

DUVERSITY 42*

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*The answer to 'life, the universe and everything' – Douglas Adams

Prophecy	J. G. Bennett
Little Gidding	Michael White
QuasiPhysical Systems	Anthony Blake & The Pensingers
Nothing Has Come	Deng Ming Dao
Becoming a bit mature	Jos Hoebe
Inner Body	Contributor
Equations of God	Anthony Blake
The Moon of Pensinger	Daniel Proudfoot
Music and Meaning	forthcoming seminar 2017



The composition of one of our issues is often subject to contingency but this can give rise to seeing threads between elements that ordinarily are not conjoined. We have the truism that ‘all things are connected but some things are more connected than others’ but also the adjunct: ‘some things are more interestingly connected than others’ with the proviso that we do not know in advance what these may be and, more importantly, that what matters most are the interesting connections rather than the elements per se. The items in this issue are hard to put into any one category except perhaps that they all speak to the break down and transcendence of categories. Or, as in an essay by Robert Ames (‘Putting the *Te* back into Taoism’ in *Nature in Asian Traditions of Thought*, ed. Callicot & Ames) we can take up the ‘aesthetic model’:

“ . . . there is no preassigned pattern. The organization and order of existence emerges out of the spontaneous arrangement of the participants. The work of art, where its “rightness” lies in large measure with the comprehension of just those particular details constituting the work, is an example of the aesthetic composition. Perhaps an appropriate and certainly a very Chinese example of this aesthetic composition is the Chinese “stew pot,” the possible etymological source of the character, “harmony (*ho*).” According to archaeological data, the proto-Chinese staple was *keng*, a millet broth or stew similar to the popular *choud* (Cantonese, *jo*). The *Lu-shih ch’un-ch’ii*(ca. 250 B.C.) describes the culinary art of the stewing pot.

In the business of proper flavoring and seasoning, there must be sweet, sour, bitter, acrid and salty, and there must be an order in the mixing and proper proportion. Blending these together is extremely subtle, and they all must be self-expressive. The variations within the cooking pot are so delicate and subtle that they defy words and conceptualization.”

PROPHECY

J. G. Bennett

Extracted from talk given by J. G. Bennett in 1970, 'Cultural Streams from the Ice Age to the 21st Century' with Jaroslav Krejčí; first printed in *Systematics* Vol. 8, No. 1, June 1970.



J. G. Bennett

We are now in the last third of the 20th century and we must look ahead to the next hundred years. There are problems on both sides of this picture. There are problems of a politico-economic kind. They are obvious; the problems connected with the danger of a world War; the problems connected with the population explosion, the food crisis; the problems connected with pollution and wastage of natural resources. All of those, as you can see, are somehow connected with this question of our relationship with our environment. We have to consider these in the light of the very important point that Dr. Krejčí made that there is a kind of basic unpredictability and lack of normative principle in the analysis of the politico-economy.

This I describe in terms of the concept of *hazard*. Hazard is not just an accident of inadequate human organization or lack of sufficient knowledge, but is inherent in material systems, all of which are subject to uncertainty. This uncertainty is on one side necessary because, without this, there could be no progress and no change. If at any moment the relation of man to his material environment and to his sense experiences, were to cease to have uncertain and unpredictable elements; we should crystallize into a fixed structure which would be incapable of being changed, either for better or for worse. This is quite contrary to our experience and I think quite repugnant to us also as human beings.



Jaroslav Krejčí

The question is whether the same kind of hazard arises in the other direction, of our response to the ideal. I am sure you will agree that there is also hazard here: but the hazard in this case concerns communication rather than the interplay of events. Let me take as an assumption that *there is a purpose in human existence and that this purpose is slowly working itself out over the ages*. We can suppose that if we knew this purpose we should willingly serve it because it would be no benefit to us to kick against the pricks. Obviously we do not know the situation. We may dimly divine that there is some direction in social evolution of human life on the earth. Mankind is moving towards something that has at least certain properties like greater integration, greater harmony and greater mutual understanding. But we cannot possibly be sure about this because inherently there is no means of verifying it. One of the essential elements in a communication system, that is, the possibility of verifying the communication, is here lacking. We require some kind of independent verification — I am making a slight digression here because it will illustrate what I mean by this. Let us suppose that there is some such pattern of which there is some

consciousness somewhere, as I myself believe, but that the majority of people are unable to be aware of this. Then they need some kind of link with it. This is the prophetic concept, to which Dr. Krejčí referred.

The role of a prophet is not to invent an ingenious solution of human problems out of his own mind, but to interpret a vision. He is an interpreter, a channel of communication, and he accepts this mission and behaves as such. Either one believes that his communication is a valid one from higher sources, or one does not; but one cannot call him a prophet unless that is how he understands his mission. If he is not a visionary he may be a reformer; but a reformer plays an entirely different role from a prophet. The reformers are usually those who, using their common sense, their feeling for human rights and love of their fellow men recognize some defects or injustices in the system in which they are living and in the light of their own experience try to get others to act. A prophet is not like this, and the notion I am putting forward is that the prophetic role is inherent in the concept of the transition from the ideal to the ordinary human mind.

Ordinary people may be aware of an ideal that has been revealed, but it has been revealed to them from outside. Their understanding of ideals, their attitudes, their mental processes, have been derived from an environment. This comes from the spiritual environment, the culture and civilisation of their time, but it has entered into the human environment, in what Dr. Krejčí calls the heroic stage, through heroes, through prophets or interpreters who have been the instrumental means by which a system of ideals or values has been set up. From this there has been the development of a new cycle of civilization. It is very interesting and, to my mind an extremely important point —and I hope that when we have the chance of reading Dr. Krejčí's work as a whole it will be established in such a way that it will enter human thinking on the subject — that there should be a rhythm, a cycle, a recognizable regularity in this, but not in the politico- economic sphere. Because if this is true, it is evidence that one is purposive and the other is unguided. This will be an extremely important contribution towards the reforming of ideas for the next period of human life, and therefore I sincerely hope that the Work will become better known and will make the impact that it deserves. It has always been my own conviction that there is this distinction between a purposive, intentional entry of value-systems into human life as distinct from an uncertain, tentative response to material influences that reach man through his environment by way of his body and his mind. We have to accept the basic fact that we cannot liberate ourselves from our dependence upon sense perception. Everything we know, all our actions and reactions depend upon this strange and unreliable channel of communication that connects us with the external world. But there is another strange and also uncertain channel of communication, and that is the one that connects our minds with the ideal or spiritual world. The two operate quite differently. Every one of us, every human being, is concerned in communication between the material environment and the body; but, in general, people have been dependent upon intermediaries to set up for them a kind of substitute spiritual environment in a form of the value system of the civilization to which they belong. I call it the value system, a substitute because it reaches us through the sensory channel; we have to be told, to hear, to see and observe things, we watch the example of other people. With this a kind of image of the ideal is formed and people have to live by this image, being incapable of a direct perception of the spiritual reality.

It seems very probable that the evolution of man is in the direction of an increasing and more general ability to have direct perceptions of the spiritual world; and that each of the great changes in the human process has been a change in the direction of the spreading, over a greater proportion of the human race, of the direct ability to perceive. I think that some such change is happening at the present time and this change is the chief reason for the general malaise. People

feel that they ought to have a direct perception and not rely upon a second-hand or substitute value system; but they have not achieved it yet. Mankind is a long way from having this power universally developed. And yet there is a genuine need for it, to which I shall come back, having first set up this notion of the two kinds of hazard.

