

*Space-Time
Phenomenality*



The sage Jnaneswar:

A phenomenon is the child of a barren woman.

1.1

The master key to all doors of ignorance and confusion is the apperception ('mind's perception of itself' – *The Concise Oxford Dictionary*) that nothing in relativity exists, not even knowledge. There is no creation, no dissolution.

Spiritual seekers are lost children in a conceptual forest created by their own imagination.

1.2

Thought
– thinking in horizontal time –
is the trap,
but once it is recognized as
such, it can no longer
function as a trap.

1.3

All thinking must necessarily refer to a person or a thing, and an event concerning the person or thing. Therefore all thinking is necessarily based on the existence of 'space' and 'time'. But, surely, space-time does not 'exist' objectively. Therefore there cannot be any phenomena or any thinking about any thing in the absence of space-time. And if space-time is not some thing perceptible or cognizable, it can only be the SUBJECTIVITY – and that is what, surely, we must be: 'I', the Noumenon, the Source, spaceless and timeless – INTEMPORALITY.

1.4

The 'H' is an impression, a belief, a memory. The 'future' is a presumption, a conjecture. The 'present' is gone before we can recognize it as such. What is 'present', therefore, can only be 'PRESENCE', outside of horizontal time, in the moment – INTEMPORALITY.

5.4

What does ‘enlightenment’ or ‘awakening’ mean in effect? The Masters seem to agree that ‘awakening’ brings about the immediate dissolution of all phenomenal ‘problems’. It is like getting rid of the *maker* of problems, rather than pursuing problems one-by-one, each one creating more problems. And it really does not matter whether the problem is personal or political, religious or ideological; it is the same maker of the problems that has to be destroyed – the Hydra, rather than the heads of the Hydra.

After being awake for much of the phenomenal life, the awakened one finally falls into the deep sleep of the Noumenon.

Ramesh says:

If you stop fearing God, it is more than likely that you will start loving God.

5.5

That which is seen disappears, but that which sees remains; leave the seen to itself and see the seeing instead. The sound dies but that which hears remains; leave sound to itself and hear the hearing instead. And this applies to each of the senses by means of which phenomena are cognized.

Both noumenon and phenomena are concepts of the divided mind of subject and object, the sixth sense which interprets what is cognized by the other five senses. The Source, neither noumenal nor phenomenal, is pure and total non-objectivity.

All that 'we' are is the absence of a 'me' entity that could possibly conceive our phenomenal absence – Absolute Presence.

5.6

When Consciousness identifies itself with the phenomenal object, the impersonal dreamer becomes the identified dreamer – and it is the identified dreamer who must awaken.