

douglas harding on having no head

Douglas Harding on Having No Head: Exploring the Profound Insight of Self-Identity

douglas harding on having no head is a fascinating entry point into a unique spiritual and philosophical perspective that challenges our everyday assumptions about who and what we are. Harding, a 20th-century mystic and author, introduced a simple yet transformative experiment that reveals the startling realization that we literally have “no head.” While this phrase might sound bizarre at first, the implication of this insight touches deeply on self-awareness, consciousness, and the nature of identity.

If you’ve ever wondered about the true nature of the self or questioned the boundaries of your own experience, Douglas Harding’s work offers a compelling and experiential way to see beyond the usual mental constructs. His approach is not just theoretical; it’s something you can try out for yourself. This article will unpack what “having no head” means, explore Harding’s key teachings, and highlight how this perspective can enrich your understanding of consciousness and presence.

Who Was Douglas Harding?

Douglas Harding was a British philosopher, mystic, and author best known for his pioneering work on direct experience and self-realization. Born in 1909, he spent much of his life exploring questions about perception and identity. Harding’s inquiries culminated in a striking discovery during his early adulthood: the sense of having a head is actually an illusion.

Harding documented his insights in several books, most notably “The Headless Way,” where he invites readers to experiment with perception through his famous “headless” exercises. His teachings align with non-dual philosophies, which emphasize the unity of self and the world, but Harding’s approach stands out for its accessibility and simplicity.

Understanding the Concept of Having No Head

At first glance, saying that you have no head might seem like a metaphor or a paradox. Douglas Harding on having no head isn’t about denying your physical form but about shifting your perspective on where “you” actually reside. When you look in a mirror, you see your head and face. But when you look out at the world, where is your head? Harding suggests that the conscious self is not located inside the head or the body but is instead a vast, open field of awareness centered around the point where you perceive the world.

The “No Head” Experiment

One of the most famous ways to grasp Harding’s insight is through a simple experiment:

1. Hold your hand in front of your face, blocking your view of your own head.
2. Notice how you cannot see your face – your “head” is missing from your direct experience.
3. Instead, you experience a wide, open space where your head should be, surrounded by the world.

This experiment reveals that your direct experience is not a head or face but an open space of awareness. Your “self” is this immediate field of perception, not the image or concept of a head that your mind usually assumes.

Implications for Self-Identity and Consciousness

Douglas Harding on having no head invites a radical rethinking of self-identity. Rather than being a limited individual enclosed within a skull, your true self is this expansive, headless awareness. This realization can shift one’s relationship with thoughts, emotions, and the external world, fostering a sense of freedom and connectedness.

Harding’s insight aligns with other spiritual traditions that speak of the “self” as boundless consciousness rather than a personal ego. This can reduce feelings of isolation, anxiety, and self-judgment by showing that the “I” who experiences is not confined or separate.

How Douglas Harding’s Teachings Relate to Modern Spirituality

In recent decades, there has been growing interest in mindfulness, non-duality, and direct experience as paths to self-awareness. Douglas Harding’s work resonates deeply with these themes and offers a practical, direct method to experience them firsthand.

Non-Duality and the Headless Way

Non-duality is the understanding that the apparent separation between self and world is illusory. Douglas Harding on having no head beautifully illustrates non-duality by showing that the “self” is not an isolated entity inside the head but the very openness in which the world appears.

Unlike some non-dual teachings that can seem esoteric, Harding's approach is tactile and immediate. By physically demonstrating the absence of the head in direct experience, he makes non-duality tangible and accessible.

Mindfulness and Present Awareness

Harding's experiment naturally invites mindfulness – paying attention to what is directly experienced without distraction or judgment. When you realize you have “no head,” you're drawn into the present moment and the raw experience of seeing, hearing, and sensing.

This heightened awareness can lead to a profound sense of peace and clarity. Instead of being caught up in narratives about yourself, you rest in the simplicity of pure perception.