One is the kind of uncertainty that accompanies all material processes because of the simple fact that it is never possible to actualize all that is potential in the material situation and therefore, whatever happens, there always has to be something lost, or something missing from any action that involves material transformation. The other is the hazard of communication, the uncertainties that all of us have and that mankind has at all times, and even the great prophets have had at moments, during interludes between the feeling of direct perception, as to what the scene reveals to them and the feeling of being completely cut off from the Source. In other words, the uncertainty of communication seems to be a universal phenomenon, although it is different for different people. Just as the hazard of material transformation is a universal phenomenon, but obviously different for different kinds of processes.



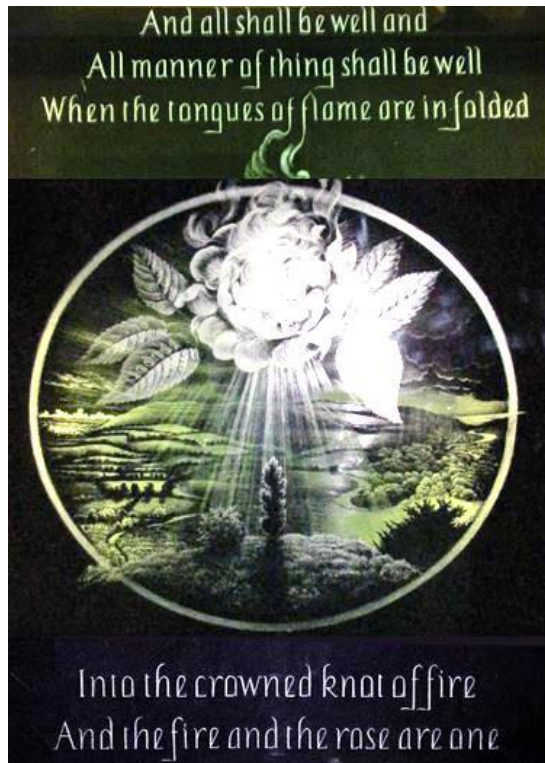
Prophet Muhammad receiving his first revelation from Archangel Gabriel

PHOTOCHROMATIC MYSTICISM: A VISIT TO LITTLE GIDDING

Michael White

*We shall not cease from exploration
And the end of all our exploring
Will be to arrive where we started
And know the place for the first time.*

The lines above are from *Little Gidding* the last piece of the *Four Quartets* and are perhaps the best known lines in all of T.S. Eliot.



On a beautiful sunny day in September 2016 Anthony Blake led a small group of us on a T. S. Eliot pilgrimage around southern England. Anthony Blake, a long time student of John Bennett, is a teacher in the Fourth Way tradition and the author of many volumes, his latest titled, *A Gymnasium of Beliefs in Higher Intelligence*. He has also recorded a large catalogue of spoken word CDs, many accompanied by music. These include all of Gurdjieff's books and many classics in world literature. His emphasis has been on the great poets such as William Blake, Rilke, Whitman, and T. S. Eliot.

We started at Salisbury Cathedral where we saw two works of etched glass that were inspired by and included quotes from the *Four Quartets*. We went on from there to Little Gidding with a quick stop at Stonehenge which was on the way. Each of the *Four Quartets* is set in a specific location: one in the village of East Coker, one in the estate of Burnt Norton, one in America (a group of rocks off Cape Ann, Massachusetts) and one in the community of Little Gidding. Anthony had already visited East Coker and Burnt Norton is not open to the public.

Little Gidding consists of a small stone chapel, a house that provides services for the guests who come to visit and a couple of other houses that are rented to people associated with the place. There is no real town, or even a village, just these four buildings, along with a few small outbuildings. It is about 40 miles northwest of Cambridge well off the main roads. It is so small that it doesn't appear on the maps, however it is in the vicinity of Great Gidding and Steeple Gidding which do show up on the maps. The total population of Little Gidding is twenty people and it consists of 724 acres. Luckily we had a rental car with a GPS and we were amazed as the GPS took us deeper and deeper into the English countryside, back narrow one lane roads with hedges on both sides taller than the car and finally into a small parking lot with a sign that said Little Gidding. Little Gidding is best known as the



title of T.S. Eliot's fourth and most famous section of his book of poetry titled *Four Quartets*. *Little Gidding* was first published separately in 1942. I was able to buy a first edition for Anthony.

Gidding is derived from the word "giddy" which means, among other things, possessed by a god, insane, elf-possessed, mad, foolish, dizzy, mentally intoxicated, elated to thoughtlessness and over excited. Little Gidding has been described as a "thin place" where there is only a thin veil between time and eternity. The name is also associated with the family of a man called Gydda who originally settled the local community. The original structure was a manor house that was built around 1196; later a small chapel was built near the manor house and was associated with the Knights Templar. The property was purchased by Nicholas Ferrar around 1622 with money he made investing in the Virginia Colony. When these investments went under he lost the bulk of his wealth and took his family to live in Little Gidding where they lived a strict life of religious devotion. Nicholas was an ordained Deacon in the Anglican Church. At the time they bought the manor house the church was in decay and he rebuilt it as their private chapel. The religious community consisted of Nicholas and his brother John, their mother and their sister Susanna Collett and her husband and their fourteen children. Two of these children, two sisters, dedicated their lives to religious pursuits and never married. They would pray six times a day and do prayers in the chapel through the night with different family members doing shifts in the chapel until sunrise. They read from the Book of Common Prayers, from the New Testament and the Book of Psalms and sang hymns. They also observed fast days. Their worship was based on strict adherence to Christian principles in accordance with the Church of England. The religious community lasted until 1657 when the last Ferrar brother past away. It was strictly a family worship center and did not attempt to recruit others except that one of their principles was to support the poor but, for the poor to get any assistance, they had to demonstrate their piety and attend church services.

When word circulated of these practices people began to refer to Little Gidding as a nunnery. This caused some notoriety and they were investigated by the Puritans who sent Edward Lenton in 1634 to determine if they were hidden Catholics or heretics. He made a report to the church authorities clearing them of heresy but gave them a stern lecture that they should be working



instead of living a life of idleness and encouraged the two virgins to marry. King Charles I made three visits to Little Gidding when he was forced out of London. The Ferrar brothers had known the King as a result of their dealings with the Virginia Company and when he was forced to abandon the throne he came to Little Gidding seeking refuge. He didn't stay long and quickly left for Scotland where he hoped he would find safety. However he was forced from his exile and executed in 1649. After the death of the last of the Ferrar brothers the church was neglected for many years and then torn down and rebuilt in 1714. This building was then restored in 1853 and is the building we see today. Some of the trappings and

decorations inside the church are still those donated by the Ferrar family. The old manor house is long gone and, other than the chapel, the three other buildings are relatively new with one being a home for the Little Gidding Trust along with the two residences.

This history of Little Gidding drew T. S. Eliot to come visit on May 21, 1936. Eliot was a convert to Anglicanism and was a member of the Society of King Charles who he considered a martyr. It was six years after this visit before he published *Little Gidding* as the last of his *Four Quartets*. Little Gidding's place in history and its interest to T. S. Eliot was because it had housed the small Anglican religious community established in 1626 by Nicholas Ferrar along with his two siblings and their extended families.

