

DuVersity issue 41 2016

In this issue we hear some individual and varied voices, expressing ideas, discoveries, experiences, hopes and fears.

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Towards Deeper Bahá'í Engagement in Society: Systems Theory in Aid of the Plans of the House of Justice



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The Call for Systematic Engagement. As a major part of its recent global Plans, the Universal House of Justice has been urging us Bahá'ís toward deeper engagement with the constructive discourses and community building programs of the world around us. It urges us toward systematic planning, action, and reflection in line with the scientific method. Thus, a better understanding of systems thinking in general, and particularly of a developing branch of systems theory called Multi-Term Systems or Bennettian Systematics, could possibly be of benefit.

The Earth/Human System in Crisis. The need for self-education in systems awareness is urgent. Systems are diversities in various degrees of unity and mutuality. In the 21st century, we see everything as either a system or a component of a system. Abstract systems, such as logic and mathematics, involve formal and generic information. Concrete systems such as you, me, society, and the biosphere, involve actual matter, actual energy, and specific information. The entire cosmos reveals itself as an evolving system of both order and chaos, of both opportunities for life and of perils to life. And on this Earth — whose very geology and atmosphere we humans have now upset — the greatest peril is our own short-sighted, conflict-ridden systems of self-government. Because of our imbalance with nature and injustice amongst ourselves, the Earth/human and human/human systems are now coming to a climax of strain and crisis. For over 40 years, increasingly sophisticated computer models of the global system have consistently predicted serious systems breakdowns in the first third of the 21st century unless wiser policies were implemented. Yet recent studies, including books such as *2052*, tell us that this wisdom is still not in place and that the perils predicted by both science and scripture are already upon us. Following the lead of the United Nations, of many NGOs, and of ecological economists such as Lester Brown, Herman Daly, and Jeffrey Sachs, we all must act as responsible stewards of Earth Community to avert as much of this peril as we can and to propel ourselves as rapidly as possible towards new methods of local and global self-government based on systematic factual and moral wisdom.

Wisdom, Systems Thinking, and God's Covenant for Global Self-Government. Wisdom implies seeing things from many angles and heeding the Precautionary Principle. Thus, in the urgency of our global situation, the wisest precaution is to throw ourselves body, heart, mind, and spirit into acquiring deeper systematic understanding — precisely as the House of Justice has been urging us. In Christian terms, we Bahá'ís see ourselves as the followers of Christ returned in His new name in the love, glory, and radiance of the Father. We see our mission as demonstrating to humanity a new system of self-government guided by the renewed Covenant of God the All-Wise to help end the struggle for power and to bring about the Lesser Peace and then the Most Great

Peace. We see God calling us to be world public citizens and physicians of global spirituality using His teachings to restore balance, dispel negativity, and lead humanity out of the “tyranny of malice” that currently imperils everything. In following His command, we Bahá’ís must keep in mind the “two wings” of love and knowledge, of radiance of spirit and technical diagnostic competence. Indeed, the world’s greatest need is for knowledge of new patterns and methods of “co-intelligence” that can restore love and trust—methods based on humble service, cooperation, systematic inclusiveness, gender balance, non-adversarial elections, group decision-making, fact-seeking, and uplifting consultation such as Bahá’ís are already trying to practice. This new system of self-government, fulfilling Biblical and other prophecy, needs systematic articulation. In both our deeds and our discourse, we could thus benefit from techniques of systematically acquiring deeper understandings and “progressive wisdom.”

Bennettian Systematics: Towards a General Method of Progressive Wisdom. The terms *systemics*, *systems theory*, and *systemology* are basically synonymous and refer to the general study or science of systems. General Systems Theory, Living Systems, Cybernetics I, Cybernetics II, game theory, information theory, chaos theory, complexity theory, and systems evolution theory are some of the many branches of systems science that study certain types of systems or that study systems from certain perspectives. All of them are potentially valuable sources of wisdom. The Wikipedia Portal on systems science, http://en.wikipedia.org/wiki/Portal:Systems_science, provides an easy entry for their further overview and study.

Among these branches, however, is one that is not yet widely known which I personally call Bennettian Systematics. People within the discipline often call it simply Systematics or Multi-Term Systems. It is a general method of engaging with situations in easy numerical stages of progressive detail and from various systematic angles in order to illumine both the situation’s wholeness and its detailed workings. Bennettian systems can also be tools for looking within and seeing ourselves as part of the situation. They can bridge the inner and outer worlds of humanity, and they point to the fact that to achieve progressively more wisdom, balance, and justice in line with the urgency of our global situation, we must not only *know* more, we must *be more*, that is, we must achieve a greater depth of integrity, self-consistency, and responsibility. We all know Bahá’u’lláh’s quote: “*The most beloved of all things in My sight is Justice,*” but we are also warned against pursuing justice by dissidence and discord: “*O ye beloved of the Lord! In this sacred Dispensation, conflict and contention are in no wise permitted. Every aggressor deprives himself of God’s grace.*” We are also told, “*A kindly tongue is the lodestone of the hearts of men. It is the bread of the spirit, it clotheth the words with meaning, it is the fountain of the light of wisdom and understanding.*” To help us follow this systematic discipline of nonviolence, kindly tongues, and wisdom, and to help us achieve more truly Bahá’í (“radiant”) hearts and minds, we need techniques of progressive wisdom and understanding. The better we understand ourselves, our current systems, and the Bahá’í alternatives, the more wisely we can articulate and actually “*be the change we wish to see in the world,*” to paraphrase Gandhi. Using Bennettian Systematics and other systems sciences, we can begin to make our systems of inner and outer self-government progressively wiser, more just, and more sustainable.

Historical Development of Bennettian Systematics

Bennettian Systematics began to develop in England after World War II. The discipline arose by virtue of the work of a number of people centered on the Institute for the Comparative Study of History, Philosophy and the Sciences. Primary among them was John Godolphin Bennett (1897-1974), the founder of the Institute. The same fruitful period saw the generation elsewhere of other systems disciplines by people such as John von Neumann (game theory), Ludwig von Bertalanffy (General Systems), Claude Shannon (information theory), Norbert Wiener (cybernetics), James Grier Miller (Living Systems), Ervin Lazlo (systems evolution), and many others.

Bennett was a multi-talented person with deep experience in both Christian and non-Christian theology and forms of transformative inner work. At the same time, he had a profound interest in mathematics, space-time physics, and in trying to develop a systematic understanding of the cosmos and of humanity's responsibility and value within it. If one compares his four-volume magnum opus, *The Dramatic Universe*, published 1956-66, with the vision of the Catholic scientist Teilhard de Chardin, one can see the benefits of Bennett's familiarity with additional, non-Christian traditions, his collaboration with a team of experts, and the use of a systematic method. This team not only critiqued early drafts of *The Dramatic Universe*, where Bennettian Systems are progressively elaborated, but also, from 1963 to 1974, produced the Institute's journal *Systematics*, where the ideas were applied to a wide variety of situations. As a result, *The Dramatic Universe* and later works put forward a vision of profound scientific and mathematical depth but also of profound spiritual drama, and, in my opinion, with a more universal anthropological, theological, and historical perspective than anything previously published. Vol. 1 of *The Dramatic Universe* sets forth an early version of Systematics as applied to the space-time framework and to the world of fact and function. Vols. 2 and 3 apply progressively more developed versions of Systematics to the worlds of values, will, inner being, and society. In Volume 4, Bennett deals with time, eternity, and hyperaxis as the three inner dimensions of reality and with the overall sweep and drama of the last 30,000 years of human history, within which he sees the periodic incursion and evocative influence of Intelligence—what the Bahá'í writings call progressive revelation. He speaks of humanity as now entering—potentially—what he calls the Synergic Epoch, which he dates from the 1840s and the concept of which he elaborates in connection with a favorable mention of the Bahá'í Faith. But the Synergic Epoch is not magically guaranteed. Bennett insists on the need for truly dedicated human collaboration and inner effort in response to the current crisis and its corresponding influx of Intelligence in bringing the Synergic Epoch to fruition. In this 21st century, a very great Work needs to be accomplished: Earth/human and human/human relationships must become sustainable. Only systematic understanding and very focused effort will suffice to achieve this. The risks of a major setback of the Earth/human co-evolutionary system are very, very real, and we are right now at the point of the greatest drama and hazard, where co-intelligence and a coalescence of constructive global will are most desperately needed to avert even deeper disasters than those that are already happening.

The General Methodology of Bennettian Systematics

One of Bennett's concerns in achieving transition to the Synergic Epoch was the problem of the dissonant complexity generated as the systems of the past encounter one another in the process of globalization. Too much dissonance drives people back to their previous, simpler, but inadequate pre-global identities. With the right tools and attitudes, however, we can, instead, move toward the goal of sustainable global community and inter-communication. Bennettian systems "tame" complexity (to some extent). In a sense, they are as easy as 1, 2, 3, and use abstract systems of numerically finite but increasingly robust complexity (and thus information capacity) to help us to better sense, feel, know, map, and navigate the complexity and connectivity of the real world. Our own nervous systems work in very much the same way to progressively sense, perceive, conceive, understand, discriminate among choices, and then creatively react to our environment in a way that promotes harmony and sustainability. Because of the conflict-ridden nature of our historical past, however, our nervous systems are still culturally programmed for immediate fear of "foreignness," thereby perpetuating excessive information filtering, narrowness, conflict, and imbalance. For success as a planetary society, we need an end to foreignness. We need positive ways of connecting with one another, and the kind of neural rewiring that working with Bennettian systems and other systems disciplines can help us achieve.

In Bennett's approach, all experience takes place in the structure of the Present Moment. Bennett's extends the traditional monad of the One and the mono-dyad of Spirit and Matter (Aristotle's form and substance) into the mono-triad of Function, Being, and Will as concurrent inner and outer elements in every human experience. Bennettian analysis of particular situations begins with identifying the monad—some situation with which we need to engage. Analysis progresses into discriminating within this monad the subsystems and structural qualities such as polarities (dyads), dynamic relationships (triads), directed activities (tetrads), potentialities and significances (pentads), crucial events, balances, and tipping points (hexads), stages of development (heptads), and so on, that form the relatively complete detailed situation (the octad). From there, we can look at how the situation can begin to achieve greater wisdom, perfection, and sustainability through self-correction (the ennead), integrative complementary with other systems (the decad), symbiosis (the undecad), and harmony and spiritualization via sustainable progressive intelligence (the dodecad). Geometric diagrams aid in the visualization of each system's progressively richer interconnections. Even a cursory survey of a situation using Bennettian systems can give a person or a group a rough feeling for and diagnostic insight into its structure and processes and where and how more intelligence, wisdom, and virtues need to enter into it.