Practical Tips for Exploring Douglas Harding's Insight

If Douglas Harding on having no head sparks your curiosity, here are some ways to explore this insight in your own life:

- **Try the Headless Experiment:** Use the hand-blocking exercise at different times and places to observe how your direct experience of “self” changes.
- **Observe Without Labels:** When you notice thoughts about yourself, pause and look directly at the space where “you” seem to be, noticing the openness rather than the mental image.
- **Meditate on Presence:** Spend a few minutes focusing on the sensation of seeing or hearing without interpreting or identifying with the observer.
- **Read Harding's Work:** Books like “The Headless Way” provide detailed guidance and stories that deepen understanding.
- **Discuss with Others:** Sharing this experience with friends or groups interested in spirituality can help clarify and reinforce the insight.

The Broader Impact of Harding's Philosophy

Douglas Harding's insight has influenced a variety of fields beyond

spirituality, including psychology, philosophy, and even neuroscience. His work challenges entrenched ideas about selfhood and perception, encouraging exploration into the nature of consciousness itself.

For instance, some psychologists find value in Harding's approach to help clients disengage from self-critical thought patterns by shifting their self-perspective. Philosophers interested in phenomenology and the study of experience also regard Harding's work as a practical example of direct perception.

Bridging Science and Spirituality

While Harding's discovery is rooted in subjective experience, it opens doors to dialogue between spirituality and science. Modern neuroscience recognizes that much of what we consider "self" is constructed by the brain, and Harding's experiment highlights how our intuitive sense of an inner "head" is more of a mental model than an absolute fact.

This intersection encourages a more nuanced understanding of consciousness that embraces both empirical inquiry and the richness of first-person experience.

Douglas Harding on having no head remains a powerful invitation to explore the nature of who we are beyond the confines of our physical and mental identities. By simply looking in a new way, Harding shows that the self is not what we typically assume but an open, boundless awareness. This perspective can transform not only how we see ourselves but also how we relate to the world and others around us, opening pathways to greater peace, clarity, and connectedness. If you're ready to see yourself afresh, Harding's "headless way" offers a remarkably direct and simple doorway to that discovery.

Frequently Asked Questions

Who was Douglas Harding and what is he known for?

Douglas Harding was a British philosopher and mystic known for his teachings on self-awareness and spirituality, particularly his concept of 'having no head', which refers to a direct experience of self beyond the ordinary sense of a separate ego.

What does Douglas Harding mean by 'having no head'?

'Having no head' is a metaphor used by Douglas Harding to describe the experience of perceiving oneself without the usual sense of a separate,

localized self or ego, leading to a realization of pure awareness or presence.

How can one experience 'having no head' according to Douglas Harding?

Douglas Harding developed exercises such as the 'headless way' where individuals look at their own perspective point and realize they cannot see their own head, leading to the insight of being 'headless' or egoless awareness.

What is the significance of the 'headless way' in Douglas Harding's teachings?

The 'headless way' is a practical method introduced by Douglas Harding to help people directly experience their true nature by seeing through the illusion of a separate self, thereby experiencing 'having no head'.

Are there any books by Douglas Harding that explain the concept of 'having no head'?

Yes, Douglas Harding authored several books including 'On Having No Head' and 'The Headless Way', which explore his philosophy and provide guidance on experiencing self-awareness beyond the ego.

How does Douglas Harding's idea of 'having no head' relate to other spiritual traditions?

Douglas Harding's concept aligns with teachings in Zen Buddhism, Advaita Vedanta, and other mystical traditions that emphasize the dissolution of the ego and the realization of non-dual awareness or pure consciousness.

Can the experience of 'having no head' lead to lasting changes in perception or behavior?

Many practitioners report that experiencing 'having no head' can lead to lasting shifts in self-perception, greater peace, reduced suffering, and a more open and compassionate way of relating to others.

Is 'having no head' a permanent state or a momentary experience?

While 'having no head' can initially be a momentary insight, Douglas Harding's teachings encourage cultivating this awareness continuously, potentially leading to a permanent transformation in how one experiences self and reality.

Are there any workshops or groups that teach Douglas Harding's 'headless way'?

Yes, there are workshops, retreats, and online communities around the world dedicated to teaching Douglas Harding's 'headless way' and helping people explore the experience of 'having no head'.

How can beginners start exploring the concept of 'having no head'?