When we found our way to Little Gidding it was not what we had anticipated. Being there altered all sense of time and place. We were not there to verify or instruct, or inform some stale curiosity. As we walked up to the chapel there is a tombstone by the main entrance which has the words the gate of heaven inscribed in stone over the door. Entering the chapel the air seemed suspended, the story ended. Inside the silent spirit of



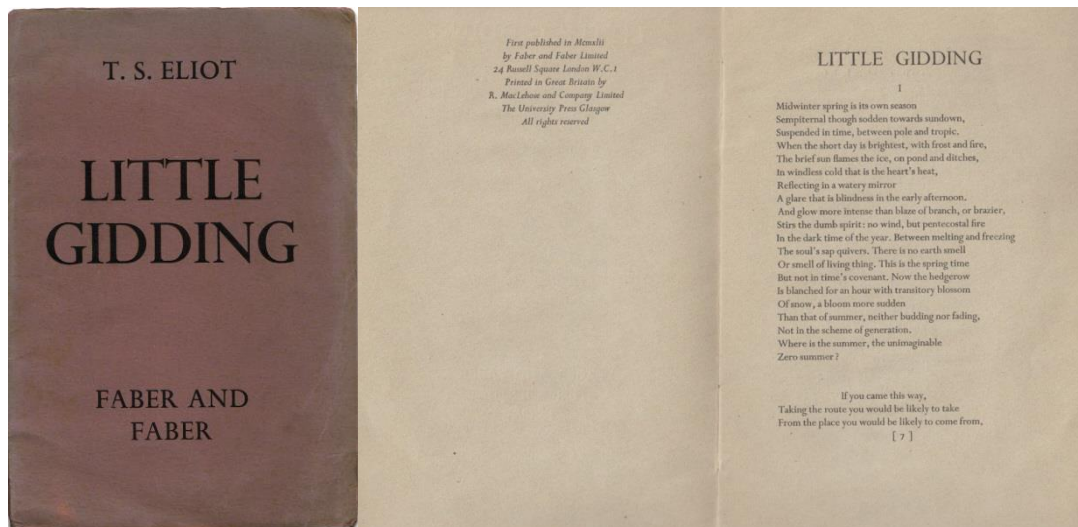
indwelling fire stirred and our soul's sap quivered, we felt restored, refined with a feeling that all attachment was suspended, we felt detached from other things and persons, not indifferent toward them, rather liberated, beyond desire, all motives purified. It was a bell rung backwards, a silence constituted by the riddle of redemption. We were at our journey's end which we recognized as an epitaph and a resurrection. The dead who had gone before were there with us as a palpable presence. We were drawn by a love, by a calling to explore this place and knew that the end of our journey was also our beginning. It was a knowledge renewed in a still moment, feeling now, here, always in a condition of utter simplicity for which we had to sacrifice everything and that, in this sacrifice, all would be well. We were infolded in tongues of fire that spoke a language that transformed all that we saw, all that we heard, all that we felt, all that we thought in a timeless moment at the intersection of a pattern of timeless moments.

Little Gidding is full of contradiction and contrariety, it seeks to define being in a new way, in a non-ordinary way. For being not to be is impossible, yet being itself is beyond comprehension. No single class of phenomena, no particular, can encompass being which encloses them all yet is not limited by any. Being is one and affirms itself, being is its only predicate. We dare not arrogate it to any particular anymore that we can own the air or enclose the sky. Just as light passing through a prism breaks into colors so 'to be' breaks into all the words expressed in language. Just as invisible light enfolds all colors, invisible being enfolds all particulars.

The poet bears witness to it in words that are a testament and a befuddlement of silence. Being dwells in us but only as we dwell in it. Trying to understand it is a type of madness, a divine frenzy. Awareness shrinks from direct contact with being, with the almighty 'to be' for which there is no map. It is intellectually humbling and goes off the charts, outside the community of fellowship, and to show others the route is as silly as showing how to see light. It is the unassailable premise, this photochromatic metaphysics is the foundation Eliot was building on. Each word we use, each thing we perceive is bathed in the light of this being and stands out for what it is in this radiance. Eliot was drawing on the mysticism he found in St John of the Cross, in Dante and in the Lady Julian of Norwich which he studied in Evelyn Underhill's book *Mysticism* published in 1911. *Little Gidding* is a struggle to get out of purgatory and just as Virgil, when taking his leave of Dante at the top of purgatory received a crown and a mitre so *Little Gidding* is Eliot's crown and his mitre.

Bibliography

Anthony Blake's rendition of *Little Gidding* can be found at youtube.com, just put in Anthony Blake *Little Gidding* (or click on <https://www.youtube.com/watch?v=6--ZGOQdmY>) and you can see a video of a reading of selections from the poem recorded in the chapel and the grounds around it.



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QUASI-PHYSICAL MODELS OF SYSTEMATICS

Anthony Blake



William (Larry) Pensinger & Anthony Blake talking in Santa Fe 1999

the sequence of inner states, so that, if the sleepwalker is found and asked where he has been, how he got there, and what his purpose is, he is unable to answer, not because he did not see where he was going and kept running into things, but because he cannot associate inner with outer in a meaningful fashion. That this condition is the actual normative state of the human species is demonstrated by historians, who maintain that history is only a chronicle of external events, not also of inner states: an apt definition of normotic illness. The ability to remember oneself involves not only retention of the sequence of inner states, but development through long practice of the ability to “stack” those retained states in simultaneous awareness as a “time-lapse photograph”. The long and the short of it is in time, not space. The physicists, however, conspire with the historians, in their shared inability to retain inner states, and thus insure us that each interval of time does not contain all the time of the total sequence which contains it: time intervals, according to their incapacity, are not “stackable” in some simultaneity. Intervals of time, they maintain, are absolutely separable; selfsame, thus simply- identifiable; not multiply-connected (except possibly under extreme circumstances of gravitational collapse of celestial objects); and certainly not non-orientable.

But physics was almost really something back there between the mid-Fifties and the early- Seventies, promising anything but more of the usual -- before the back-reaction on the social metric set in. Issuing from the School of Advanced Studies at Princeton were proclamations like: Any thing is nothing-given-shape, which meant matter might merely be manifestation of multiply- connected strange loops of empty spacetime. Blackholes and other holes, macro and mini, hairless and hairy, were named, while theories of the shape of form in process, Nature’s own topology, became intellectual corn for Hamlet’s mill to grind into conceptual grist -- the ingredients of the recipe being charm, color, and Cantorian sets, Platonic archetypes, Vedic idealism,

Gurdjieff regarded the corpus of human beings as a species asleep, walking about in a state of hypnosis wherein each is unable to remember his or her self. Having once been a somnambulator, upon encountering this assessment by Gurdjieff, I had not the slightest inclination to take it as mere metaphor; I immediately knew it was intended as a direct phenomenological portrait, and was an accurate characterization. One would think that sleepwalkers are off in some other subjective space and/or time, unaware of their objective physical surroundings. The contrary is closer to the actual case. Somnamulation is a walkabout without retention of



Công Huyền Tôn Nữ Nha Trang in Japan, 1964

and Caliban's rebirth. Ultra-dense textbooks on gravitation quoted the Vedas and Upanishads, and it appeared the task T. S. Eliot failed to perform at turn-of-20th-century Harvard -- that task being topological [transformation of the half-object](#) -- might be accomplished seventy-five years later by psychospiritually empowered physicists, unaided by squirrely Orientalists like Eliot. Alas, such was not to be.