Bennett and his students, including very notably Anthony G. E. Blake (1939 -) and Dr. Keith Buzzell (1932 -) have applied this approach to many kinds of situations. Recently, Blake has found a way to visualize the systems all together in an overall structure that he calls "the Lattice of Understanding." Dr. Buzzell has made major progress on several systems. To me, this is very exciting, for both spiritual and philosophical reasons, and Bennettian Systematics, still unfamiliar to many systems theorists, is thus at a new stage of development, deepening, and expansion.

As a professional systems discipline, Bennettian Systematics, or Multi-Term Systems, needs the questions, input, and experiential feedback that people concerned with the future, such as we Bahá'ís, can contribute to it. We are all in a learning mode here. The Internet groups listed below provide some forums for discussion.

In subsequent papers, I shall introduce specific details and applications of Bennettian Systems. Let me end this introductory overview, however, with some resources whereby you can begin your own journey and also with a quote from a talk of Mr. Bennett given in 1972 in which he links his work to the transformation of negative attitudes.

Some Online Resources for Bennettian Systematics (aka 'Systematics' or 'Multi-Term Systems')

1. The website <http://www.systematics.org>, a source of seminal articles from the journal *Systematics* and of much other valuable material relating to background and applications.
2. The website <http://www.duversity.org>, source of additional materials by Anthony Blake and others.
3. The website <http://www.anthonyblake.co.uk>, source of additional writings of Anthony Blake.
4. The website <http://www.meaninggames.com/compendia/systematics/>, which provides a compendium of historical sources of, or similarities to, Bennettian Systems.
5. The website <http://jgbennett.org>, home of the J. G. Bennett Foundation, maintained by Bennett's two sons, Ben and George, and connected to an intentional community in Massachusetts. This is a source of downloadable articles, of books, including *The Dramatic Universe*, and of Bennett's recorded talks.
6. The website <http://www.bennettbooks.org>, source of several of Bennett's published works, including *Elementary Systematics*, and Saul Kuchinsky's *Systematics: Search for Miraculous Management*.
7. The website of Richard Heath, www.matrixofcreation.co.uk, developing Bennettian Systems and other systematic insights in new directions, including the Lattice of Understanding.
8. Richard N. Knowles' Center for Self-Organizing Leadership, www.centerforselforganizingleadership.org and John P. Allen's *Succeed: Structuring Managerial Thought*, Synergetic Press, Tucson, 1988.
9. The discussion group Deeper Dialogue, located at http://groups.yahoo.com/neo/groups/deeper_d, focusing on Bennettian Systematics as a discipline, on announcements of seminars and conferences, etc.
10. The discussion group Harmonious Developments, designed to inter-acquaint people in the systems and integrative disciplines with people in the Bahá'í community, located at <http://groups.yahoo.com/neo/groups/HarmoniousDevelopments>.
11. The discussion group People Building Earth Community, <http://groups.yahoo.com/neo/groups/People-Building-Earth-Community>, intended to inter-

acquaint people in the systems disciplines and the Bahá'í community with people concerned with international relations and global self-government theory.

12. The Wikipedia article http://en.wikipedia.org/wiki/Systematics_-_study_of_multi-term_systems. The Wikipedia article on John Godolphin Bennett himself is at this stage almost entirely biographical. There are also YouTube materials on Bennett, Tony Blake, Systematics, and Richard Heath.

From a Talk of Mr. Bennett Regarding the Aim of His Work

...[The aim is] to replace all negative attitudes toward the existing world by a feeling of confidence and love toward the new world which is being born, towards the still unborn child that is the future of mankind . . . To arouse in oneself constantly this love of the future of humanity . . . Every time one observes in oneself some kind of negative attitude, to take this as a reminder that we human beings live on this earth in order to serve, particularly to serve the future . . . And to serve with love, with hope, with confidence that it is possible for mankind to be born again . . . : Such a positive attitude should enter our behavior, into our speech.

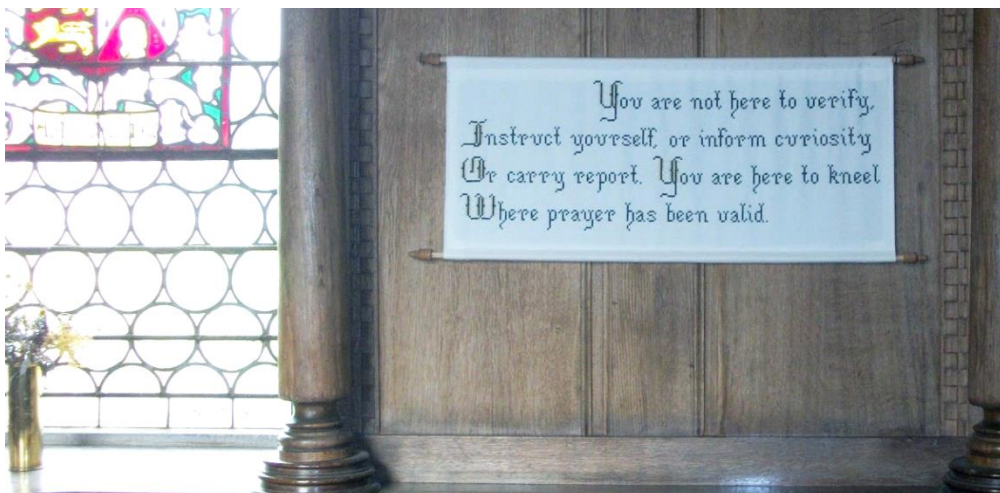
But for this to have some force, we have to deprive something else. That is, we acknowledge that *one can really work against negativity*, to take away energies which currently flow into negative thought, postures, and feelings, and to form them toward the other.

This is a very hard thing that I am proposing to you, because, in all of us, negative habits are so ingrained. In the very midst of feeling compassion, one finds oneself finding fault, judging. This is a disease that has overcome mankind, and we are all infected by it.

Some very lucky people have escaped this disease; they have some lucky immunity from it. It is very fortunate to know such people. It is an extraordinary thing to see such rare and healthy souls in the midst of so much that is diseased and distorted.

Very few even of those people have this true, robust love toward their enemies, but some have, and all of us can have more of this.

It is a technical matter. It is not a matter of thinking, "It would be nice to be like that." It is a matter of *knowing how to bring oneself to that place where our attitudes are under our own control*, where it is possible for us to say this and not that.



Musings on Death and Dying

Jos Hoebe March 2016



"Man has the possibility of existence after death. But possibility is one thing and the realization of the possibility is quite a different thing." G.I. Gurdjieff.

Sunday March 8th, 1964, I was playing billiard with two of my brothers. My oldest sister entered the room and told us that our grandmother had died. I was nine years old and knew nothing about death. I had heard about it, but knew no one, personally, who had died. And now, my grandmother, my symbol of eternal living, of everlasting being, of the oldest being I had ever known, the most loving person in my life, had died.

I first could not believe it. It could not be possible. It was so contrasting with everything I had presumed. But my sister was adamant. Grandmother had died. She would never move again. My welt [world] and I broke down. I cried and wept for hours and became so upset, that I, in observing myself, had the impression that my grief and grieving would never stop. After the funeral I prayed, talked to, begged, argued with God that grandmother should be in heaven. Everything else would not be fair. I hate you God, I told God, when you don't do what is right. Why should grandma die? It was so mean!

Monday November 2nd, All Souls Day, I walked down the stairs of the church. I had been praying for my grandmother and of course also for all other souls. They should all go to heaven. The sun shone in my face and looking up to it, I decided to research death, dying and the purpose of being.

I drank coffee already as toddler. My mum considered coffee harmless and none of my family had a problem with it. Me neither; I just couldn't sleep. I had caffeine intolerance. My parents knew that time nothing about such a thing. And how would I know what is normal? I was just a little child. The slogan in our family after evening diner was: "All a cup of coffee and then to bed". Because we were not allowed to go out of the bed, I just laid down in my bed, waiting for the next day. As toddler I used to lie on my left side, knees up, cocooned, thumb in my mouth, enjoying the warmth of my bed and the deep blackness. But one day, on the toilet, something in my head started telling stories and giving explanation of everything around me. I was totally astonished by it; also because it seemed all so accurate, true and the more I listened to it, the more I loved it too.

Through it everything changed when I lay in bed, because this "thing" in me was pondering over all kinds of things. At night it made me nervous because I missed the darkness and the silence, and so I tossed and turned a lot, and later sharing a bed with my brother, it annoyed him so much, that I was ordered to lie silently without any movements alongside him.

Because of the coffee I was always very hyper when I went to bed and I really had to learn to fix my posture till my body relaxed and became sleep like. One day I could feel myself becoming

separated from my body. I levitated through the roof and went outside and I started wandering and hovering through the streets of our small town. I liked it very much. It was so silent and almost nobody was there. Since that day, it happened almost every day provided I could lie down in a specific posture. I would then wonder around the town and other places till I had enough of it. And then I went up in the air to the moon. There I had found a tiny space at its right where everything was deep dark and silent. I became used to waiting there till the next day when my mother would call us to come out of the bed.

Till about that Sunday in March 1964, this was common praxis for me but, since then, till All Souls Day at night I only prayed and talked to God. But that night of November 2nd I laid myself down on my back as if I was a dead body. Not moving. I did at night all kinds of research and used the thing in my head to help me with it. A part of my research was trying to experience what a dead body was. So I practised slowing down breathing; exploring my skeleton; visualising myself in a coffin in a grave and seeing my body to be decomposed and/or eaten by worms and beetles. I also tried to imagine a world without me, but that seemed non-sense to me, because it seemed to me that the world would then also not exist. But I was not sure about that ^A

During the day I read and studied everything I could find on death and dying.

One night I started dreaming. I was a very vivid and lucid dreamer and because of the caffeine intolerance I was almost always very much aware of the fact that I was dreaming and I knew also how to stop dreaming when I didn't like it anymore. I dreamed that night that I fell into the canal in front of our house. Shocked, I raised myself from the dream. Lying down again, the dream started anew, and I was shocked again. This went on and on for many nights. Finally, I could go with the dream and slowly I taught myself in my dream to drown and to lay down dead at the bottom of the canal. That was okay too. It was very peaceful.

When I finally had learned not to be frightened anymore I could follow and observe calmly the whole process. I could see and feel the falling, the greenish look of the water, little pieces of plants, fishes, the sand, the bubbles disappearing to the surface above me, the filling of my lungs with water and the dying. And then feeling that the body just did not moved anymore. Not fixated, but just not moving. Very awkward.

In my study on death I started to understand that no-one knew really what happened after death. And also that people didn't like to ponder over it, let alone to talk about it with such a young kid. So I learned to study on my own. I loved reading, also because then the thing in my head could provide me with all kinds of contemplations on the subject. Slowly I came to the conclusion that the only way to know what death is all about, was to die myself. I studied everything I could find on suicide and different suicide methods and so I found out that painkillers would be probably give the best chance to stay conscious during the process. That was paramount, was my assumption. And painkillers I could easily get, because my skeleton grew faster than my muscles, which gave me incredible muscle pains. To alleviate this I got very good painkillers and, from the day I decided to commit suicide, I started to ask for more and also more frequently, so I could collect them till I would have enough to kill myself.