Beginners can start by reading Douglas Harding's books, trying simple headless way exercises such as looking at their own perspective point, and joining workshops or online groups to deepen their understanding and experience.

Additional Resources

Douglas Harding on Having No Head: Exploring a Radical Perspective on Self-Perception

Douglas Harding on having no head presents a fascinating and unconventional approach to understanding self-awareness and consciousness. Harding, a British mystic and philosopher, introduced a unique experiential inquiry that challenges traditional notions of identity by encouraging individuals to perceive themselves as "headless." His seminal work, most notably captured in "The Headless Way," invites readers and practitioners to explore a direct, first-person experience that reveals the absence of a conventional, localized self. This article delves into Douglas Harding's philosophy, its implications for self-perception, and its relevance in contemporary spiritual and psychological discourse.

The Origins and Core Concept of Douglas Harding's Philosophy

Douglas Harding's journey towards the concept of "having no head" began with a profound personal experience in 1931. He described a moment of radical insight during which he looked at his own face and realized he could not see the head he assumed to exist. This led him to question the everyday assumption that the self is a distinct, bounded entity situated behind the eyes or within the confines of the skull.

At the heart of Harding's teaching is the idea that what we commonly identify as "I" or "self" is an illusion created by perspective and habit. Instead of an individual self with a head, Harding invites practitioners to notice the absence of a direct visual image of their own head when looking out. This absence, he argues, reveals a more expansive and universal awareness that

transcends the ego-based, self-centered viewpoint.

Experiential Inquiry: The Headless Way

The method Douglas Harding developed, known as the Headless Way, is less about intellectual understanding and more about experiential recognition. It involves simple but powerful exercises designed to shift perception and reveal the “headless” nature of the self:

- **Direct looking:** Participants are encouraged to look at their own body parts, such as their hands or feet, and notice the absence of their own head in their field of vision.
- **Pointing exercises:** By pointing at things around them and simultaneously noticing the absence of their own head, individuals can experience a shift in self-location—from inside the head to a boundless, open awareness.
- **Group sessions:** Harding often conducted workshops where participants could share their headless experiences, helping to validate and deepen the insight collectively.

These exercises aim to disrupt ingrained perceptual habits and open the participant to a direct encounter with pure awareness, devoid of conceptual overlays or self-identifications.

Douglas Harding on Having No Head: Implications for Self-Identity and Consciousness

Harding’s philosophy challenges foundational assumptions in both Western psychology and Eastern spirituality. Traditionally, identity is often tied to the physical body, cognitive processes, or a narrative self. In contrast, Harding’s approach suggests that the true “self” is not a thing or an entity but a space or field of awareness that is “headless” – without a center or boundary.

Comparisons with Eastern Philosophical Traditions

While the Headless Way is distinctive, it shares parallels with non-dual traditions such as Advaita Vedanta and Zen Buddhism. These traditions emphasize the dissolution of the ego and the realization of an undivided consciousness. However, Douglas Harding’s contribution lies in providing a

practical and accessible entry point to such insights through direct perceptual experience, rather than relying solely on scriptural study or meditative discipline.

For example, in Advaita Vedanta, the self is understood as Atman – the unchanging, infinite consciousness beyond the body and mind. Similarly, Harding’s “headless” awareness points to an impersonal, open space of perception that cannot be localized. Nevertheless, Harding’s method is often described as more phenomenological, focusing on what can be seen and verified in immediate experience rather than metaphysical assertions.

Psychological and Therapeutic Dimensions

From a psychological perspective, Douglas Harding on having no head offers intriguing possibilities for mental health and well-being. By shifting the locus of identity away from a limited, self-critical ego toward an open, inclusive awareness, individuals may experience relief from anxiety, depression, and self-referential rumination.

Therapeutic approaches inspired by Harding’s work often highlight the following benefits:

- **Reduction in self-centered thinking:** Experiencing “headlessness” can lessen obsessive focus on personal worries and fears.
- **Enhanced presence:** The practice encourages being fully present in the moment, which is a cornerstone of mindfulness-based therapies.
- **Improved interpersonal relationships:** Recognizing the universal nature of awareness fosters empathy and connection with others.