William Pensinger, *Time-lapse "Photographs" & History of Realreality (which is non-Selfsame, not Virtual)*

Three Realms

The idea of systems associates to a set of discrete stable configurations such as the electron shells around nuclei in atoms, or the patterns of fundamental particles. Physical systems are subject to constraints such that only certain numbers of elements are found in certain conditions, though if one looks at all possible conditions it may be possible to identify stable configurations of almost any number of elements. The 'elements' studied in physics are states of *energy* rather than objects. Energy, in its turn, is connected with *information* and information can be connected with *meaning*.

The nature of objects is placement and objects stand for locations. When time is brought in, we have energy and movement and energy stems from various parameters associated with objects but not necessarily linked with particular objects. The step to information and meaning is something else and brings in the enigma of the role of *knowing* in physical systems, as is speculated about in interpretations of quantum mechanics (where for example, we cannot know both position and momentum precisely at the same time).

A crude picture can be made in which there are three kinds of parameter. The first is that of quantity and location, such as when we have a set of particles. The second is that of energy and is associated with *level* as in discrete bands of energy; it appears in geometry and movement. The third is that of a 'meaning-space' which is *felt* in terms of *harmony* and is more heuristic than descriptive, since it is not constrained by quantity and energy. These three roughly correspond with Bennett's three kinds of time, which three kinds relate in principle to his 'cosmic triad' of Function, Being and Will; though evidently transposed a great deal. In an earlier stage of his thinking, David Bohm proposed the tripartite categories Matter, Energy and Meaning, which have similar connotation.

It is proposed that the third is a meaning *totality* where the word 'totality' is introduced as a neutral term for the harmonies it seeks, embraces and gives rise to. It is from or within this totality that we address the other two. It is the common 'source' or principle for the other two, though what is in meaning is *not* identical with what is in the other two. What we find is that it provides us with ways of thinking about them but we still have to take account of the extra limitations that must apply in these realms. Such limitations can make things more complex than they are considered purely in meaning. In particular, number moves from quality to quantity. In meaning, number is entirely qualitative, in 'energy' it becomes intensive and in 'matter' it becomes quantitative. We also encounter such enigmas as the way in which in the realm of meaning we have a place for such ideas as $3 = 4$, while this is simply nonsense in the realm of matter.

The realm of meaning is not just 'simple' but at the same time, complex. This is because it embraces ambiguity, flux, multiple interpretations and so on. By and large, this sort of complexity is exemplified historically in time and culturally in space. It is also the case that it is

only by bringing meaning into relation with the realms of energy and matter that any advance can be made. This derives, in principle, from the postulate that the *three* realms form a meaningful whole and hence there cannot be one of them that *determines* the others, even though we assert that the realm of meaning is in some fashion superordinate to the other two. This may be simply tantamount to accepting that the three must form a meaningful system.

When we think about systems, we are performing *some kind of physical action*. In other words, the meaning realm is not divorced from the realms of energy and matter. However, the constraints under which this kind of action takes place are usually very much less than in the other realms. This gives us an opportunity to play or experiment not otherwise possible. *Play* is an essential property of the realm of meaning. It can of course degenerate into mere idle phantasy. It is never clear what the constraints should be. There are no universally recognized rules of the game. We can only check things out with other people and even then still not know *how* meaning is *constrained*. The important function involved is being able to *show* the workings of our minds to each other so that it is possible for us to make comparisons. How we then *judge* is another matter.

When we show things to each other, we involve energy and matter, even if it is ‘just on paper’. The physical properties of representations play a part. The visible constructs relate to matter while the way in which they are gone through, proceeding from one point to another, relates to energy. The most famous example of this in physics was the series of *gedanken* or ‘thought’ experiments made by Einstein to enable him to arrive at his Special Theory of Relativity.

Going from one system to another.

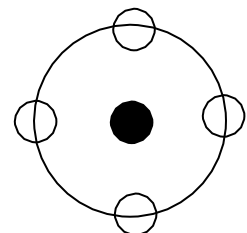
The situation of going from one system to another involves us in thinking through what might be ‘happening’ though only in a quasi-physical or even fictional sense. There are two main representations of going from one system to the next: the Emergent and the Additive.

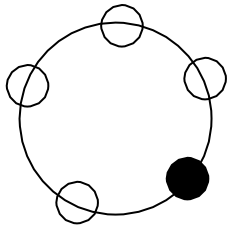
In the Emergent, the set of terms co-create a new unity. Immediately we have here an ambiguity: if there is a system it is already a unity and yet we talk of its terms co-creating a new ‘one’. It must be remembered that the word ‘universe’ literally means a ‘turning into the one’ and not a given state of affairs. It is a tendency towards unity and not an established one. In other words, unity is always *provisional*. This is inherent in the property of number in the realm of meaning exemplified by $3 = 4$ and other strange equalities.

The emergence of a new unity becomes a new *term*. Hence, a new system is born. We know about this sort of thing in concrete terms as in a man and a woman procreating. This should remind us that biological unity is different in quality from inanimate unity, as Bortoft discussed at length in his *Wholeness of Nature*. This thinking is also to be found treated as fundamental in Whitehead’s *Process and Reality*.

The new system may prove to be, in the concrete instance, a temporary state of affairs. The child leaves home, for example. This sort of thing indicates that there are limits to the stability of any new system. At the same time, this does not mean that the new system is not real or that it cannot play an important role. We have in physics innumerable examples of ‘systems’ that form for very small periods of time and yet are crucial to the workings of the whole complex of physical nature. A prime example is that of ‘virtual particles’ that form themselves out of the quantum vacuum for fleeting instants and are said to transmit ‘forces’ between other particles.

However, we will model the situation in a simple way. Here is a four term system giving rise to a fifth element. The original four terms are shown





around a circle and this circle indicates that they are co-equal in status. The new fifth element arises with a different status. It is possible but not certain. In tradition, such an element was considered as either *the underlying common ground* of the terms or as the *transcendental unity* of them. The term 'ether' was seen in both roles in relation to the basic four elements. Once accepted into the scheme, it has to become co-equal to the other four. In this guise, it appears as *the critical transitional element*

between the two systems.

What we do next is to follow *the constraints of our representation*. We have built in the property of being co-equal as being on the same circle. We can now look at what can happen *in these terms*. First of all, we see that the new element must be placed *somewhere* on the circle and there will be, in fact, *four* possibilities for this move, one of which is shown. Next, we can see that placing the new element on the circle means that the others have to adjust to make way for it. It is also clear that *one* of the old terms can remain in its same position but the other three have to shift somewhat.

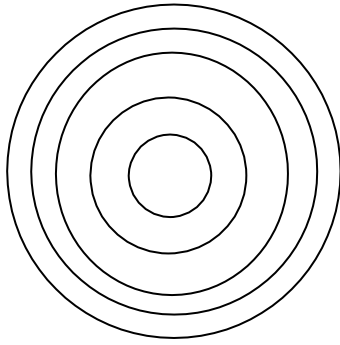
So far we have (a) the new term takes up one of four places, and (b) only one of the four old terms can retain its position. We next take account of the fact that the five terms of the new system now *divide the circle* into new segments. And we postulate that this means that their 'value' or meaning is different from before. This is rather like dividing the musical octave into various numbers of notes to make different scales. The *meanings of the old terms* changes into new ones. If we revert to our scheme of three realms then we are here associating the different position of the terms with different meanings, the two connected by (a) the transpositions of the terms, as changes in location of things and (b) their mutual adjustments, as changes in states of energy. This interpretation endows the circle per se with immense significance as the 'theatre of all possibilities'.