One night in April 1969, when I was almost 15, I took all the pills. I had pretended that I wanted to go to bed early. Alone in my room with all the pills and a can of water, I questioned myself a last time if I would do it; and if yes, whether I would write a short note to my mum and family

explaining why I killed myself. I came to the conclusion that anyway they would not be able to understand my reasons; that they would weep and cry; be sad, etc.; and that it finally would be as it would be, just like with grandma. So I left that prospect and took the pills. It was a real lot and with all the water to swallow them down, it felt as if I had eaten much too much.

I laid myself down on the bed and on my back, looked a last time through the room, closed my eyes and waited for what would come.

It seemed to me that the next moment I am hearing my mother calling: "Jos. Get up". I opened my eyes and saw the sun shining through my window as it did in the early morning. "It doesn't work", I thought. I meant dying. I asked myself: "Is this death? The afterlife? Literally? That it just goes on?" I was totally flabbergasted.

In my experience there had nothing been in between myself lying on the bed and waiting for what was to come and my mum calling me. Not one single thought. This was so against everything I had experienced in my life that I could not understand anything anymore of what had happened. But the fact was that I was alive, and I felt good, very good. Young, strong and fit.

It really seemed to be the next day - and at least as if it was the next day - and so I had to go to school and do all things as usual. But I was not usual anymore. I felt myself as if I was a kind of observing ghost with a body visiting this world through "a life?" I felt myself alien to all people. For days I was baffled and only very slowly I could cope with the idea that the afterlife was just as life. Just going on as if nothing had happened.

My question on death was not answered. At least this was such an awkward answer I had first to ponder over it. A lot. May be someday I would understand it. So a new study was added to the first. I started to study the literature on it, but in the library of my town I could not find much on the subject. There were some obscure reports on near death experiences, but I had experienced nothing like that. There was also the idea of reincarnation, but nothing referred to what had happened to me. Again was a problem that nobody wanted to talk on suicide, left alone because of just wanting to know what death is all about. In all my trying to talk on the subject, it became immediately rejected, and rudely too. So again I had to study it all by myself.

It took me a few years and then I had formulated a kind of theory. It went like this:

When someone dies, the person will go onto another parallel of time. Time is not just one linear going from one moment into the next, but a construction of lines, parallels, of Time. The more parallel they are, the less differences there would be between them.

Every living being starts somewhere in a time with its life. The life unfolds itself in time. When the person dies for whatever reason before the whole life of that person is fully experienced (lived out), then the person will go on the most next parallel to do so. For that person it will feel as if life goes one as it has been, but in the old parallel the family of that person is bringing that person to the graveyard as if that is the only reality. They will know and experience nothing of the life still going on, on the other parallel. Both parallels are real, because the observer is the real one experiencing the life as it is. It is a pure kind of solipsism.

In my case, my family brought me to the graveyard, but for me, my life went on, and so I had to have a complete world, including family, school and all of daily life, just as if everything is normal as it used to be.

But that is not true. We live not in Space, but in Time. We live because we travel through time. The succession of moments is experienced as Life. That my idea was true, at least for me, I found out in due time. Also my theory became more profound.

I was then about 19. I had left school, because it was clear to me that I would never get an answer if I would stay there and study and have to learn things that doesn't interest me at all. So I found jobs and studied myself, life, death and parallels of Time. One day a friend of mine asked me to explain the relativity theory of Einstein. So I did, as I had heard and read about it. "No, no", he wanted it also with the mathematics. "Oh", I said, "then I first have to read the book". Because he needed the explanation soon for a test on his school for professional education, I immediately went to the library and started reading Einstein's little booklet [*Relativity: The Special and The General Theory, 1920*]. Up till then my main reading was philosophy. I had read everything of Sartre, Camus and others that was translated into Dutch; I loved biology, autobiographies, newspapers, glossies and politics. But this little book was really Wow. It was really great. What a nice kind of thinking. I already had enjoyed mathematics on School, especially geometry, but this was much, much better. A few days later I explained to my friend how it worked and he got his A, and I thanked him very much, because I had got a new field of interest: hard core science, atomic and time physics. Eagerly I felt that it could give me a proper formulation of my theory on time.

It did, but it was a long journey. I first had to explore some other things too. As G said: "*To know means to know all. Not to know all means not to know. In order to know all, it is only necessary to know a little. But, in order to know this little, it is first necessary to know pretty much.*"

For years I studied atomic and quantum physics, next to my work and other studies. In my spare free time I wrote letters to Albert! In them I explained to an imaginary Albert Einstein my contemplations on $E=mc^2$. He of course never answered, but that didn't matter to me.

All of a sudden on February 1st 1975 I became the self-employed owner of a coffee bar and later made it into a Pub. But, before that happened, I had to experience something first.

After my "suicide", a few weeks later, I smoked pot for the first time. That Saturday I could sleep for the first time I remembered. That was really great. Though quite expensive for me, I tried to have some of it in order to smoke at night so that I could sleep instead of waiting for a new day to begin. I loved sleeping. And also the getting into alternative states of awareness I liked a lot.

In February 1971 I left school. I wanted to become a writer. Most of the time I wrote poetry, because it was a nice way to tell about deep impressions and understandings in a few words. Smoking pot seemed not only to bring me nice sleeping and a good time but also a fast flow of creative ideas and insights. But it turned out that the next day all was gone, and even if I had written something down, that in its turn showed to be incomprehensible. That annoyed me so much that I taught myself to write down as much as possible when being "stoned again, man" and also in public.

Somewhere in June 1974, a guy called Fred asked me what I was writing. I told him something about my seeing life from another perspective and we started a conversation. Once, I told him about my experiences of leaving my body during the night, which also sometimes occurred during day-time. He knew that too from his own experience, he said, and I was very much surprised. I had never met someone who had had this too, although that was more or less obvious, because I had learned not to talk about death, suicide, afterlife and having rare experiences. He said that it

was quite common, that it was called 'out of the body experiences' and that there were also a lot of books on the subject and he recommended me a specific writer¹.

In that time I had started to buy books. So I bought the first book² of that writer and he told exactly what I had experienced. But, later in the book and the next one³, he started to tell all kinds of stories of deceased people being stuck in astral and etheric realms (as heavy as in the play *No Exit - Huis Clos* - of Sartre, but now presented as a reality), about spooky beings and demons which could take over my consciousness and, the more I read, the more it scared me, because although I had never experienced such things myself it felt so awful and real that I started to become afraid to leave my body. One night I was so terrified that I forcefully suppressed the feeling of leaving my body and then it was gone. I was now closed up in my body, as in a prison. It felt terrible, but nevertheless secure. Since then, although I tried it years later a lot of times, I never have had it again as it had been.

I was then about 19. Later that year my friend asked me about the $E=mc^2$ explanation. Again an extra study had come into my life. It was now not anymore just a study on death, dying, the purpose of being and parallel time, but it had become also something far reaching into "the" unknown, probably even beyond the afterlife. I desperately hoped to find an answer, The Answer, through understanding matter and relativity.

In 1977 I went bankrupt and I applied for professional education to become a carpenter and later on also a Constructor. I loved its practicality and relativity.

But studying physics did not help me really. After some years I became more and more disappointed. I wrote very angry letters to Albert. His whole theory gave no answer on the issue of death.

Why should there be death? In matter there is no death. Energy is eternal. So mc^2 too. The only thing is change of spatial configuration, hence Time. And what about the real issues? Why should my experience be relative? In what is the Space curving? What about the emptiness? How empty is empty when I am now and here? What is the material point of the coordinate system? Why eternal laws? And why should life leads to death? What stupidity is that? What a waste! Do you know how much effort it is to know something? Yeah, yeah, you know that, I know. But what about the observer? What about me? What about you? I am. I am relative? Come on man. If so, there is no existentialism and existence possible. Then there is only "no truth exists" paradoxes, etc. The world can only be if I am. The world must have an observer. At least one. And that's me. I am the observer, the beholder. I cannot get out of my experiences. Only when I am in dreamless sleep and as when I was young at the right of the moon. But also then still I am. I then am without objects, without sensing and awareness, but I am. The world is there because I am. Basta [enough, stop].

¹ Gijsbert van der Zeeuw.

² *Helder weten* (Clear-knowing)

³ *Helderziendheid in ruimte en tijd*. (Clairvoyance in Space and Time)

Oh, I was so angry, and from pure frustration I went to study the axioms of mathematics to prove he was wrong. My letters to Albert just became angrier. And then my younger brother showed me a book: the *Tertium Organum* by Ouspensky. Albert you were good, I wrote him, but this Peter Ouspensky is even better. Why did you not say anything about his questions? Man, you know nothing. Not even that. So I started to read PDO and read in his book on the Fourth Way: "The highest that a man can attain is to be able to do".

It struck me in the core of my being. This Gurdjieff guy knows. He understands. A lifelong love and way begins.

I can now relax. I do not need to be fucked up anymore on Albert because he didn't know something as yet. What the heck do I know what Albert knows? He never told me everything. And what do I know? At least he is really dead. I am still alive despite curious adventures too much to tell about now^B.

I studied Gurdjieff and his fourth way next to what I did as carpenter/constructor and next to my questions and my study on the axioms of mathematics. But the most I studied now was myself and if I am able to "do". Through it I got a kind of radicalism, fearlessness and a real persevering patient pertinence. Death was already not an issue and now even less so. The only real worst case scenario is something like the beyond of the afterlife, and the creepy forces taking over my consciousness by which I would become to experience things I never, eternally never, would like to experience. And even then only if. Okay, I then will see.

We never reach the limits of our strength.

It turned out that I studied for seven years the axioms of the "point". Suddenly in January 1985 I understood it completely. I didn't get the answers to death, dying, the purpose of being and the issues on (parallel) Time, but at least I understood now the relativity of Space, because I understood what a point was. I can now develop and construct a new geometry: Hedronsciences^C. And of course I hope it will provide for me also the answers to my questions.

I also learn other "facts" about the parallels of time. That you do not have to die in order to change a parallel; and I can easily fit that into my theory. Because of it I start to tell close friends of mine about my ideas on parallel times, because now I can explain some of the strange happenings most people will have sometimes. I feel I am on the right way to find my answers; at least I wanted it to be so.

"Wish is the most powerful thing in the world. Higher than God."

In 1985 I attend in Reading, England, a class on the movements and other introductory elements of the fourth way and there I met Tony Blake. He is the first person that I know who is in a kind of direct Lineage of Gurdjieff. He is bright and typically English. I liked him instantly and his "Invitation to the Void" was beautiful, and remarkable. The movements are really funny and real. I am amazed about what just a simple distraction can do. I feel my clumsiness very much and that there is a lot to do before being able "To do".