However, it is essential to note that Harding’s approach is not a clinical intervention but a spiritual inquiry. Its effects on mental health may vary depending on individual receptivity and the context in which it is practiced.

Features, Critics, and Practical Applications of the Headless Way

Distinctive Features of Harding’s Approach

Douglas Harding on having no head stands out for its simplicity and immediate applicability. Unlike many spiritual traditions that require years of study

or meditation, Harding's exercises can be practiced spontaneously and yield noticeable shifts in perception quickly. This accessibility has contributed to the Headless Way's enduring appeal across diverse audiences, from spiritual seekers to psychologists and educators.

Moreover, Harding emphasized the universality of this experience, asserting that anyone can discover the "headless" nature of their self by simply looking in the right way. This democratization of mystical insight contrasts with esoteric traditions that often limit such knowledge to initiated practitioners.

Criticism and Limitations

Despite its innovative nature, Harding's philosophy has faced some criticism and skepticism. Critics argue that the Headless Way might be overly reliant on subjective experience, which can be difficult to validate or communicate effectively. The claim that one is "headless" may sound counterintuitive or metaphorical rather than literal, raising questions about the interpretation of the experience.

Additionally, some scholars point out that Harding's approach, while transformative, does not fully address the complexity of the human psyche, including unconscious processes and emotional dynamics that influence self-perception.

Practical Applications Beyond Spirituality

Beyond spiritual inquiry, Douglas Harding's insights have been employed in various fields:

- **Mindfulness and meditation instruction:** The Headless Way complements mindfulness practices by providing a novel perspective on self-awareness.
- **Education:** Teachers have used Harding's exercises to help students develop focus, presence, and self-confidence.
- **Creative arts:** Artists and performers explore the headless perspective to transcend ego-bound limitations and enhance creativity.

These applications showcase the versatility of Harding's work and its potential to enrich diverse areas of human experience.

Conclusion: The Enduring Legacy of Douglas Harding's Headless Philosophy

Douglas Harding on having no head continues to inspire inquiry into the nature of self and consciousness. His Headless Way offers a rare blend of simplicity and profundity, inviting individuals to look beyond traditional self-conceptions and discover a more expansive, open awareness. While not without its critics, Harding's experiential approach has carved out a unique niche in both spiritual and psychological landscapes, encouraging a reexamination of what it truly means to be "oneself." As interest in non-dual awareness and mindfulness grows, Harding's legacy remains a vital and accessible resource for those seeking deeper understanding of human consciousness.

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douglas harding on having no head: *Summary of Douglas Harding's On Having No Head* Milkyway Media, 2024-03-27 Get the Summary of Douglas Harding's On Having No Head in 20 minutes. Please note: This is a summary & not the original book. Douglas Harding's On Having No Head recounts a profound realization during a walk in the Himalayas, where he discovered his lack of a head, replaced by a boundless void that encompassed everything. This insight led to a sense of peace and unity, as he no longer perceived a separation between himself and the world. Harding explores the implications of this headless state, suggesting that it aligns with Zen Buddhism and the teachings of mystics, who recognize the formless nature of our true selves...

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douglas harding on having no head: On Having No Head Douglas Edison Harding, 2013-07-08 'Reason and imagination and all mental chatter died down... I forgot my name, my humanness, my thingness, all that could be called me or mine. Past and future dropped away... Lighter than air, clearer than glass, altogether released from myself, I was nowhere around.' Thus Douglas Harding describes his first experience of headlessness, or no self. First published in 1961, this is a classic work which conveys the experience that mystics of all times have tried to put words to.

douglas harding on having no head: On Having No Head Douglas E. Harding, 2002-05-07 For more than fifty years, Douglas Harding has been sharing with people around the world a unique method for rediscovering the most obvious aspect of ourselves: the truth of our fundamental identity. In this informal talk from his home in England, Douglas stimulates his audience to find out the nature of their own reality, using a variety of experiments--simple deep-awareness exercises that lead one to the center of harmony and peace; the very nature of our real being. Practicing the principles in On Having No Head can bring us to see who we really are, in the truest sense of the term.