In the Additive view, the new element so to say comes into the picture 'from outside' instead of 'from inside' as was the case in the Emergent picture. In this view, the stability of the previous has to be broken to allow for an insertion. We might relate this to the example of a couple adopting a baby. The concrete process whereby a new element is allowed into a previously stable group can be complex and difficult. The pictorial model again suggests that we will have four options as to the 'region of insertion'. But let us take this case further and imagine a new person being brought into a group. In concrete physical terms we can think of this person choosing where to sit in the group (assuming that they are in a 'circle' of some kind) or being assigned a seat. Such a move can have deep implications. Or, we can imagine that the new person is put in the middle and 'examined' by the other four before being allowed into the circle. We would also have to allow for such cases as when the membership of the group is in flux with one member leaving and another coming in.

The simple geometrical picture maps onto the more concrete one and this in turn maps onto some sense of *integral wholeness* that we associate with the member elements being co-equal though distinct. In quasi-physical terms, this is to say that there is a set of possible 'states' each of which can be filled by some 'particle'. In the physical world, it may be possible for more than one particle to occupy the same state, and this can be found also in the realm of human groupings. Energy states and particles are not in one to one correspondence.

The Different Meanings of Different Numbers

Besides treating the increase in number of terms as resulting in a different partition of the whole, where we consider the 'whole' to remain 'the same' we might also look at it as entailing an



increase in the *size* of the whole. In this model, the ‘distance’ between neighboring terms remains the same. Our choice of what remains the same is critical. For the sake of a line of coherent meaning we need something that is invariant. Either this is the size of the whole or it is the separation between (neighboring) terms. In the latter case, we view a set of concentric circles. This picture strongly evokes a sense of expansion that can associate with such ideas as progress or evolution. One of the strong ‘thought-impressions’ Bennett reported he had was of an expanding sphere with a ‘sensitive’ surface of transformation. The inner spheres represented the old regime while the realm not yet formed represented the creative future. What Bennett saw as higher intelligences were moving in and out of the surface of the expanding sphere. It was as if these intelligences could carry in new elements to disturb the old order and guide it into a new one. His image could be interpreted to express the way in which all of us are engaged in some such process if we take on in some measure a role of higher intelligence with respect to some existing system.

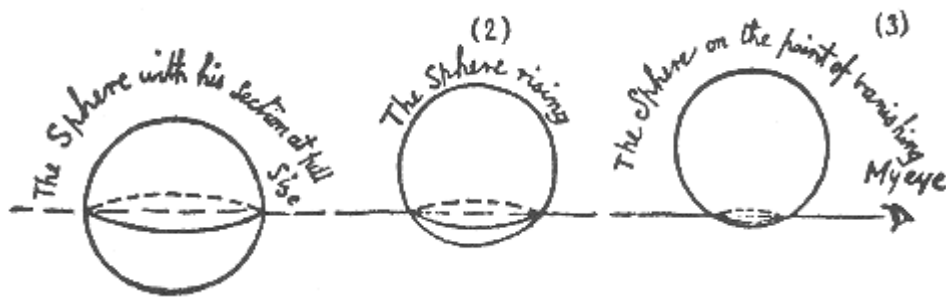
The picture of concentric circles can be taken as meaning more than a simple quantitative expansion, because it can also be read in terms of an increasing number of dimensions. The term ‘dimension’ simply means some autonomous order of measure and does not have to be particularly spatial or temporal. However, the common duality of space and time might lead us to suspect that distinguishing time and space is only the tip of the iceberg. Just as modern physics speculates about more dimensions than three of space so Bennett speculated about three dimensions of time; but there might be a case for saying that each new dimension brings in a different order of meaning. Adding, then, a different order of meaning entails that our view of the previous systems must change. We do not simply add on something new but transform the whole set of systems. Each new sphere changes our understanding, and this need not be an entirely ‘subjective’ thing.

The idea of dimensions helps us to see how ‘equi-value’ might be realized. In two dimensions, three terms can be equi-distant. In three dimensions, four terms can be equi-distant, and so on. For N terms to be equi-distant, we need $N - 1$ dimensions. What proximity means changes with an increase in dimensionality. If we take – even though barely knowing what it means – the principle of co-equality seriously, then it leads us willy-nilly towards thinking in terms of increasing number of dimensions. Many things change with such an increase. For example, if we increase the number of dimensions in certain ways, there is no need to think about forces, or what appears as a motion in a given set of dimensions is seen as a configuration in higher dimensions. An example of this in physics is the proposal that gravitation could emerge out of a fifth dimension instead of being simply a contingent ‘fact’ in four.

This then leads to an important insight into why Bennett could claim that each system contained *different types of terms* and, as a consequence, different types of relations between them. For example, the terms of the triad are called ‘impulses’ while the terms of the tetrad are called ‘sources’; and there is ‘force’ in the dyad but ‘reciprocity’ in the tetrad, and so on. In other words, the ‘framework’ established by a given systems entails a different meaning to what it contains to the framework established by another system. The idea of framework or dimensionality proves a crucial way of linking systematics with our knowledge of physical systems. We are used to thinking in terms of objects (matter terms) and not so used to thinking in terms of how we ‘measure’ objects (and their dynamic relations associated with energy). Measure is closely linked to meaning.

Terms are not Parts

The idea of dimensions enables us to think about the terms of systems in a quite different way from regarding them as parts of something. The idea of parts obviously relates to objects (matter particles). This already breaks down in quantum wholeness, which deals with the energy of systems. An important aspect of dimensional thinking is that it introduces the idea of *degrees of freedom*. 'Freedom' is a qualitative idea. It is used here in a sense that enables us to think about how conditions of constraint can be opened up by introducing more kinds of variation. This concept was immortalized by Edwin Abott in his seminal work *Flatland*. He depicts a world of two dimensions that, one day is intersected by a spherical being. The inhabitants of Flatland observe a circle that enlarges and then contracts and they are mystified by this phenomenon which they have no means of explaining.



What one has to get hold of is that introducing another degree of freedom alters the whole picture', in particular how one can explain what happens, as we indicated by mentioning the introduction of a fifth dimension to explain gravity. What does not make sense in one system may be seen to make sense in another higher one. In speaking of 'making sense', we appeal to the realm of meaning. Scientists find themselves drawing on ideas of 'elegance' and even 'beauty' to justify their attraction to higher perspectives, as is exemplified by the theory of relativity and Maxwell's equations of electromagnetism (which was in fact the main stimulus for relativity theory).

The perspective in which the terms of a system are seen more as degrees of freedom than as 'things', is not commonly adopted. Our minds appear to want to collapse into thinking in terms of objects. This renders it very difficult to think holistically. When we begin to do so, working against the stream as it were, we find the following sort of process. First we become aware of a multiplex of things and then strive to see how they are connected. But we can then make a jump to see how we are seeing these things and we connect with the framework within which they exist. Once we have glimpsed this framework we can then begin to consider other orders of framework. By doing so, the original things we first observed get transformed into something else.

This may appear mysterious. It links how we *see* things to what they *are*. It can be appreciated as a radical extension of quantum mechanical thinking. It also entails that this is not merely an imposition of our point of view but a form of *discovery*. How we see things is always from within a framework, but what they are and how they exist is also derivative from framework in a physical sense.

However, something remains the same in going from one system, or one set of degrees of freedom, to another. We can find transforms. Or we can treat a lesser system as an approximation of a higher one. This ability to find what is the same, or making a transformation

from one system to another, or in working out various approximations, can all be related to the meaning of *intelligence*. In a way, working within any framework is always *mechanical* and what is truly intelligent is being able to move from one to another. This relates to Bennett's vision. It also relates to such views as we can find in Hindu systems of thought about the mind as being mechanical, freedom being ascribed to the 'witness consciousness' that belongs to a higher system. In this guise, every system is mechanical from the standpoint of a higher one. This in its turn relates to the experience we can have of seeing that removing one set of assumptions (equivalent to constraints in physical systems) leads us into another one and never entirely sets us free.