But that doesn't matter. I know I only have to go on. And even if I will die in the meantime and there is nothing after me or nothing anymore of me, then that is okay too. But if I don't die, if it is really true what I understand and start to understand every day a bit better (at least it feels that way), then it is worth everything to go on and to learn "to do".

If there is a Man # such and so; if there is a God, then I have some questions for them. So please let me become such a man, God, or whatever is needed.

"It is impossible to recognize a wrong way without knowing the right way. This means that it is no use troubling oneself how to recognize a wrong way. One must think of how to find the right way."

Years go by. Life goes on as it is. Up and down; left – right; forwards, backward. It's okay. I learn a lot in all that years but I never got an answer. In 2001 I get my first short heart-attack. The fun is that immediately everything stops. Not just a bit, but completely. Will it happen now? I ask myself. But of course nothing happens. I still live. My heart starts beating again.

In 2005 I stop my work as carpenter in order to be full time busy with my studies and all inventions I collected from it. The latter is not so easy, so I have to stick to that what I most believe in and that of course are my questions and my invention from it: Hedronsciences.

"Objective knowledge, the idea of unity included, belongs to objective consciousness. The forms which express this knowledge when perceived by subjective consciousness are inevitably distorted and, instead of truth, they create more and more delusions. With objective consciousness it is possible to see and feel the unity of everything. But for subjective consciousness the world is split up into millions of separate and unconnected phenomena. Attempts to connect these phenomena into some sort of system in a scientific or philosophical way lead to nothing because man cannot reconstruct the idea of the whole starting from separate facts and they cannot divine the principles of the division of the whole without knowing the laws upon which this division is based."

January 3rd 2014 my aortic valve is replaced during an open heart surgery. Afterwards there are some complications and I have about fifteen shorter and longer cardiac arrests. They all have this fun feature: stop. Maybe as G would have meant it? The last is enough for the physicians and I get with high urgency a pacemaker, and see: "There is the after death again: it just goes on". That evening sitting on my bed I decide to stop my study on the questions and to first bring my Hedronsciences into the world with a few applications.

November 2015, one night in bed. I turned on my right side and, feeling my pacemaker as an alien body, a thought crosses my mind: "Without it I had died January 15th 2014". A second thought appears: "I am now again in an after-life". Suddenly I am caught in a terrifying vision: I was sentenced to death! A deep silent empty mass blocks me to move and with eyes closed I look into the hell of this understanding. I realize: We all are sentenced to death. Only the execution time is unknown. It's almost sadistic: To let one be born, full of life and longing for life and also to be sentenced to death right away. What kind of mind invented that?

I must get out of my bed to pace the room. A sense of panic appears. Shortly I look into its depth. What a fear and pain. What a terror. I hardly can handle it and see that almost everyone has this feeling suppressed. Oh my God, how terrible is this. No-one can escape! Not me, not my lovely wife, not my children, my beautiful granddaughter, None of my friends! No-one. I keep on pacing back and forth in my room and in my mind are pictures of everyone trying not to die and suppressing the fear and fact by creating a world full of trivialities. A deep sadness overwhelms me and tears pop up in my eyes. Why? I cry. Why? What have we done that we are treated this way? That we long for life? But that it is made a horror through illnesses, wear and tear of

destroyed abilities and information? So much? Till I long for death? But don't know how to do that? Or only cruel ways? My heart beats full strokes of adrenaline. An immense anger arises in me. What the fuck. I will not allow this fear to take over. Fuck you. That was precisely the purpose of learning "To do".

I slow down. Silence and peace intrude my system. It's okay. No way to escape. After a while my system calms down and I go to bed again. Days go by and weeks. My attention is almost obsessed with my questions. I have to understand this terror of temporary being. What does it mean?

It's Saturday December 5th 2015. In Holland, families with young kids celebrate Saint Nikolas. Everyone gets a present. Isabell sends me a text from a book.

And then I understand it.

The meaning is Love.

After 52 years, 1 month and 3 days, I now know and understand the answer to my questions^D.

I understand why there seems to be death and what the purpose is of being. The answer is as simple as far reaching. The consequences are enormous. In order to live eternally one needs love.

As simple as that.

If there is God, wisdom, intelligence, then those are all features of Love. JGB called it an energy (E2: Unity) and said:

*"The world is constantly under the action of the unitive energy, which we can also call the energy of cosmic love, though we must realize that it rarely reaches man directly. Man, as he is, is not a being of Love"*⁴

Yet, I would add, because he wrote once also:

The term "Megalanthropic Epoch" was used to designate the period 500 B.C--A.D. 1850, in order to express the high valuation accorded by man to himself and his race. The term is not intended to be pejorative.

*On the contrary, Megalanthropy represents an important advance over Hemitheandry when the common man was grossly undervalued. In the first century of the Megalanthropic Epoch a galaxy of extraordinary men — Zoroaster, Lao Tzu, Confucius, Gautama Buddha, Mahavira Jain, the Hebrew prophets of the Babylonian Captivity, Solon, Pythagoras and others whose names are almost forgotten--proclaimed in many forms, but with amazing unanimity of content, the doctrine that the human person is sacred irrespective of birth or rank. This noble theme led, in one direction, to the founding of the great religions; and, in another, to the rise of humanism and with it to modern science and technology.*⁵

To my understanding now, we could see Jesus as the first human being that showed openly and literally that God is Love and that "Since I and the Father are one" so he, Jesus, was the first personal expression of love as a living being who resurrected, as if life just goes on. And in firstly dying and then in its resurrection he took away the sin, the missing of the mark, of man. Since

⁴ jGB: *Deeper Man* E2 – Unitive Energy.

⁵ JGB: 'The Evidence for Intelligences other than Human', *Systematics* Vol. 4. No. 3. December, 1966

then Love can enter more and more in man as a real actual energy, right as JGB envisioned. Death can no longer dawn upon us.

As we are born as living being by the act of Love, so we can born ourselves anew as loving being.

"A man may be born, but in order to be born he must first die, and in order to die he must first awake."

I feel that it is now the time in which man will transform from living being into loving being. Collectively. We are all becoming more and more valuable for ourselves and to each other, and we become more and more aware and conscious of this necessity and of the beauty of Love, Loving and being Loved. However big our human crisis is, it will only be a crisis of our heart. We need a new value (valve). And maybe we will have some complications but, then too, we will find a way. We will live. We will Love.

We can start everyday with using our frustration and greed as coarse energies to change them in the heat engine of our Love to create a useful refined creative and co-operative energy to find the science and technology of Love and the sustainability of Life and Being. We are on the brink of hovering⁶. Before it is established a lot has still to be done, but that is all wonderful and hard work and worth every bit of an effort. I am sure about that. I am sure that this happening is busy right now. That is my "conscious faith".⁷

Because of all this new work, my work changed too. Hedronsciences turns out to be a symbolic instrument to tell about Love and its science and technology. About the incredible miracles possible by it.

Hi you, Lazarus man, stand up, man. And he does. He will do, and will dance like Shiva with itself.

And that is just the beginning. Much more will happen, and way beyond our imagination. Yes it is possible. Love is real. The beauty of love is that it does not fight but generates intelligence and understanding in everyone touched by it. Love is so astonishingly wise. And we all can share in it. That is really possible now. I have experienced that. It changed me. It changes the people around me. It is really true: all you need is Love.

And you know, one of the best things of Love is that it really takes care. Not that I do not have to do the things I have to do, but still, finally it is Love that is doing it. Love will create the right moment for it. It includes all synchronicity, resonance, morphogenetic fields and whatever wisdom and tools that are needed to get the job done. It is such a joy to be a part of the whole and to bear the whole as a part in me. Love makes that possible. It really does.

And so my musings on death and dying became a real love story.

I had never ever anticipated its answer.

Yes, there have been moments in my life, full of bliss.

Of course, I knew Love already.

We all are born from it.

⁶ A phrase of Tony Blake in a letter to me in 1985.

⁷ *"Conscious faith is freedom. Emotional faith is slavery. Mechanical faith is foolishness."*

And yes, all those good people told me about it.

But I did not grok it.

Now I do.

I grok also that you, we all, can grok this.

We can feel it in the air. We can see it the eyes. In the children, in the fun, the joy.

We can feel it on our lips. We can hear it in our songs and smell it in the blossoms.

It's starting to be everywhere around.

Oh, yes, it calls us: Let's Love.

Endnotes

A

I once wrote a poem on this. It went like this:

About death, dying and me.

It is said and sad:

One day I will die.

I do not know why.

It seems I too have to come to an end

But where, when and how will I be

when this me

is gone?

It seems to me such a terrible waste

of curiosity,

understanding and being.

I do not know if, as they say, I will die indeed

I have never experienced it.

I only always have been alive.

I cannot imagine it.

A life without me.

What use could that be,

a world without me?

B

In due time my theory on parallel times improved, because I had all kinds of "experiences". I was a reckless driver and "escaped" in impossible ways some terrible accidents. I also heard of quite some people with very sudden and strange escapes from death. All those experiences fit into my theory, but at that time there was still not enough data. *How real is fantasy? If your dream comes true is it still a dream?*

C: Hedronsciences is a set of sciences:

1 Hedron Systems: geometry of 3-simplexes comparative with hard sphere geometry.

2 Hedronmatics: mathematics on measures and axioms.

3 Hedroncodes: a set of rules to conduct algorithms containing meaning (value).

Combinations of 1, 2 and/or 3 make the 4th: Hedronics or applications.

Hedronsciences' base is that every measure acts as a material point and defines thus its coordinates, references and so the whole construct of the coordinate system. Measurement defines therefore the changes of coordinates, their (possible) references and finally the outcome as coordinate system.

Depending on the set of rules confined to the measure and measurements possible sets of coordinate systems according to a particular measure derives.

Primordial axioms:

1 1. Every axiom (or set of axioms) is a measure making coordinate systems possible.

2 2. An axiom (or set of axioms) is defined by value(s). The value(s) belong to the observer. The observer is itself a value.

3. The observer defines the outcome (the observation) by first defining itself as an axiom = measure. The prime axiom of an observer is "I am".

D: I am busy together with my associate Richard

Southwell to write a paper on the issue of parallel Time. It will take some time ☺ to be ready, because we will first try to put a game into the market. That game will be based on the understanding of Love as a science and technology to fulfil the evolution of Matter into Life and those into Love.

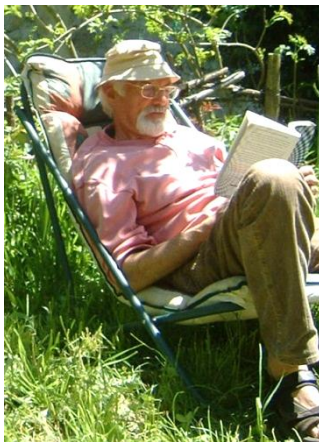
If you are interested to collaborate in this process, you are most welcome. Please, contact me by email:

j.hoebe@hedronsciences.nl

r **A** **b** **I** **n** **n**
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Text: Tim Nevill

Photographs: Ilana Nevill



Rambling speech is usually disparaged as something unfocused and long-winded. But for Tim Nevill, writer, translator, and participant in the *DuVersity* online experiment in dialogue, it can also trigger exploration as a way of getting fruitfully lost and maybe making long-overdue discoveries.