douglas harding on having no head: On Having No Head Douglas Edison Harding, 1986

douglas harding on having no head: Face to No-face Douglas Edison Harding, 2000 Douglas Harding is one of the most respected mystic/philosophers of our time. The author of numerous books on spiritual awakening, including the widely acclaimed On Having No Head, Harding offers an

approach to realising the limitless No-Face that is completely unique and highly practical. This is his first book based on dialogues and conversations, and it truly captures the spirit of this remarkable man in a manner both humorous and personal. Harding's writings have been acclaimed by Huston Smith, C. S. Lewis, and Ram Dass for their great originality and simplicity of approach. In this distinctive series of dialogues, Harding discusses the fundamental issue of life: how to awaken to the natural freedom that is our true self. Through a series of exercises, he guides us to where we can clearly perceive our original nature. From this vantage point, we see that who we really are is not limited to our face and the self behind the face, but is instead the limitless No-Face, the infinite and eternal essence that is both absolutely free and at the same time identified with all existence. The rediscovery of oneself by oneself is the principal theme, and Harding articulates the way home in a manner that is always refreshingly authentic.

douglas harding on having no head: *How Non-being Haunts Being* Corey Anton, 2020-11-03
How Non-being Haunts Being reveals how the human world is not reducible to "what is." Human life is an open expanse of "what was" and "what will be," "what might be" and "what should be." It is a world of desires, dreams, fictions, historical figures, planned events, spatial and temporal distances, in a word, absent presences and present absences. Corey Anton draws upon and integrates thinkers such as Jean-Paul Sartre, Henri Bergson, Kenneth Burke, Terrence Deacon, Lynn Margulis, R. D. Laing, Gregory Bateson, Douglas Harding, and E. M. Cioran. He discloses the moral possibilities liberated through death acceptance by showing how living beings, who are of space not merely in it, are fundamentally on loan to themselves. A heady multidisciplinary work, How Non-being Haunts Being explores how absence, incompleteness, and negation saturate life, language, thought, and culture. It details how meaning and moral agency depend upon forms of non-being, and it argues that death acceptance in no way inevitably slides into nihilism. Thoroughgoing death acceptance, in fact, opens opportunities for deeper levels of self-understanding and for greater compassion regarding our common fate. Sure to provoke thought and to stimulate much conversation, it offers countless insights into the human condition.

douglas harding on having no head: *Acorns: Windows High-Tide Foghat* Joshua Morris, 2013-01-23
Acorns delineates the future of humanity as a reunification of intellect with the Deep Self. Having chosen to focus upon ego (established securely by the time of Christ), much more beta brain wave development will destroy our species and others, which process has already begun. We create our own realities through beliefs, intents and desires and we were in and out of probabilities constantly. Feelings follow beliefs, not the other way around.

douglas harding on having no head: *Silhouettes And Shadows* Adam Steiner, 2023-07-15
An avant-garde pop album rich with tension and fear, 1980's Scary Monsters (and Super Creeps) marked a pivotal point in David Bowie's career. Standing at the bleeding edge of the new decade between the experimental Berlin Trilogy (Low, Heroes, and Lodger) and 1983's wildly successful Let's Dance, it was here Bowie sought to bury the ghosts of his past and the golden decade of the 1970s to become a global superstar reaching millions of new fans. Featuring fresh insights and exclusive interviews with close collaborators, Adam Steiner's Silhouettes and Shadows uncovers the studio stories, meanings behind, and secret history of Scary Monsters. Steiner gives a nuanced, memorable portrait of Bowie at a personal and professional crossroads, drawing on his own struggle with addiction, growing paranoia, and political turmoil. Despite the album's confrontational themes, it included the hit singles "Fashion" and "Ashes to Ashes," with Bowie riding a new wave of inspiration, from the post-punk of Joy Division, The Specials' two-tone revolution, and the stadium synth-pop of Gary Numan. Most importantly, it marked a final goodbye to Major Tom, Ziggy Stardust, and The Thin White Duke, characters and personas that had defined his career: in this rare moment, David Bowie, the costumed clown of romance, suffering, and song, let his mask slip to reveal David Jones, the man within.