Of course, the thought of higher degrees of freedom can be treated as 'imagination' which, as Gurdjieff pointed out, is a two-edged sword. It both deludes us and frees us. We can set in front of us a view of the terms of systems as: first, kinds of object; second states of energy (including movement, level and so on), and third as 'imaginary' or purely meanings. There is no obvious constraint to the number of degrees of freedom we can adopt. We must, however, be clear that the degrees of freedom entailed in the number-term systems are not to be treated as 'more of the same' but as distinctive qualities. Here is a major divorce from physical systems and we should remember our brief discussion of going beyond the assumed dual categories of space and time. Why are space and time so different in our experience? Why should there not be more distinctions than this dyadic one?

One argument for restricting the view of dimensions is the assumption that the universe is a closed and finite system and that there are in-built ultimate constraints. This view has led of course to the prevalent idea that our 'imaginary' views have no reality. Alternatively, we can turn this on its head and say that our imagination in the realm of meaning is leading us into a realm of continuing emergence that is then being reflected into thinking about the physical realm in the reverse direction of speculating on the origin of our universe amidst an infinity of universes or superuniverses. Science is the realm where imagination has to marry with fact, with the worlds of objects and energies.

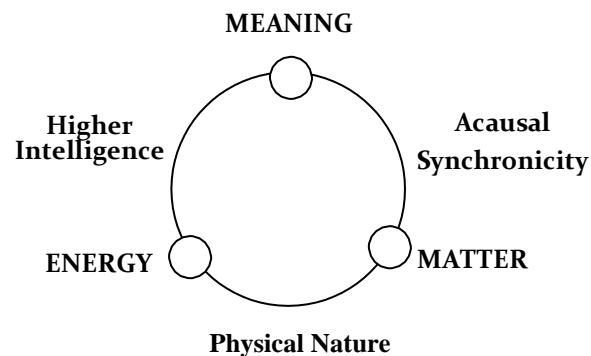
Time Spheres or Epochs

In terms of history, we can see the spheres of meaning as representing the nested set of *epochs* as outlined by Bennett and others. Of course, we tend to 'read' the series of epochs along a line from past to future and this is a severe limitation. What does come to the fore is the aspect of transition between epochs which has always been taken as a time or turmoil and breakdown as much as one of emergence and order.

In the view of epochs written about in *Hamlet's Mill* by Giorgio de Santillana and Hertha von Dechend, the periods are related to the precession of the equinox, due to the tilt of the earth's axis 'wobbling' around the galactic north over just under 26,000 years and traditionally divided into twelve (sometimes ten) periods. The book explains traditions of the Flood as transitions between the epochal periods, when the order of things in the one period gives way to a new one, involving the dissolution of the previous. In the Arthurian myth, the land becomes desolate and the Knights of the Round Table wander desperately in search of the Grail. This is just as we feel when we are entering a transition in ourselves.

The association of time periods with epochs supposes there is a structure to historical time that most people would deny. What would be the reason for such a partition of time? If there is some mechanism such as the precession then this is simply a mechanism and should determine nothing about the human or meaning world. If there is some higher intelligence then why should it be constrained by a physical pattern? Contemplating this paradox has led some people such as Carl Jung to propose that there can be a link between physical events and

psychological ones, a link called *a-causal synchronicity*. The concept is rooted in antiquity and surfaced in Europe at the beginning of the scientific revolution in such philosophers as Leibniz though in a cosmological sense and perhaps as a complement to the new physical science as discussed in my article *A Critical Essay on the History of Science*. It is reflected in recent times by discussions of meaningful correspondence between the various planetary cycles of the solar system, as in Richard Heath's *Matrix of Creation*. The diagram here is an attempt to hold the various perspectives together in terms of our model of three realms. By placing the term 'meaning' at the top we are deciding to make this realm the organizing principle of the others. This in its turn entails that we are proposing some kind of *correspondence* between this image and reality.



To return to our picture of a nested set of epochs we should add that our access to the 'primordial' or initial periods is somewhat obscured by the successive spheres that bring us to the present day. The very centre becomes buried in history and we must make considerable efforts to remove the layers in order to understand it. That is why we might always say that reaching the *monad* is as problematic as reaching a higher system. This associates with the Christian religious idea of *kenosis* or privation. It also associates with psychoanalytic practice in which it seems to prove necessary to 'go down' into the relatively primordial in order to tap into the creative stream of intelligence.

In this light, *history* becomes the story of progressive harmonization, a story that cannot be seen 'on the surface' almost by definition. And *history becomes the ultimate physical reality*. This was no more and no less than the narrative Bennett unfolded in his *The Dramatic Universe*. There is a hint that only by becoming able to re-enter into past epochs are we able to participate in the making of a new one – 'The way up is the way down'.

Multiple Planes of Reality

As long as one believes in the necessity of an explanation of reality, as long as one believes that a failed paradigm must be replaced by an improved paradigm and yet another paradigm and yet another and another, indeed, as long as one believes in the utility of paradigms, one will not understand m-valued logics." From *Conversational Fragments* by William Pensinger.

Anything is Nothing,
and Nothing Something;
never This, and always More.

From *Conversational Fragments* by William Pensinger.

The standard representation of reality most of us share is that of objects in space-time; but more precisely of objects in space that move. This representation is so deeply embedded in the way we ordinarily perceive the world that it is hard to think otherwise and, when we try to think otherwise, it involves contemplating what seem to be *artificial* mathematical constructs. We treat these constructs as theoretical in opposition to 'actual perception'. William Pensinger, however, insists that these constructs arise out of real perception and are not 'mere abstractions'. In conversations with Bennett, I often heard him say that the systems we were having to *think* hard about would be *perceived* directly, much as Goethe insisted to Schiller that the inner forms he spoke of such as the archetypal *Ur-Planze* were not concepts but direct perceptions on his part.

Pensinger points out those artists have developed representations that need to be taken seriously as *insights into physical reality*; as for example the dodecaphonic structures of the music of Schoenberg.

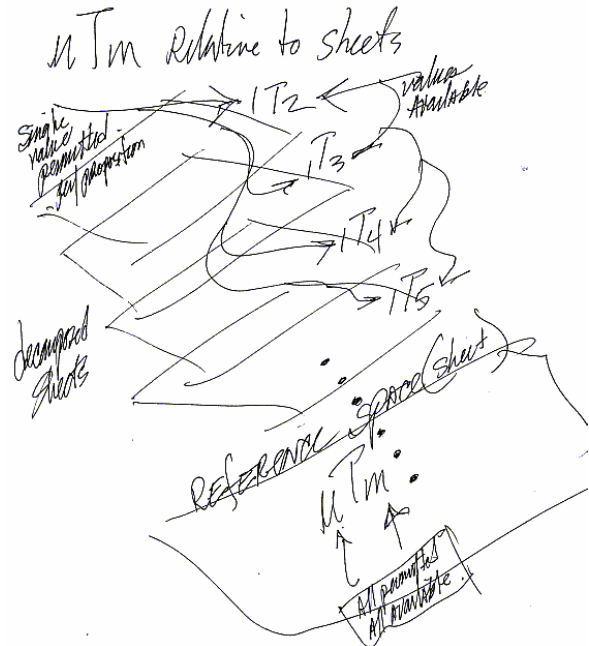
We usually distinguish representation of physical reality from that reality. In Pensinger's approach, this distinction is suspended. This should not be too surprising since our representations must be themselves an aspect of physical reality. The radical departure Pensinger makes is to use a scheme of multiple planes of representation such that any existing element has a place on each of them. The planes are distinguished according to their order of logic. In place of the standard dyadic classical logic of two values there is a whole series allowing for three, four and more values. This means that the identity of any element is multivalued. What something 'is' depends on the plane we are seeing it on. Thus, it can have a whole series of meanings. Complexity does not simply arise from the multiplicity of interactions something can have with other things but from its own nature.