*The following piece originated as a brief follow-up to a recent dialogue meeting when I had deliberately “rambled” about an autumn day in Paris bringing completely unanticipated nourishment. Tony Blake then asked me to let him have this follow-up for the Duversity Newsletter, but I hesitated, wrote considerably more, pruned that drastically, tried to make my piece less personal and more generally relevant, and was still unsatisfied. Then I thought of asking the **I Ching** what I should do. As so often the Ching’s answer was ambiguous. It spoke of avoidance of interfering before the time is ripe. Only when one had the courage to face things exactly as they are, without any kind of self-deception, would the path ahead be recognised. At the same time the Ching proclaimed that the winter solstice brings a moment when action is possible. So I decided to go ahead and send my text to Tony.*

A Preamble

My wife Ilana and I live frugally without having to struggle to get by, which gives us time for pursuing what deeply interests us. We may have escaped preoccupation with success and status, but we can’t turn our backs on the desperate situation facing so many other people in our world. So how can we respond adequately to what is happening?

It looks as if survival of the human race depends on greater awareness of the fluidity and open-endedness of reality than humanity has achieved so far. All of us are conditioned from a very early age to try and please the apparently all-powerful others – parents, teachers, doctors, employers, etc – on whom our material and emotional well-being depends. This conditioning establishes a way of experiencing the world: what is taken into account and what is ignored. In affluent societies we’ve divided this world into “mine” and “yours”, seldom seeing existence as a whole. Usually without

realising, we constantly strive to establish a relatively predictable niche for ourselves, providing a sense of identity and self-worth. Such emphasis on individuality prevents real community, and something else has to enter into that process.

A turning-point came for me when I was fifteen and my English teacher pointed me towards the essays of Aldous Huxley. His view that most people are only aware of—only live out of—a very small part of their potential self, leading an anxious and fragmented existence restricted to the surface instead of going deep, hit me with the force of revelation. So I resolved to dedicate my life to calling in question the harmfulness of some aspects of consensus reality and seeking to help open up other possibilities of becoming conscious and connected.

*Defenceless under the night
Our world in stupor lies
Yet, dotted everywhere,
Ironic points of light
Flash out wherever the Just
Exchange their messages:
May I, composed like them
Of Eros and dust,
Beleaguered by the same
negation and despair,
Show an affirming flame.*

W.H. Auden: *September 1, 1939*



Rambling Towards Revelation?

I go rambling— in my magpie mind and also in landscapes I mistakenly thought I knew well—in the hope of coming across unforeseen possibilities. If I remain open to the extraordinariness of being alive in a fast-changing world, mind-expanding input is constantly accessible. Unanticipated meetings provide insight and hope, or chance (?) brings fresh perspectives in all kinds of unexpected ways. In fact I'm now coming to see "rambling" as a way of setting about contacting something largely inaccessible to conditioned ways of seeing the world -- akin to St. Augustine's "Solvitur Ambulando": Through Walking a Resolution. So I'm attracted towards approaching matters that interest me in a circuitous fashion. Probably this approach was adopted at an early age when I first came across "A Thousand and One Nights" with its dimensions of conflicting uncertainties, of stories getting under way then being interrupted by other stories, of promises of tales that never actually get told, and of stories that never come to an end in order to keep our death and disappearance at a distance -- rather like Borges' "Garden of the Forking Paths" with "one sinuous spreading labyrinth that would encompass the past and the future and in some way involve the stars".

No, I must try to be more down to earth, less pretentiously literary. For me "rambling" is an experiment in opening to a sense of the sacred beyond habitual perception and comfortable ways of labelling experience. Normally opinions and tastes claim to be based on authoritative insights, usually

haphazardly assembled in the course of one's journey through life. Some views are said to be acceptable, others are viewed as unfounded. Either you are "one of us" or you don't fit in. Rambling is a sceptical attempt at circumventing the guidance offered by dominant belief systems, constricted academic procedures, or even supposed common sense. It demands a willingness to enter into the unknown, conscious of the limitations of everyday awareness and coherence. Recent research on the human brain shows that the most interesting things happen on the periphery of perception, and that by excessively focusing on what is in front of us (related to what we think we know) we are missing possibilities of making new connections. Like the tales in "A Thousand and One Nights", very little that I undertake proceeds in a straight line. Some obstruction manifests or I am (easily and sometimes fruitfully) distracted—but can also return to my initial impulse. That's fine as far as I'm concerned. Anything important in my life seems to be the outcome of unexpectedness intervening. I go along with Hamlet's "The readiness is all"—but a readiness open to a considerable diversity of perspectives rather than being committed to a one-track way of experiencing the world.

That kind of readiness is well described in one of D. H. Lawrence's most inspired texts:

*Thought, I love thought.
But not the jiggling and twisting of already existing ideas.
I despise that self-important game.
Thought is the welling up of unknown life into consciousness,
Thought is the testing of statements on the touchstone of the conscience.
Thought is gazing on to the face of life, and reading what can be read,
Thought is pondering over experience and coming to a conclusion.
Thought is not a trick, or an exercise, or a set of dodges.
Thought is a man in his wholeness wholly attending.*

A specific case (and where it took me) might be helpful. Recently as I was writing a long overdue letter to a friend, my attention was irresistibly drawn to a particular book on the shelf next to the computer: "The Suppressed Madness of Sane Men: Forty-Four Years of Exploring Psychoanalysis" by Marion Milner. I started reading the introduction and came across the following sentences: "I now saw how expression meant letting impulse and mood crystallize into outer form; not into purposive action determined by some outer goal, but expressive action determined by an inner vision—and this was the growing point without which the subjective temperament remains stagnant and trapped in its own egotism. And the inescapable condition of true expression was the plunge into the abyss. The willingness to recognise the moment of blankness and extinction was the moment of incipient fruitfulness, the moment without which the invisible forces within could not do their work".

Responsiveness to the unknown is the subject of Milner's "Eternity's Sunrise", which takes William Blake as its motto: "He who binds to himself a Joy / Doth the winged life destroy. / But he who kisses the Joy as it flies / Lives in Eternity's Sunrise". Here she reflects on decades of experiences that seemed to be seeking to convey a message. Her conclusion focuses on feeling herself being breathed and simultaneously listening to the silence which is the ever-present background to the noise of our everyday busy-ness. This constantly involved moving between the inner world of personal sensation and interpretations and the outer world of objects and systems as conventionally defined. In blessed

moments she became capable of letting everything go, holding herself still, and watching the flickering and fragmented movements of mind. Only with glimpses of new vistas of connectedness did she feel truly refreshed and authentically responsive to other beings.

Of course rambling must be followed by mental focus in trying to make sense of what to others may seem to be just self-indulgent and random associations. At present I'm much preoccupied with the function and impact of different styles of story-telling. What attracts attention? What is emphasised and what is left out of consideration? Human beings are faced with the never-ending task of trying to bring ephemeral order to our permanently unsettled world with story-telling playing a large part in strategies of validation. However "order" can only be tentative and provisional, and the idea of "wholeness" often serves as an ambiguous construct, providing consoling illusions. Nevertheless the functioning of human society demands organising experience into forms that promote well-being rather than self-destruction. At the same time we constantly come up against the limits of what we can control, comprehend, cope with, and complete. So true awareness entails recognition of the inescapability of living with uncertainty. Such uncertainty can only be endured by apprehending the world as a source of wonder and perpetual surprise, entailing a constant process of change and adaptation rather security based on a single way of understanding.



Three vital impulses intermingle in the ebb and flow of living more abundantly.

Decluttering entails capacity to let go of taken-for-granted mental, emotional, and spiritual habits so as to be available for **Opening and Responding** to a larger view of existence. Transcendence of the limited perspectives dominating human society gradually brings about **Reconnecting** with the hidden

forces of beauty and harmony, with the patterns that link mind and cosmos. That all-embracing process is well expressed by Kenneth White (b. 1936), an eloquent voice of cosmopoetics. Here are three short excerpts from his poems:

*for the question is always
how
out of all the chances and changes
to select
the features of real significance
so as to make
of the welter
a world that will last
and how to order
the signs and the symbols
so they will continue
to form new patterns
developing into new harmonic wholes
so as to keep life alive
in complexity
and complicity with all of being
-- there is only poetry*

*the most needful words
are the rarest
and how can we come to them
maimed as we are
except through
a power that wings us
out of the maze and the din of unknowing
and enables us
to quietly penetrate the reality –
this is no question
of industry*

*what I'm interested in now
are the silent fields
I feel spreading all around me
the movements of the sea
the star-bespattered sky
the relation
between a body and the universe
the nebulae and a brain*

“Wanderer, there is no way; you make the way as you go”



That inscription on a 13th century monastery wall in Toledo (in fact a modern variant of lines by Antonio Machado) inspired one of the masterpieces of 20th century music, Luigi Nono’s “Hay que caminar, sonando”, 1989.

Here the ethereal sounds of two violins – sometimes in the far distance and then overwhelmingly close -evoke realms far beyond everyday perception [<https://www.youtube.com/watch?v=kIJ6hmApWKA>]

The final decade of the composer’s life (1924-1990) was dedicated to “liberation of the ears from one-dimensional, selective, almost ‘ritualized’ habits of listening”. “Fullness of being” then comes to entail a deep breathing and an opening up, a “becoming free”. Prometheus, who became the emblematic figure of Nono’s new idea of music-theatre, “giving the greatest possible prominence to the imagination”, is depicted there as a wanderer driven into exile, “an enigmatic figure of wandering and searching ... a fragment of the searching awaiting all of us. He is confronted with the choice between a rational yet limited existence, and a problematic, restless, even frightening one – but with moments of great joy – that is open to all experience and knowledge”.

