

## conscious creating and subjective time by philip golabuk

St. Augustine said, “I know what time is until you ask me.” We run into the same perplexity when we try to explain time, because we take it to be something it isn’t. Time, as we measure it, has no “objective” correspondence. There is no time in the Field, apart from the Particle construct. There’s only now. Our experience shows us this plainly but we may have overlooked the obviousness of only-now, and never thought to question the reality of so-called objective time.

Imagine a clock, with a second-hand ticking away. Tick. Tick. Tick. What is it measuring? Nothing. It’s just ticking. After sixty ticks, we say a minute has passed. But nothing has passed, because there is nothing to pass. There’s only now, now, now—always leaving, always arriving, always present. The reality of time is in our sense of it, the “subjective” apprehending of a definite “when” of things projected onto an imaginary line. Real time is an inside job.

We’ve all had the experience of looking at the clock and being startled at how late it was. Somehow, time had got away from us, as though it took a short-cut when we weren’t looking. Or maybe the clock surprised us with how little time had passed; we could have sworn we were on the phone for an hour, yet only twenty minutes had elapsed.

Do you remember waking up on a weekday with the distinct sense of it being Sunday? Maybe you can recall, at the end of the summer months, on an unusually gusty day, feeling that fall was in the air. This isn’t just a weather report. It’s the distinct body-sense of a “when” that corresponds to a certain time of the year that we remember and anticipate.

All of these experiences point to the essentially inner reality of time. Each minute, hour, day, week, month, and year has a distinct body-sense, a feeling that belongs to it like a fingerprint or signature. So much for tick tick tick. Now, for the sake of practice, we want to look at a few ways our preconceptions about time may become misconceptions that hinder the efficiency with which we’re able to remain aligned with a deliberate intention. Please keep in mind that we don’t intend in order to manifest conditions, but for the sake of alignment, which is joyful and always a relief of one sort or another.

The first error involves waiting for a manifestation.

The second is believing that there’s a time at which the facts compel us to conclude that the process of deliberate intending has failed.

The third is a subtle Level-2 intention that links time to probability or improbability in a way that contradicts what we want.

Let’s look at each of these, then move to three ways we can use the inner time-sense to facilitate and improve practice.

First: Waiting for a manifestation, looking to see where it will come from, or any form of this implicates us immediately in a Level-2 counterintention. When our consciousness is fully

- wedded to the chosen intention, we shift naturally and unfailingly into a stance of enjoyment, happiness, gratitude, and relief. The world becomes irrelevant as a source of anything.

The world has to become irrelevant to our practice, or our practice can't evolve. Ironically, understanding and applying this would bring miracles into our life overnight. The student who gives allegiance to so-called objective time and the world, after deliberately intending, betrays the intention. It won't be long before the evidence overtakes all the good feeling of successful intending and drags it into the disappointment that we invariably meet when we worship the world.

"Be of good cheer, for I have overcome the world," taught Jesus, admonishing us to be "in the world but not of it." Similarly, Krishna taught Arjuna to "be not attached to the fruits of your labors" (consequences, outcomes, effects). Taoism and Buddhism teach the same idea. If you find yourself waiting for a manifestation—which includes watching for it, wondering where it will come from, "outlining" how it will come (a Science of Mind term), or anything of the sort, understand that you likely will be waiting for a long time for the fulfillment you want, but you won't have to wait long for the fulfillment of waiting, which is more waiting.

The second error is believing, at some point, that the facts compel us to conclude that the process has failed. This really is a variation of the first error. It, too, is based on letting worldly conditions dictate what we believe. It presumes not only that there is such a thing as time in the world, but also that this time has the authority to determine fulfillment.

To illustrate: Let's say you intend prosperity. Resting in the feeling of fulfillment, you have two or three good days, hardly even noticing that your supply is not factually manifest. On the fourth day, you get a call about some new business that would mean a sudden and dramatic infusion of income. The person proposing this new business, however, isn't sure. She needs a few days to think about it, and talk it over with her associates. The next few days, you do well with your intention. You remain true to it, and you know this because you're feeling good, enjoying an abiding sense of well-being and real excitement at the prospect of the new contract. You say "this, or whatever would be better" to remind yourself that the Field is your source. All is well. You're aligned. Some days later, the phone rings, and you learn that the new business has gone up in smoke. The associates have decided to go a different route. You hang up the phone. What do you believe now? Your feelings will tell you! In Field training terms, there is not only no reason, based on what's happened, to contradict your faith that your supply is at hand—there's not even sufficient reason to believe that this particular new business is gone! Anything can happen, anything can reverse, and it can do so in the next moment.

The third error involves tying time to probability. This one explains why we will find a parking space tomorrow more readily than we will find \$100,000 with our name on it tomorrow. We may be capable of believing that the \$100,000 is ours, but can it really show up so fast? Okay, maybe in a year. Or six months. Or even a month. But tomorrow? We have to be honest here. There's a definite—that is, subjective—time sense that affects, even determines our willingness to intend something.