The reduction of our assumed world of three-dimensional space to a series of planes is not entirely exceptional since, for example, one current theory to explain gravity represents reality as a sphere with two-dimensional surface that *projects* a three-dimensional world with such properties as gravity. However, Pensinger's adoption of many planes of existence goes much further.

In Bennett's own scheme as outlined in *The Dramatic Universe Vol. I*, he speaks of simple entities such as an electron as having many 'counterparts' at different levels in eternity. Such an idea we usually come across in reference to human potential, as in the supposition that we have a 'higher self' which is wiser than our ordinary selfhood. We might also adduce here the ancient idea of the 'spirits' of things such as mountains and springs as possibly being an intuition of the same idea of the multi-value of things. The idea is nearly always denied or suppressed. We cling to the representation in which we have 'objects' subject to space and time that move around in response to 'forces' between them, in spite of the fact that the role and even existence of such forces can be questioned. When we bring in more dimensions or use holographic models we move towards considering forces as somewhat 'illusory' and they disappear when we enter into a different representation. Bennett aimed to explain such things as gravity and electromagnetism as due to our limited perceptions. From the standpoint of what he called the Universal Observer Q, there are no such things as forces. Pensinger goes further in placing multi-valued logic at the heart of things.

When we *perceive* in this new way, we have what Pensinger calls 'identity transparency', that is we see through the various planes.

These many years after the General Process paper, we are getting better insight into how the multivalued reference space has to be constructed on Hilbert space under m-valued logics. Musculpt and the hierarchy of c-s, c'-s, and c''-s are right at the heart of it. If these insights are pulled out of their m-logically-valued context and put into 2-valued syllogistic logical march via written notation, they will have lost all their intrinsic meaning. On the contrary, cognition has to be pulled out of much in logical syllogism and let fall into Musculpt. Absent Musculpt as mathematical notation, circular presentation is the only real approach, because engagement with it forces the visualization pre-requisite to conscious emergence of always-there subliminal Musculpt (which conventions of written notation deny).



In this passage, Pensinger refers to a representational ideal that he calls 'Musculpt' (an abbreviation of music and sculpture) because, as he remarks at the end of the passage, written notation cannot handle the ideas. Musculpt is the name for the dynamic representation that is involved in making sense of reality, out of which may condense various 'flat' and partial models and explanations that can be written down. The figure above shows one of Pensinger's sketches. Though it appears like a 'picture' of reality, it is more than a picture. It is important to question the view that we simply make pictures in our minds of objects out-there and that is why Pensinger invokes sculpture and music. It should also be remarked that he has spent considerable time in a kind of 'walking meditation' in which the movement he makes is integral to the realization. And also, he emphasizes that *Musculpt* is always-there though usually subliminal.

What will happen is this: on each prime (arrayed on Riemann's line) on the m-logically-valued reference sheet will be stacked other primes from the multiplicity of single-logically-valued sheets composing the Riemann surface map of Everett's universal wave-function. (In this approach, Cantorian fractal spacetime relates to the stack of single-valued sheets, which, in turn, relate to Sakharov's collapse/anti-collapse multi-sheet model of the universe.) On each of the multiplicity of decomposed single-valued sheets, Riemann's line will be located differently within the critical band than it is located on the m-logically-valued reference sheet, such that, when the complete superposition of numbered sheets is considered, the line will have spread across the whole critical band on the reference sheet (as a result of expanding consideration from single-valued logic to logics of m-values). Because the hypercomplex zeta function would represent distribution of limiting velocities, accelerations, and time rates of change of acceleration, the waveform configured by the distribution step function would be an idealized chronotopological invariant characteristic of the genus (connectivity) of that universal covering surface which is the reference state of a perfectly efficient autopoietic process in optimum self-correlation (which is anything

but a catastrophe! to all those not identified with the ego-complex).

A supradense m-logically-valued Hilbertian reference space constructed in this fashion has nonlocality of embedded objects as a fundamental property. Locality is a decomposition issue involving cycles of self-reentry (or, alternatively stated, of cosmological self-forgetting, amnesia -- while recomposing the m-logically-valued reference space is Plato's anamnesis). Lesser levels in efficiency of autopoiesis have chronotopological invariants based on proper subsets of the primes, each with their characteristic step functions and waveforms. (From *Some thoughts from the Pensingers.*)

Having a 'simultaneity' of different planes of reality is hard to encompass in any picture and that is why we have to create a living 'artistic' experience to enable us to access it consciously. For Pensinger, this is indeed a function of art and he sees the art of the twentieth century as a response to new awakening of perception that has largely been ignored and suppressed -- or diverted into the consumerism of the 'art world'. The communication and investigation of a new order of perception needs art in the form of Musculpt.

When Bennett set out his systematics, he proposed that the very nature of the elements or terms of each system be a reflection of that system as a whole. Hence, he speaks of 'poles' in the dyad, 'impulses' in the triad, 'sources' in the tetrad and so on. This means that *we do not have objects in the common sense of the word*. It is a powerful and far-reaching idea. We should remember that our usual sense of objects with a fixed nature out-there is actually intimately tied in with the sense of *ourselves* in- here as singular agents. The two reflect each other. Dissolving the fixity of one involves dissolving the fixity of the other.

The Gurdjieff-Bennett school of thinking often invoked the prospect of *many worlds* and at first this may seem a metaphysical indulgence and relevant only to human aspirations. But there are indications that this idea has a basis in the very nature of physical reality. The 'same thing' will be experienced differently in different worlds, not simply because of our subjective state but because that is how it is. The deep study of the world and of ourselves go hand in hand. But there is a challenging task to *see* in such a way and it is necessary above all else to be able to suspend the tendency *to look for connections*. Once we entertain the idea that there are many worlds or many planes of reality, we will want to find 'how they are connected'. *They are not connected*. To think in terms of a connection is to interpose something between them. Such a move destroys the intrinsic insight into multi-value. Something 'is' on all the various planes and there is no need for any extrinsic connection.

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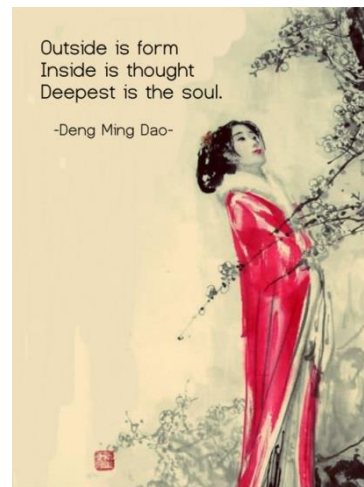
<http://empslocal.ex.ac.uk/people/staff/mrwatkin/isoc/pensinger1.htm>

NOTHING HAS COME

Deng Ming Dao



Visions Better Than Drugs Haven't Come
Intelligence Exceeding Genius Hasn't Come
Titanic Strength Hasn't Come
Beauty to Attract Lovers Hasn't Come
Visitations From Gods Haven't Come
Freedom From Weariness Hasn't Come
An End To Vexing Annoyances Hasn't Come
Supernatural Powers Haven't Come
The Skill to Spontaneously Heal Hasn't Come
The Gift To Prophecy Hasn't Come
None of These Things Has Come
Yet I would Not Forsake This Spiritual Path.