The prologue to Nono’s magnum opus “Prometeo” (1984) [<https://www.youtube.com/watch?v=5n-JuMnzVqA>] ends with the words:

*Secret understandings are pulsating.
They are caught up in the wings of the Angel.
They can put together what has been shattered.
The weak power is given to us.
Do not waste it.*



In conclusion: some reflections on a personal experience

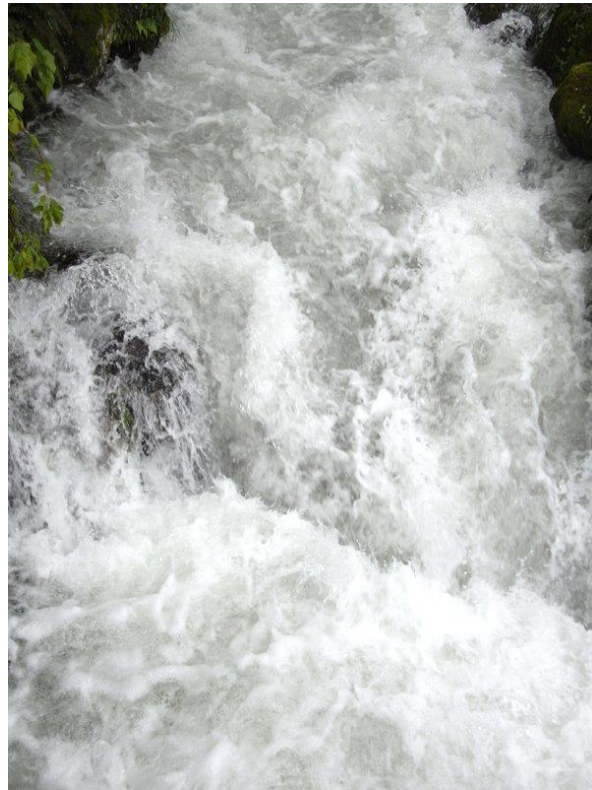
After heavy snow overnight a dazzlingly blue sky and the temperature rising fast. Ilana and I take our snowshoes and start climbing up to around 1,000 metres where a friend has a barn. There we can sit in absolute silence and feast on spectacular views of mountains and a few passing clouds. But perhaps 'silence' is the wrong word; absence of human turmoil and confusion is more accurate.

Enjoying the sunshine my attention is drawn by the sounds of water as the snow on the barn roof thaws, drips unpredictably onto a twisted and broken metal gutter, falls further, and finally vanishes underground. Gradually my ears become more sensitive to the great diversity of sounds arising out of this familiar process, normally simply taken for granted. What is actually happening changes constantly. The drops of water falling onto ruptured metal or piled-up leaves combine and separate in never previously heard rhythms and harmonies, sometimes quickly, sometimes slowly, loudly or almost imperceptibly, many or few, and other variants for which words scarcely exist. I enter into a kind of dreamlike state of absorption and fascination, becoming increasingly alert to the complexity of the patterns of sound in this everyday occurrence of snow melting.

I begin to wonder whether responsiveness to such sounds -- sometimes almost explosively insistent and then, without warning, exquisitely delicate as if transmitting intimate secrets -- may have led to that combination and permutation of intensely experienced aspects of the natural world which we now call music. I imagine pygmies in an African rain forest listening to water pouring off the huge leaves under which they are sheltering. Following such moments they might well have started to use their voices in imitation of the water falling to the ground, creating a rich web of sound that ultimately served as a medium of connection with both their ancestors and the spirits on whom their well-being depended. The complexity of pygmy music, probably dating back to the beginnings of human history, was only equalled in Europe with the emergence of polyphonic vocal music among 14th century monks, perpetuated in the works of such masters as Machaut and Josquin des Prez. But obviously mediaeval polyphonic music was very different to immersion in the sounds of natural forces incessantly at work in our world.

A cloud-like succession of associations and memories starts drifting in and out of my awareness, taking me away from participation in the presence of water -- but I have no idea why these particular images and sounds should arise at this moment. I inwardly hear Debussy's evocation of moonlight intermittently shining on the ruins of some ancient temple ("Et la lune descend sur le temple qui fut") in Michelangelo's haunting reading. Then I'm suddenly back at boarding school, a lonely child in bed after lights-out but surprisingly reassured by the familiar sound of rain pattering on the roof overhead.

Comparable experiences in my early twenties were accompanied by a fragment of English mediaeval poetry (with the spelling updated here): “Western Wind, when wilt thou blow; / the small rain down can rain. / Christ, if my love were in my arms, / and I in my bed again”. Those lines reappear with powerful impact in Virginia Woolf’s masterpiece “The Waves”, and at the end of the novel are complemented by the inevitable ultimate confrontation with death. Now I also remember other words that have accompanied much of my adult life -- from the last of T. S. Eliot’s Four Quartets: “And the end of all our exploring / will be to arrive where we started / and know the place for the first time. / Through the unknown, remembered gate / when the last of earth left to discover / is that which was the beginning”



By an effort of the will I tear myself away from memories and return to the mesmerising stream of life flowing within my present moment. But once again another association asserts itself. The reclusive Italian composer Giacinto Scelsi (1905-1988) saw creativity as entailing a state of constant openness to the world and thereby being in touch with the secret pulse of the universe. For him a single sound was not a step on the way towards something else; it is itself a universe in which we should be happy to set up our dwelling. “Elohim” (1965-67) for string quartet with electronic amplification [<https://www.youtube.com/watch?v=LNxUpaWN3il>] offers an overwhelming taste of that mighty force which generated the universe.

But then I also remember that Dhrupad, the oldest form of Indian classical music, describing the origins of a cosmos where everything is interconnected, goes even further. The opening section of any invocation of Dhrupad entails a slow improvisation with the singers tentatively seeking to discover a way of giving appropriate expression to what is sacred. This is based not on words but on the syllables of the Indian musical scale : sa - re - ga - ma - pa - dha - ni - sa. Gradually the singers begin to circle around the same sounds and suddenly, almost miraculously, they cross a hidden threshold and start singing in unison. Individual notes (perhaps the equivalent of the drops of water that so fascinate me) now coalesce as an experience of flow, and as their searching deepens become a stream, a river, and in rare moments provide a glimpse of the great ocean from which everything emerges and to which everything ultimately returns.

From time to time I too am blessed with sounds initiating me into that much-invoked and seldom accessed cloud of unknowing brief transformative moments of being touched by the heart of existence. But how do such exalted moments help answer my initial question about an adequate

response to living in a world in turmoil? Most mysteriously a memory from almost 50 years ago re-emerged a couple of days ago as if in answer to my perplexity.

Peter Brook's acclaimed production of "A Midsummer Night's Dream", much influenced by Chinese circus, came to Cologne (where we were then living) for just one performance. He had adapted Shakespeare's text somewhat so that his version of the play ended with Puck proclaiming "The wall is down" – with misunderstandings overcome and harmony re-established between the lovers. Those invocatory words were immediately followed by the actors coming down from the stage to spread throughout the theatre, making contact with the audience by shaking hands, hugging, and kissing. That may sound just too too New Agey, but the impact was sensational. Nothing less than a euphoric feeling of entrancement and mutual joy: a palpable certainty that this performance had dissolved boundaries between strangers and made them feel their true selves more deeply, more completely, than happens in their everyday lives. It was as if for a brief moment in that place we were granted a vision of what human beings might be after liberation of an innate capacity for all-embracing empathy, reciprocity, and generosity. You could say that "Essential Being" had been fleetingly manifested.

This text has been a ramble through the foothills; mountain-climbing demands another level of engagement and entails greater difficulties in communication. So as a Rambler I would like to finish by suggesting that our main task at present is to help one another to recognize and dismantle the "walls" preventing us from being really alive today. Peter Brook's categories of theatre provide invigorating parallels. Deadly Theatre, like today's world, sticks to business as usual, muddling through, and avoidance of rocking the boat. In Rough Theatre mockery and clowning seek to undermine authority, dogma, and convention. Holy Theatre seeks to meet a hunger for a reality deeper than daily life. For Brook the Rough and the Holy must be combined if theatre is to exert a real impact on our lives, and this, he believes, is most completely achieved in Shakespeare. Such a constant balancing-act between calling daily existence into question and helping sow seeds of hope for a viable future will demand constant vigilance and an intuitive feel for what's happening right now.

Today's globalised "culture" can be seen as the nightmarish outcome of societies that have repudiated rootedness in the Earth. The immediate future is likely to be chaotic and disruptive. So how can we redefine common purpose in the present time of crisis? How can energy and imagination be mobilised? Might new mental images and feeling-values extolling togetherness and co-operation with Earth's rhythms transcend destructive self-preoccupation? Perhaps re-establishment of a sense of belonging to an expanded sense of community will overcome the omnipresence of fear and insecurity. Fulfilment may then be found in attunement to evolutionary processes "releasing" new possibilities of harmonious existence.

To sum up: We need new ways of living in our world and reconsidering humanity's place in it – open to an unpredictable flow of initiatory images, metaphors, and stories rather than depending on a conceptual framework (belief system) laying dubious claim to understanding how to bring about much-needed change.

Maybe Simone Weil indicates a possible way ahead:

"Attention consists in suspending our thought, leaving it detached, empty, and ready to be penetrated. Above all our thought should be empty; waiting, not seeking anything, but ready to receive

in its naked truth the object which is to penetrate it. All faulty connection of ideas is due to the fact that thought has seized upon some idea too hastily and being thus prematurely blocked is not open to the truth. The cause is always that we have wanted to be too active; we have wanted to carry out a search. But we do not obtain the most precious gifts by going in search of them but by waiting. Man cannot discover them by his own powers and if he sets out to seek them he will find in their place counterfeits whose falsity he will be unable to discern". 17.2.2016

Reflections on the BezelHub's Tails (A Hasseinian's A-Z)



A selection of pieces/excerpts

Joshua Denny, Lulu Publications.

On Emotion.

It can be realized that emotions are not 'separate' to myself and that I am the 'root' of all feeling/emotion. This makes emotion more 'malleable' and connected to 'I', or its 'seed' in us. The intentional exercise of emotion can break the 'crust' of the personality over the essence.

I can come to see that it is not external conditions/situations that cause suffering, but it is the interpretation of them, of their meaning, that stimulates the emotions. This interpretation, or 'pasting' of meaning, is generally done by the conditioned personality, is done unintentionally. It is generally done such that I do not see this activity, and cannot then separate or discriminate between the applied meaning and the condition/situation itself.

When I take emotions to be dependent upon circumstances, and take circumstances to have meaning in themselves, I set up an inner conflict, that is either expressed as 'me' against 'them', or 'me' against the outer world, or as 'me' against 'me'. I hand the power of transformation over to something that is considered to be outside of myself, and this leads to 'waiting', waiting for something else to change so that I can change. This can be part of the 'disease of tomorrow' etc.

If I see that I can 'paste' meaning intentionally and can use emotions intentionally, then I can become actively responsible for my 'inner' world. I do not have to take my cue from circumstances any longer. External conditions may come to be seen as a reflection of Being, there may no longer be an apparent discrepancy between the inner and outer.

Generally I do not want to be actively responsible for my inner world, because it can at first seem like a 'loss', a loss of a source of 'resistance' that is involved in the maintenance of a sense of identity. 'My' identity is based upon being 'passive' towards the outer world, and also towards the inner world in terms of emotions. 'I' define myself through my apparent 'pushing against' 'something else/other'.

This is the form of being that is only of the 'passive/denying' force, though subjectively it appears as being an active conflict, it appears that one is being active towards the 'denying' of the

given 'other'. This is being reactive rather than active, and it is essentially draining of energy or potential for transformation. It is a kind of unconsciously 'self imposed' 'schizophrenia'. It is a form of division, or conflict, that cannot give transformation or evolution. It is a form of 'masturbation' wherein one's potential creative energy is only released, or directed, 'outwards' and the 'seed' does not develop.