douglas harding on having no head: *Waking Up* Sam Harris, 2015-06-16
Spirituality. The search for happiness --Religion, East and West --Mindfulness --The truth of suffering --Enlightenment --The mystery of consciousness. The mind divided --Structure and function --Are our minds already

split? --Conscious and unconscious processing in the brain --Consciousness is what matters --The riddle of the self. What are we calling I? --Consciousness without self --Lost in thought --The challenge of studying the self --Penetrating the illusion --Meditation. Gradual versus sudden realization --Dzogchen: taking the goal as the path --Having no head --The paradox of acceptance --Gurus, death, drugs, and other puzzles. Mind on the brink of death --The spiritual uses of pharmacology.

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douglas harding on having no head: *David Bowie Rainbowman* Jérôme Soligny, 2023-09-05
A Times Best Music Book of 2023 - 'For Bowie nuts this is research-heavy heaven' '[Soligny] has talked to just about anyone who had anything to do with Bowie's music... Reading [their memories and comments] you can almost believe you're in the studio with Bowie as he tries out new ideas, fades out one sound to boost another or comes up with another of those astonishing chord changes... There are now almost as many Bowie books as there are Bob Dylan books but *Rainbowman* outclasses them all. Beautifully translated, [it] brings you closer to the great man than any conventional biography... Quite simply the best book there is on David Bowie.' - MAIL ON SUNDAY 'This is a book unlike any other, the definitive analysis of David's music, told in a quiet natural way, but with absolute authenticity, by the people around him.' - HERMIONE FARTHINGALE 'Jérôme Soligny is one of the best authorities in the world on David Bowie's career and life in general... His new biography *Rainbowman* is a thorough and honest account of the great man.' - TONY VISCONTI 'Jérôme is a guy who is still aware that popular music is an art form and not a money suppository. He writes from the heart and is one of the last exemplars of a dying breed. The critic, armed with intelligence and brute compulsive honesty, as dangerous as a river.' - IGGY POP 'Not long ago, Jérôme told me something that I find very true: David played saxophone, guitar, a bit of keyboards, but above all, he played musicians! I think he really hit the nail on the head.' - MIKE GARSON 'If you love David Bowie - and most right thinking people do - you will really love *Rainbowman*. It's an absolutely biblical text. Part oral history, part essay... Jérôme seems to have spoken to just about everybody.' - STUART MACONIE, BBC Radio 6 Music 'Jérôme Soligny gets new insights through the voices of those who were there, , including Bowie's 1960s girlfriend Hermione Farthingale, Lou Reed, Iggy Pop, Tony Visconti and many more' - Sunday Times In *David Bowie Rainbowman*, Jérôme Soligny tells the story of David Bowie the musician with the help of those intimately involved with the creation of his music. This uniquely exhaustive work on Bowie's 1967-1980 albums draws on over 150 interviews with the musicians, producers and friends who knew Bowie best, including Robert Fripp, Hermione Farthingale, Lou Reed, George Underwood, Mick Ronson, Carlos Alomar, Trevor Bolder, Mike Garson, Woody Woodmansey and many, many others. With an essay by Soligny on each album followed by oral histories from the most trusted and influential figures in Bowie's musical life, *David Bowie Rainbowman* is the definitive guide to a singular and mercurial genius - the *Rainbowman* himself. · With a foreword by Tony Visconti, an introduction by Mike Garson and cover photo by Mick Rock · A beautiful and stylish gift for Bowie fans, over 700 pages long with striking cover design by Barnbrook

douglas harding on having no head: Objectivism and the Corruption of Rationality Scott Ryan, 2003-01-27 Ayn Rand presented Objectivism as a philosophy of reason. But is it? That is the question Scott Ryan seeks to answer in this careful examination of the Objectivist epistemology and its alleged sufficiency as the philosophical foundation of a free and prosperous commonwealth. Sorting painstakingly through Rand's writings on the subject, Mr. Ryan concludes that the epistemology of Objectivism is incoherent and debases both the concept and the practice of rationality.