Now let's look at a few ways we can enhance practice and stay clear of these errors. First, concerning the error of waiting for a manifestation: It's a fundamental paradox of practice that we can't have something as long as we need it, or even want it, in the usual sense of the word. The

● experience of need or want typically arises out of a belief in lack, and a belief in lack can only present outwardly as the absence of the thing needed or wanted. The moment we need or want anything in the world, in this sense of lack, counterintention has the upper hand. This implies that there needs to be a certain coming of age in the life of the Field training practitioner. The rite of passage here involves letting the world go, once and for all, which amounts to letting the world be, just as it is. There is tremendous power in this letting go that wants nothing from the world anymore, because it has finally realized that the world has nothing to give us. It can only show us what we're giving to ourselves.

At the lowest point in his life, Buckminster Fuller thought he might as well commit suicide, and spare his loved ones the side-effects of his considerable burdens and disappointments. Then the idea came to him not to end his life, but to begin living his life as though he had ended it. Looking back, he regarded this shift as a turning point, after which the world couldn't do enough to fulfill his dreams.

We let go of the world, not as a strategy to make the world jump through hoops for us, but simply in order to embrace, at last, the fullness of our inner life. Letting go of the world and all our demands on it, our needs, even our wants, we come home to our creative authority, and can no longer be taken hostage by the world, by others, or by time. Understand that the desires are still there; they're just not ours anymore. They're there as expressions of the Field. We're aware of them, as what Meister Eckhart called, "God desiring in us" (or "as us!"), and in the beautiful impersonality of the Field, with no human willfulness in the way, they're naturally, gracefully, effortlessly fulfilled.

The second error, you'll remember, involves our believing that there is a point at which the facts compel us to conclude that the process of deliberate intending has failed. This always implies a judgment that places limits on the Field. We're in effect saying to the Field, "You blew it. The manifestation didn't happen. Time's up." Now, it's true that sometimes we can enhance practice by working with a specific time-sense relevant to the intention, but this mustn't become a demand. For example, you may find it difficult to believe that \$100,000 will come to you by, say, tomorrow afternoon, but have little trouble believing that it could show up by New Year's Day.

Working with this subjective bias, you can, then, intend the abundance, claim this wealthy version of self, and allow the time-sense of the holidays to come over you. (This doesn't involve "going out" to the "then" of the holidays, but rather allowing "then" to come before you as a distinct time-sense, as though it is New Year's Day right now.) You can even "look back" from the vantage of that new (imagined, felt) present, at the time "months ago" when you were still poor, and give thanks for how things have changed. The intention will open to you (so you can give yourself to it) commensurately with your openness to it. So, if New Year's Day seems more credible to you as a likely time when the \$100,000 could show up, then receiving the time-sense of New Year's Day, while intending, will help propel the intention into factuality on or around that time. Again, though, and most importantly, the subjective time-sense can't be a demand without throwing alignment to the wolves of counterintention. Therefore, if the anticipated and intended time of fulfillment in conditions comes and goes, and the manifestation has not made its appearance, the skilled practitioner will note this but not allow it to be a conclusion. A conclusion against what you want, even in the face of what seems to be a decisive moment of disappointment, "retro-creates" the situation disappointingly. This is a mobius-strip of paradox we can't escape. The Field is not bound by time, but it cannot override our conclusion that time

- has run out and fulfillment has fallen out of our reach. I'm sure you see that the error involved in counterintending this way is really a more specific version of the first error we discussed.

The third error, as we've said, comes when we link time to probability in a way that works against our deliberate intention. Let's go back to the previous example. I said that we could work with our belief that a great deal of money is unlikely to show up the day after we deliberately intend it, and use the subjective sense to allow a time in the future to be experienced as now, a time that we find more credible. But we also can take a different approach, and question what has tied our sense of Field efficiency to time. What has? In the judgment that something we want is likely or unlikely to show up by a certain time, we may be secretly keeping one hand on the controls, and this even tacit engagement of the will works against us.

How long is it taking the Field to manifest as you? The world? The entire Creation? No-time, or now-time (the same thing). Who are we to tell the Field what is or isn't credible? The entire creation is incredible, yet here it is, and here we are, opinions and all. The Field, clearly, is willing and able to create out of Itself, without limitation, continuously demonstrating an efficiency, ingenuity, and profusion we can't begin to fathom. The more we look at this, the more our judgments about what's probable or improbable seem silly. As we call them into question, we can see that underlying the judgment is an age-old fear: what if I believe, and it doesn't happen? The only way to resolve this fear is to take a deep breath and let the world go. Like Buckminster Fuller, who let his life go and received it back in abundance, we don't have to be dying physically to make peace with the world, to stop waging the old wars, believing outworn beliefs, or straining within the old limits. We can come of age, and begin living a new life right now.

For the student who practices well, the world takes care of itself without fail. Conditions take care of themselves. Time and timing take care of themselves. Such a student knows there is only now, and now is just long enough to be either contradicted or aligned, as we choose.

A suggestion: Use the time-sense, but don't be used by it. Stop choking the world with demands, and the world will suddenly become a friendly place—as you may remember it was when you were a kid, with all the time in the world to imagine being what you loved.