As our sense of identity and meaning is centrally related to the emotions, any intentionality in that area can be seen as 'negative', 'immoral', 'fake', and so on. There can be fear of 'losing oneself', of becoming 'phony' etc. We are so used to having our emotions and identity made for us, so used to such emotions and identity appearing as being 'concrete' and based upon connection to some 'concrete' outer world. We want 'good and evil' to be based 'externally'. For there to be the interaction of forces that is evolutionary or transformative, I have to be both the affirming and the denying, both seen 'within' me, rather than one identified with and another taken as 'external' or 'separate' from me etc.

Being cut off from others, or peoples apparent separation, is only an expression of peoples inner division. This inner division means that people then become dependent upon each other, and this gives a form of alternating 'closeness and distance', and conflict, that is involved in the process of the preservation of identity. The handing over of initiative to the 'outside' gives instability, being dependent upon others for our sense of identity and purpose can only breed dissatisfaction and conflict. If I cannot be separate to you, if I cannot be whole in myself, I cannot really be with you. If I am not 'in my own world' I cannot be in yours. If each does not have their own world, and the freedom in such, then we are all 'worlds apart'.

To become really active and responsible for one's inner world, and its action upon the outer, is to 'favour' the 'Spiritual' over the 'material', and this may be the work of Faith. For some it may appear as the height of 'selfishness' or 'egotism', or as the height of 'fantasy', and they may refuse. But if such a path is walked, the 'gifts of the Spirit', and faith, are realized in reality. To become active towards emotion is not to hide from unpleasant emotions, on the contrary, it is the full blown transformation of such, by bearing, or bringing, the causes and results of one's actions and manifestations within oneself, as oneself. If I cannot bear myself, I cannot bear another and their manifestations, because I am still in a form of conflict that is self-negating, I am not being responsible for all 'in my world', all that I see and hear etc.

It may seem 'heartless' not to 'feel with', or to 'empathize/sympathize', in the general way, but this way is one that denies the Spiritual, the reconciling, and is based upon habitual conditioning, on unintentional interpretations of meaning. It limits everything to the ideas of 'material laws of cause and effect' etc., it denies the presence of Will in all acts. This is the mechanical view that says that people are dependent upon the outside world, that they are at its whim. It says that 'events' have meaning in themselves, and that people are determined and defined by the events that happen to them. This is the working of the 'law of accident': the view that sees all as accident, the view that does not recognize its own making of meaning. The 'mind of the flesh' rather than the 'mind of the spirit' etc. To come to real feeling is to come to real freedom, and it is this that can 'Do', that can transform and evolve.

The reconciling, which can be linked to a kind of healing and remedy, is seen as a pure act of Will. This act does not so much act upon the event, or apparent realm of events, but acts upon the realm of the individual. That which is free touches that which is free, in us. If I realize I am already free, do I need to continue on the escape plans? Events could be seen as a means to exercise freedom, to exercise that which is free, a means to remember and reaffirm, or confirm, the presence of freedom. All events then become testament. The testament is not 'in' the event, the event is in the testament. The event does not need to be 'understood' in order to reveal the presence of Will or freedom that is its origin. That is, I do not need to look for an 'external' 'cause' to events, to look for the cause of events in other events. Events can be used to exercise the ability to make meaning. I can say that this event happened/is happening because of such and such, simply because I Can and Wish. All meaning is equally meaning. It comes down to what do you 'want' something to mean, and to see that meaning is a means. I could ask myself what would it take for me to see everything as 'Good'? and what would it mean to see everything as such?... "

On Ritual.

Everyone is an idiot, identified or not, as the ritual 'toast of the idiots' shows. Due to the 'structure', or 'pattern', of a ritual, the engagement in it can lead to a communication or revelation of that which is 'within' the ritual. The information and its communication are not 'in' the ritual, its form and sequence, but due to this form and sequence something can come through of a higher level. The ritual and its external engagement can serve as a vessel or medium. It serves as a sign, that when seen, points to something beyond itself.

Every activity is ritual. It could be said that the activity only becomes a ritual when it is seen, when it is seen from within its engagement, when one's own place and role is seen within the larger pattern of the ritual, in relation to it. There are different levels, or degrees, of the seeing of ritual. There are different levels or degrees of meaning and thereby different levels or degrees of participation. Different levels are connected and there is exchange and movement between, or through, them, and this relates to the nature of self-initiation which requires help from above and from below.

There is that which is mentioned about 'artificial' self-remembering and 'organic' self-remembering. One can 'become' or make contact with the other through a degree of sameness or corresponding. What is this sameness or corresponding, or lack of it, in the activity and how it's done? There is that which is said about 'to know means to know all...' and 'to know one thing well' etc.

The relevant information, the communication, and the signs, are everywhere, though we may need to be 'initiated' through some particular 'form' that is itself 'altered' and which makes room, or allows movement, for seeing, for adjustments, for re-correction etc. What is left out of the ritual, or what is missing, is ourselves, and none other can do this for us, can play or portray our part or make our contribution for us.

The alteration and 'intentional mistakes' in the rituals are a compensation for our lack. In ritual there is a presented 'image' that says 'insert here', 'insert yourself here'. There can be an

enactment of our missing part and what should be present that is displayed in different ways. This enactment for the missing character makes the ritual an 'act' rather than an action. There is absurdity to highlight the absurd to the absurd. The enactment of the missing part, or the acting as if it was present, can never match the actuality of the presence of such part, but it is all that can be done until the vacancy is filled, all that can potentially give the recognition of the absentee themselves.

In seeing that it is oneself that is missing, and that it is one's own contribution that is being depicted and called for, then we can attempt to rise to the challenge to fill our place or play our part. Even this we cannot do of ourselves and have to be helped because we do not know ourselves and lack ableness to be ourselves, even when 'shown how'. There is then the 'offering up' of ourselves in order to be ourselves, an offering of ourselves to the ritual and to the 'name' in which it is done, to that which can 'incarnate' in or through the ritual, or rather, to that which can incarnate the ritual itself into the 'name', incarnate its members as actual members. In our offering, of ourselves, we ourselves become the ritual, or become a ritual within the ritual. We become a vessel that can be filled, that can become itself through its 'image'. We become the host within the host of the ritual, the true creative communion in which we are made and made one.

The natural urge to Be gets confused with the natural urge to make, and the confusion leads to the urge to have. We confuse a certain activity for self, ourself, and as such become dependent and possessive, self becomes conditional. There is a certain 'satisfaction' in being oneself, that is related to what is said about the only true or real satisfaction for a being in connection to aim and conscience, but this 'satisfaction' is very different to what is considered as 'ego' satisfaction and 'contamination', and yet it is intimately connected with 'ego'. This is similar, for instance, to the difference between real and false pride etc. It's not what goes in the mouth..."

Sometimes Feeling.

Sometimes, if I notice I am feeling down in some form, I can intentionally adopt a counter posture, and this can give rise to the state related to the posture, at least for a time. It takes the will to do such in a moment when not feeling like it, and it takes some effort to initiate, but if I remember that I have the power of choice towards how I manifest in a moment, and that intentional effort and energy use always brings a return, then this can remove the friction towards acting in such fashion. Remembrance is key here, and it takes time to establish this remembering, and this is done through repeated demonstration, self-demonstration. We have the power to act, to act as if something was the case when apparently not. This form of 'self-suggestion' has the potential to become reality, but we do not appreciate this capacity in ourselves and have been conditioned against such through society, even though this conditioning is done through this very capacity. We have the wrong attitude towards 'pretending' and 'authenticity'.

Also, we don't have to be attached to a certain 'feeling', through which we often try to jump ahead of ourselves, try to jump out of or ahead of where we are, which may be right for us. Am I open to explore what is present without judgement, can I be free in or towards whatever is present and see it an opportunity for self-knowledge? This question can give that which is sought,

by changing the attitude or orientation towards myself and what is present, and it can lead to what is more interesting than what is 'imagined' , as in what is apparently sought for away from what is present. It's the 'half used' imagination that is the 'problem', like trying to 'sit between two stools'- the present and the imagined-, and it is this which gives the friction and agitation that can become fear and depression etc.

I mean that intentional imagination is useful, and can be a tool to empower ourselves, but often imagination isn't used this way, it runs on automatic so to speak, in which it tends to serve towards dis-empowerment or a form of self-agitation through its comparison to the present. I may be feeling low, and my imagination may give images of feeling high, then depending on how I relate to the imagination it may further add to the low feeling, or it may add towards feeling high or to dealing with the present in some transformative way enabling forward motion. Half used, the imagination can be like a tease in presenting variations to the present, different possibilities to the present, or different interpretations and versions of it, but used intentionally this is a big gift and power.

There can be ideas about what we 'should' be feeling, and these can keep us from what we are feeling, or from what may be there to be felt if recognized. In the 'should', we often hand the power over our feelings to something else, instead of realizing the present power we have towards them, and realizing their actual role, which, as has been said, is towards showing us what is true for us individually, or its direction etc. Generally 'negative' emotion is taken as 'true' and as some self-judgment about ourselves, rather than it being taken as an expression of what is relatively 'false' for us and as a 'judgment' of our 'content' rather than our being or Self individuality.

If emotion is seen, or related to, as the needle of a compass, which always shows the direction of north regardless of which way it is currently pointing, then this removes the conflict with, or towards, emotions and which of them is currently present. The needle of the emotional compass reacts to movements of 'mind'. The intentional use of 'mind', in positive emotion evoking imagination, can help us come to see this nature of emotion and its relation with mind, so that we can come to attune to their purpose and use in life.

Intentional effort or expense always brings a result, a profit , and in terms of emotion being a single stick with two ends, then if we travel so far in either direction it becomes the opposite, that is to say any outer activity and particular 'method' that is sought to give 'good' feeling, will eventually lead to the opposite. This is to emphasize 'balance' and also the issue of being reliant upon some outer condition for 'happiness' and fulfilment, instead of finding such within our being itself, as our very being.

Poetical.

Faith is no different to belief, except that it is unbelievable.

When I could not believe that it was love's knock upon my chamber door, she burnt down my house and left her mark in the ashes. Dumbfounded, and clinging to my worldly sanity, I would rebuild my shelter, but again and again did love's fire return. Until one night, crying and cursing my fate, I did lie among the ashes and made her mark my bed. All at once did love come upon me

and set me aflame. Consumed in her fiery embrace, it was I who turned to ashes, and love did lie and rest in her mark made of me. Now I remain in love's chamber, and the world holds no house that could offer me shelter.

It is the scars on my heart that trace love's motions, and spell faith.

At first I cursed the clawed paw that scratched at me, until, with a winged flight of fancy, I saw that it was love's gloved hand, a surgeon ministering with sword.

