

## THE STILLNESS

We now have at least some vague images of our 'place' in time as a region where the eternal and temporal intersect. How big a span of time and how deeply situated in eternity are variables which depend on how strong the hyparchic or reconciling element is.

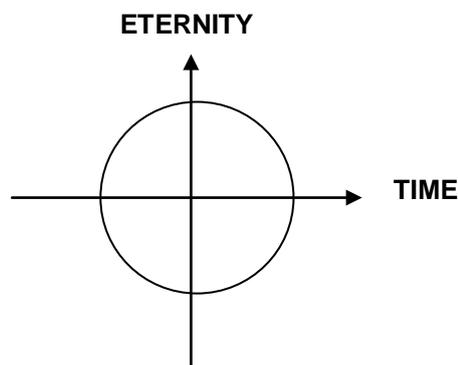
JGB defined his hyparxis as *ableness-to-be*. We can picture it as holding ourselves together in the face of entropy. If we give way to time we are in the 'perpetual perishing' of John Locke, always losing ourselves; the epitome of self-forgetting. But, also, if we seek refuge in eternity then we are only a dream; and if nothing can actually happen then nothing can ever change.

The region or *topos* that defines our reality is called the *present moment*. This is not to be confused with the 'specious present' known to empirical psychologists, that Willima James referred to as: "the prototype of all conceived times... the short duration of which we are immediately and incessantly sensible".

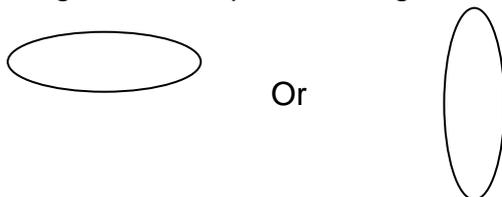
*Try right now to see how long 'now' is for you. Experience the uncertainty, weirdness and impossibility of doing so.*

JGB's present moment is defined as **the field of operation of a will**.

Sounds weird and complicated? Well, think about making a real decision (we have to put in 'real' because most so-called decision making is just empty thoughts or words). A real decision governs a present moment of a given extent and depth.



We can imagine the shape of the region to vary in relation to time and eternity as e.g.



and perhaps call the first practical and the second mystical.

This sort of thinking was taken up by Eliot Jacques, a theorist of management and organisation, who coined the term **time-span capacity**. Jacques and Bennett knew each other's work. Jacques proposed that in an organisation there were discrete levels of time-span capacity that gave an objective basis for salary differentials. Some people cannot make decisions extending beyond this day. Others can make decisions on the scale of tens or even hundreds of years.

JGB himself was always hopeful of people developing and introduced such exercises as the 'Expanded Present Moment' to that end. He seems to have believed that people born at the end of twentieth century would have an enlarged time sense, this being necessary for the survival of humanity in the coming crises.

The 'now' of the present moment is not the 'felt-now' but centred in the will. We know our present moment to the extent that we can understand what we are committed to.

The terms 'now' and 'self' can sometimes be interchanged.

"Quick, now, here, now, always

Ridiculous the waste sad time stretching before and after"

But what 'quick' and 'now' mean is not of the specious present but of hyperaxis. We are slowly beginning to find that the word 'hyperaxis' means something like: **the workings of will**. (almost analogous with Goethe's phrase for colour as 'the deeds and sufferings of light').

I ask you NOT TO TRY TO UNDERSTAND these things but let the words, images and so on work away on their own terms. There is a reason as a *function* where one is 'doing things' based on knowledge and reason as *will* (Gurdjieff's objective reason) which creates understanding.

Beware the deceptions of eternity!

Enjoy the picture below!



