic foursome eclipses the spiritual and humans become increasingly self centered believing that materialistic progress will lead to becoming self sufficient so that the spiritual can be abandoned.

A root of the fifth variable is related to the entropy of four dimensions. The fourth dimension of time is entropic. Life on earth is imperfect and needs *change* to be corrected, and to counter the running down of everything. The human ableness to make corrections is potential. We have a freedom to act in ways that turn us away from our conditioned automatic responses based on past patterns. This freedom is latent in the ability to choose to ascend to higher levels of awareness where a more inclusive reality of vast relationships is seen. If we choose to stop, make a gap in an activity when we are passively following past patterns, we create a hole for a new beginning. These holes, intervals are the fifth dimension. They enable human creativity. We have the essence of the fifth dimension in the number five because five contains the principle of eternal potential for the actualization of one of the multiple particularities in any situation at any given time.

The notion, *the creation* has been in the collective unconsciousness of people for a very long time. The term *the creation* implies it is finished; it is a perspective of four dimensions. The notion of a completed *creation* influenced human passivity to accept the less than life supporting conditions of past civilizations. Civilization is based on one form of slavery or another; recently monetary debt slavery has become global. The past horrors of war, tyrannical government, empire, slavery and poverty are some of the parameters of a perspective of four dimensional space and time. ^v In the fifth dimensional world we become aware that we are co creators in an on-going *Creation*. We realize it is time to create new systematic forms for life on earth. This is the end-time of an old world that accentuated a selfhood of self will. Primary systems are falling— nation-state, political, economic, financial, medical and corporate—they have an unmanageable complexity that impedes their ability to service and renders a stressed life for people. In our quest for a material abundance the earth is being destroyed by our dinosauric system of mass production and consumption of throw away goods.

There are human costs to make use of a dimension, for example in humans learning to fly or raising a skyscraper lives are lost. In the exercising of our free will in the fifth dimension there is a cost of decision, work, and sacrifice. Co-creation implies humanity linking to higher intelligence. Bennett emphasized that we need higher intelligence and higher intelligence needs us. This requires being able to access higher intelligence, which enjoins our intentional spiritual work. Benefits for this cost will be found in the paths of our diverse legacies of spiritual teachers. Each path offers a seed for a needed feature to help us structure new systems to replace the old. Fifth dimensional form is a renewal for the earth, and embraces a oneness and reverence for life on earth.

The leading edge of industry is now a technological change which is destroying age-old nature. If we are to break the four dimensional world pattern of destructive technology, we need to go beyond belief in our own sufficiency. Edward Matchett, a mechanical engineer by profession, demonstrated this in his seminars by praying for help to make things not of his own devising. He worked for years to understand 'appropriate form.' 'Appropriate form' would be a design contributing to human, biospheric, earth and galaxy needs. We have a huge debt payment to make for past earth destruction and need spiritual guidance on how to pay it. Matchett's legacy for accessing higher intelligence is the 5M equation. The 5M equation is fifth dimensional. It reads: " Making media + matter meaningful in the immediate moment. Media can't be defined. ^{vi} Media can only be known when working it

experientially. It is an energy relating to the cosmic need to form material things. Media wants to manifest. Media added to matter changes matter. Such change expands the meaning of matter showing manifold relationships. The immediate moment is in time having a speed of consciousness. Immediate moment contact requires being in a state higher than our ordinary level of sleep. Matchett's immediate moment differs from Bennett's 'present moment.' The immediate moment is always the immediate now. Bennett's 'present moment' is much more expanded. It bids a human interlinking of the past with the future that enables a reconciliation of past causal directives with future needs.

The fifth dimension offers abundance for life on earth. ^{vii} The abundance will have a quality distinct from material four dimensional quantity. Four D acquisitive individualism will become 5D light of compassionate service. The poem by Rabindranath Tagore says it all.

^{viii}

I slept & dreamt that
 life was joy,
I awoke & saw that
 life was service.
I acted & behold
 service was joy.

ⁱ The movement of and to five dimensional activity requires work. Work raises the rate of vibrations. An octave of new beginnings, Do, goes through eight steps doubling the rate of vibration to the new beginning of another Do.

ⁱⁱ There were such published works as E. Abbott, *Flatland*, 1884, H. Hinton, *The Fourth Dimension*, 1904, C. Bragdon, *Four Dimensional Vistas*, 1916

ⁱⁱⁱ Rowland Kenney, *Westering*, 1939

^{iv} Megalanthropic Era is dated 550BC to 1850 AD, *Dramatic Universe*, Vol. IV

^v The visionary writer, Philip Dick, inwardly experienced that the Roman Empire never died. Rome's 'Black Iron Prison' exists outside time.

^{vi} Media here does not mean the mass media of newspapers, books, television, and movies.

^{vii} The mystic, Beautiful Painted Arrow saw abundance.

^{viii} Panna Flower sent this beautiful poem to Tom Bissinger, Chief of Birdsong's 2013 Drum Dance. It was read to the dancers.