WORKING WITH THE PROCESS ENNEAGRAM

Richard Knowles



Dick Knowles continues to use the Process Enneagram with organizations to help them to quickly move to sustainable safety and business excellence. For example, in working in a small company that makes trucks for specialized explosives, the entire organization participated in a one-day Safety Excellence Workshop using the Process Enneagram to guide the conversation and the development of their insights and thinking. In the morning they were mostly very quiet, and holding back. Formed into small groups they began to identify who they were and what they would like to become in the future. They opened up as the day progressed. They identified the elephants holding them back, addressed key items in 1 1/2 hour workshops in ad hoc teams they self-organized. Each team shared their insights and plans about how to remove their elephant with the entire organization. By the end of the day they shared their learnings which were positive and full of energy. They were excited, could see their shared future and had a co-created pathway to get there.

A transformation had happened. Nothing changed; they were the same people with the same challenges, the same work place and same conditions. But everything was different; they saw the whole, the parts, the interactions of the parts and their roles and responsibilities, they had co-created their future, they had co-created their principles and standards of behavior and were sharing information abundantly. Follow up plans were made to sustain the work and carry it forward.

Organizations are complex, adapting, self-organizing networks of people. Systematics provides the tools and language that enable people to work much more effectively in new ways.

Dispillio: An iPhone application based on Logovisual Technology (LVT) Daniel Proudfoot

There has always been a tension between image and text such that they seem to be non-overlapping magisteria. The one exception that comes to mind is the beautiful Arabic scripts which convey through form both revelations.

Coming from the other side of the phenomena we have maps that situate place names in a field of imagery. At a glance we can accumulate a massive amount of knowledge. Importantly this massive amount of knowledge has a degree of inter-relatedness that reveals so much more than a list of textual data or a ream of pictures.

Books serve an important purpose in tying language to imagery whether that imagery is physically presented to the reader or allowed to develop within the mind of the reader. There are books that have done a useful job of allowing us to grasp the structure of branches of knowledge in areas as disparate as comic book heroes, economic market sectors or frequency of words used in search terms.

These representations are useful but static, meaning that they derive from an individual understanding.

Logovisual technology (LVT) as first encountered by me was a revelation of construction of meaning. The presentation of LVT in DuVersity's Psyche Integration gatherings in the mid-00's, modeled the working together of a group to elucidate a particular concept. The process itself disclosed a wealth of meaning, much more than the two-dimensional matrix of words and shapes that was the only physical result of the gathering. Nonetheless, there was a persistence in physical form; a record of the dialogue within the group.

I was intrigued enough by the process to attempt presenting this approach to several different groups. That experience showed me the value of using LVT in a public settings. "Public" meaning using LVT with people unconnected from the Systematic field of thought. People were engaged throughout the process even if they did not grok the underlying approach directly. I believe the people enjoyed the ability to interact and particularly that their contribution was available for view and interaction throughout the exercise. This feature in and of itself is to my mind one of the most compelling features of LVT for its greater adoption.

One of the difficulties of working with LVT has been the necessity to have a moderate amount of office supplies handy (ideally, but not absolutely necessary) colored markers, a large rigid display board with easel, hexagon shaped cards with magnetic backing. Even with basic supplies the mode of working with LVT is not as reflexively easy as we have become accustomed to with a piece of paper and pen.

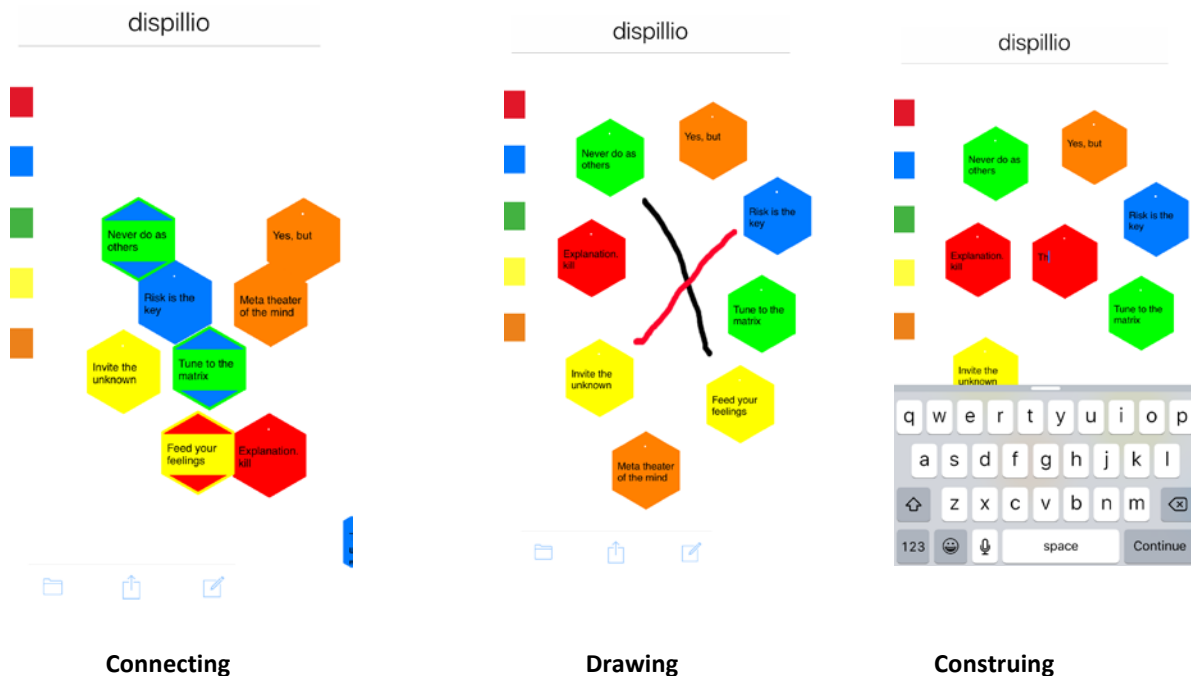
Only partly tongue-in-cheek, I mentioned to Anthony Blake that while, I believe, he invented writing; I am attempting to create a pen. My initial goal for the app is, while it can and should be used for LVT work, that it be available to be used and "mis-used" in the social networking sphere. I write "mis-used" because I think that the power of this technology is a bit beyond the typical form of mentation of the public. Though, if they have chance to play (and play really is the correct word) with this form of uncovering meaning, it can more efficiently enter into the life of the public at large.

So the nitty-gritty of the app: It is written in the Swift programming language developed in the Xcode IDE. It is optimized for IOS9.2 and available both for the iPhone and iPad. I have yet to port it to OSX and unfortunately have no current plans to port it to the Android operating system,

even though it appears a good portion of the audience that could appreciate it use this smart device operating system.

I currently have the app in a Beta testing phase with about 10 testers. This Beta testing will allow me to rework major portions of the app before it is released for the general public. My prime interest in this testing is to uncover any basic flaws in programming that can only be uncovered in field trials. Although I have not encouraged any actual work with the app consistent with LVT, there is no reason it cannot be used as such. If you, kind reader, have an interest in testing this app please contact me at proudfoot.daniel@gmail.com. You will need to have an iPhone and or an iPad, a Macintosh computer and patience.

The more I work with this technology, the more I see its very important properties and how it can enter into the life of the everyday person, especially so with the ubiquity of hand-held devices and relatively cheaper large display devices.



SPIRAL OF MEANING

Richard Heath

Richard Heath has become well known the circles of astro-archaeology through his four books that began with *Matrix of Creation*. But he is also a researcher into methodology. He has made major contributions to the harmonic theory of ancient texts first developed by the late Ernest McClain, and also to the fundamentals of Logo Visual technology (LVT) and, in general, to structural thinking. His spiral approach is a new development that can be added to ring composition and meaning games as a method of thinking.



The Spiral of Meaning

by Richard Heath

I hope you can join me in learning a probably ancient form of meaning-making

The existential world is governed by duality in order to exist

In meaning-making, the two poles of this duality are experienced as the mind and in the words

Marching thus, statements will have soon perambulated all four edges of the page

On reaching the first sentence the march again turns rightward

For example, within the outer form of *these* words lies the contact of the mind with the words

Sentences then march from top left to the right of the page, then down the right hand edge

The last sentence is to consume the last unused area of the page

Mind and words are yoked in order for meaning to be present yet, their dual nature must respect their *equal yet distinct* characters

To accentuate the unitary nature of each sentence, each is written within a rectangular limit

Each previous sentence forms a background, to a lesser or greater extent, to these **steps of manifestation** which must flow into the next

The resulting spiralling-in has respected duality and created a space of structured indirection within limits

Thinking is a process in time and, for meaning to arise, mind and words need to wrap themselves in a suitable form or garment

The **Unmanifest** is being treated as a *world* of meaning, forming a monad from which each further sentence is *conceived*

We have yoked mind and word in a creative ritual to safely manifest meaning within existence

Through the mind and the words, each sentence is borne now yoked together in a search for what is not manifest

If we take the two poles of mind and words, it is possible to say in words what the mind chooses to see, as we proceed



No complete process proceeds in a perfectly straight line, so the goal of finding meaning must be approached through a path of **structured indirection**

Media Package on the Resurrection of the Fourth Way

Complete event with music, dances, video, 3-d graphics, poetry readings and talks. Available as a memory stick. Email tony@toutley.demon.co.uk

Deep Heart's Core - May 20-22



A weekend seminar on Radical Dzogchen with Keith Dowman in Sarasota Florida. Keith Dowman is doing for Tibetan Buddhism what Anthony Blake is doing for the Fourth Way Tradition, i.e., bringing it into the 21st century. Radical Dzogchen is a non meditation that strikes to the core of self knowing awareness. Keith Dowman has published 18 books many of them translations of 8th century CE texts from northern India and Tibet. For more information contact Michael White michaelwhite@dtccom.net or go to www.somatao.com to register. \$250 suggested donation.

Being Movement – May 22nd

A one day event held at the October Gallery, London with Margit Martinu and Anthony Blake. Gurdjieff movements and active mentation. Contact tony@toutley.demon.co.uk. Cost £85 or £75 before May 1st.



The Real Present Moment – June 24-6th



A weekend event held in Nashville, Tennessee. This is the 17th in a series on the systematics first introduced by John Bennett. Led by Anthony Blake with music by Darlene Franz it will deal with such topics as time and hyperaxis, time-span capacity, time-travel, creativity and 'real I'. Featured will be a performance of parts of the *Four Quartets*, combining text and music. For more information contact Michael White michaelwhite@dtccom.net.

Music and Meaning – December 2-4th

Anthony Blake and Darlene Franz with other musicians join forces to present the experience of inner work in musical terms.

A Vienna Venture – May 27-31

Anthony Blake travels to meet theatre director Mario Biagini, philosopher Arno Bohler, shaman Hiah Park and others

Back to Prague – October 12-17th

Anthony was last in Prague in 1968, just before the Russians invaded. He returns for the publication of his book on the enneagram in Czech and to meet with fourth way people.