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techno-mystical, meta-cult fiction about the recurrently sacrificial nature of life and art. Following a set of characters linked to the cult horror movie FORSAKEN—including members of an enigmatic secret society, actors, filmmakers and scholars, some of them suffering the hallucinatory effects of a neuro-hacking, virtual-reality Baphomet—, SACER is an audacious narrative investigation of, as Bataille would say, the sacred as sacrifice and the genuine ecstasy as violently negative. Under the explicit influence of E. Elias Merighe's *Begotten* and Dario Argento's *Suspiria*, Masciandaro invokes Augustine, Ignatius of Loyola, Cioran, Bataille, Klossowski, and the Hindu mahavidya Chinnamasta to explore the links between ecstasy, sacrifice, death, re-birth, and the neuro-alchemy of demonic possession deeply embedded in our technologies of perception. Germán Sierra

douglas harding on having no head: *The Awakening West*, The days when those in the West looked towards the Eastern religious traditions for enlightenment are coming to an end. Western spirituality has come into its own, drawing on the rich philosophies of Zen, Hinduism, Advaita, Vedanta, Kashmiri Shaivism, Judaism and Christianity. In this book, Western spiritual teachers and seekers at the front of this movement explore this phenomenon and share their experience, warmth and wisdom. The book includes writing by: Adyashanti; Peter Fenner; Gangaji; Douglas Harding; Catherine Ingram; Kenny Johnson; Francis Lucille; Satyam Nadeen; Mira Pagal; Robert Rabin; Byron Katie Rolle; Isaac Shapiro; Lama Surya Das; Christopher Titmus; and Eckhart Tolle.

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douglas harding on having no head: *Spiritualities of Life* Paul Heelas, 2009-01-21 This insightful and provocative journey through spiritual landscapes explores the ways in which spiritualities of life have been experienced and understood in Western society, and argues that today's myriad forms of holistic spirituality are helping us to find balance in face of the stifling demands of twenty-first century living. An enlightening book which explores the ways in which spirituality has been experienced and valued in Western society Traces the development of modern spirituality, from the origins of Romanticism in the eighteenth century, through to the counter-cultural sixties and on to the wellbeing culture of today Explores the belief that modern spirituality is merely an extension of capitalism in which people consume spirituality without giving anything back Contends that much of the wide range of popular mind-body-spirit practices are really an ethically charged force for the 'good life', helping us to find balance in the demands of twenty-first century living Written by an acknowledged world-leader working in the field Completes a trilogy of books including *The Spiritual Revolution* (2005, with Linda Woodhead) and *The New Age Movement* (1996), charting the rise and influence of spirituality today.

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douglas harding on having no head: The Nature of Classical Chinese Medicine (Book 1 of 2) David Nassim, 2013-09 The Nature of Classical Chinese Medicine: The foundational context to re-unite myriad styles. (Book 1 of 2 - Foundation and Constitution, Energetic Anatomy and Physiology) This book (in two parts) is an extensive research project into the original essence of Classical (Han-dynasty) Chinese medicine. It is an investigation to look at how medicine might have been understood and connected to from the origin of Taoist Non-duality as expressed in the Tao Te Ching. There are today myriad styles and approaches to energy-medicine all over the world, and even within Chinese medicine itself. This book aims to connect to the unifying principle that is inclusive not exclusive, and as such has the potential to unify all medicine. This book attempts to clarify theoretical positions but with the key realization that Classical books were only pointers to instinctual health and the nature-led healing that occurs when self and hierarchical egotism drop out.

douglas harding on having no head: The Golden Thread Joscelyn Godwin, 2014-04-01 The Golden Thread traces the interconnectedness of esoteric wisdom in the Western world, from classical antiquity to contemporary Europe and America. Joscelyn Godwin lends personal perspective to an arrangement of text that is historical and wisdom that is timeless, creating a source of inspiration that calls us to action in our everyday spiritual practice. Every chapter, therefore, makes reference to some aspect of contemporary life and issues of immediate concern. Elegantly written and not without irony and humor, readers will appreciate the non-threatening tone of Godwin's writing, which is not meant to preach or convert but rather inform the public on an often baffling field. Educated readers who are curious about the esoteric and mystery traditions and interested in finding surprising, new approaches to subjects that veer away from the trends of current thought will be particularly drawn to this book.

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