Becoming a bit mature

Jos Hoebe



Visions with and without drugs have been. I loved them and live them, the best I can.
Intelligence beyond my own genius I have met often, in me, my understanding, in live, in you, in love.
Titanic strength I got as G told me by overcoming my weaknesses, though it is still indeed often not titanic.
The secret of Beauty to attract lovers I know very well. I am glad to be with my love. That suffices me and now.
Visitations from gods looking like normal men have come and gone so often, that I now know instead of believe.

Freedom from weariness have been there and also often not. The abyss. What an attraction. Annoyances changed from vexing to normal adrenaline rushing through my veins and I watching it fading away.

Supernatural powers I found a lot in my dreams, in movies, in just going on.

The skill of spontaneous heal my wife shows often with wonderful homeopathic placebos changing my frame of mind

The gift of prophecy I gave away to keep my feet on the ground, however luring the feeling.

All of those came, come, went and came again, except the end of this inspiring path.

I thank them all for their companion and passing by.

Now the end seems to me like Godot: probably never coming, but you never know, you know. It is much better to keep on going.

And yes, maybe this path is not worth at all to persevere. I will know at the end. For sure.

If there is an end and then?

I think I then go back to do it once more.

Maybe I then understand why I am an idiot.



3-D prints from Hoebe's Hedron Sciences

MAN'S OBLIGATION TO CREATE HIGHER BEING BODIES

PART I - The Astral

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In this paper, all references to a spirit body, a kesdjan body and an astral body refer to the same thing.

A few years ago, after acknowledging that I do not have a permanent astral body or a permanent soul body - I have no validating 'permanent' experience of such a state - I became somewhat concerned about this, as time is running out. I began by wondering how many people in the Work can say that they have a Kesdjan body? I then began asking several people "You sir, do you have an astral body?" If I were to summarize the answers it would be as follows: "Yes, I once found myself floating on the ceiling of my room and looking down on myself in the bed".

We all have stories of a moment of leaving the body or astral travel. Fleeting moments do not cut it. What we work towards is a permanent condition, where one knows, at all times that we

have an astral body, there is no doubt or probability, not just a momentary glimpse of an out of body experience that we can tell one or two stories of. Knowing that such a state exists, wishing for such a state, hoping for such a state, are all conditions prior to the becoming of the State.

Let's use the analogy of gradations -referring to a stick with many marks on it. This stick is a measure of something. Much like a one meter rule stick, with 100 cm and 1000 mm. So we are measuring something and more or less of something. What is that something? The important point is that we are measuring "more or less" of this something. We are not measuring "either / or" of this something. It is not a question of we either have it or we do not have it. We might use this measuring device to measure Consciousness, Being, Intelligence, Wisdom or the presence of a Kesdjan Body in a Man. The existence of a Kesdjan body in man can be measured in a multitude of gradations.

One needs help and one must ask for Mercy before help is given. When one asks for Mercy, is it coming from higher beings? Communication with higher beings is done via the vehicle of the astral body. Without mercy, without divine intervention, without the assistance of higher entities, we are what one might call 'earth bound' and the Kesdjan will not function.

Man's consciousness can be calibrated on a scale which ranges from 0 to 1000... . [Interesting side note: "Arabian Tales – The Thousand and One Nights" there certainly are not 1001 stories. In ancient Arab Society 1,000 denoted the highest number attainable. No one could consider buying more than 1000 sheep or 1000 bags of wheat. And, the number 1000 is the highest level of transformation available to man. 1,001 denoted infinity or a never ending story.] This scale is arbitrary but for simplicity let use a range from 0-1000. Where 20 is Shame, 50 Hatred, 100 Fear, 150 Anger, 200 represents Integrity, (200 is a very major and critical turning point for a Man), 300 willingness, 400 Reason, 500 Love, 600 peace. Generally speaking, so you may get the drift, there are different levels of consciousness which a man may be calibrated at. Man can move up or down the scale. Every man is born at a different level on the scale. Some men like G. may have been born at 500 and evolve to 950. Some are born at 175 and stay there. Some are born at 225 and evolve to 500. Today there may be 30 men who calibrate over 850 and only 3 men on the planet who calibrate at a consciousness level over 900

The ability to astral travel is available only to those whose level of consciousness is calibrated to a sufficiently adequate level, lets say for example 300. Therefore if someone who calibrates at 150 practices this exercise they will probably not be successful. And, if they are successful, it is by accident and they probably should not be astral travelling.

There is not a condition of consciousness vs. a condition of non-consciousness. There is more consciousness and less consciousness which can be calibrated on this scale. Likewise, there is more Kesdjan and less Kesdjan. G. also acknowledges the calibrated scale of consciousness. He uses the words. "When one has attained the required Being Gradation of" We should take note of the methods of **accelerated transformation** facilitated by the systems of G., one of which is conscious labour and intentional suffering, the by-product of which is the necessary substance "Attention". And when Attention has been acquired then one can produce "Sensation". Sensation is the substance of the astral when the astral is created consciously and intentionally.

Some teachers talk about 'Perfection' or the state of being 'Transformed'. These words may lead one to believe that we are either Transformed or not transformed, perfect or not perfect. We feel that today we are not transformed and sometime in the future we may be. The truth of it is that there will **not** be one day when we can wake up and say "I am Transformed". We will work and we will proceed, day by day, gradation by gradation without end. It is the inherent condition of

the seeker that we transform one degree at a time and we will continue to transform without stopping until our very last breath. We must accept this condition.

From *Conference of the Birds*:

Everyone's journey is toward perfection

Everyone's proximity to the goal is according to his "State".

We must accept the horrible fact that we are on a treadmill of striving, knowing that the best that can happen is that tomorrow will bring only one gram of consciousness to add to what we have already acquired. And this will go on every day. Salvation - not likely. Perfected Man? Enlightened Man? Transformed Man? I wonder! The reality is that we must embrace the struggle which produces more perfection, but never perfection, more enlightenment but never enlightened, more transformation but never transformed.

For simplicity purposes we might say that there are 4 possibilities of astral experience (keeping in mind that the clearest idea comes when we understand that there is more or less 'intention' and more or less 'consciousness'.)

1. unintentional and unconscious.
2. unintentional and conscious.
3. intentional and unconscious.
4. intentional and conscious.

The highest form astral manifestation is when it is done consciously and intentionally.

From the inner exercises passed on by Gurdjieff we learned of a substance called "Sensation". This substance "Sensation" is the Astral Substance of the Kesdjan body. Using Attention, astral substance - Sensation- is first formed, then ejected from the solar plexus (or in some cases the center of the forehead) through a silver thread, or some other such analogy. This astral substance is collected into a cloud, then moulded into a specific shape like a sphere or body, a replica of ourselves. Using Attention - which is the by-product of conscious labour and intentional suffering - as the driving force we send the astral body on its mission. Different amounts of astral substance are required for the various tasks.

There is a careful progression of the astral, beginning with attaching senses to the astral substance. First we attach to the astral substance sight and hearing, we send it on a mission to observe and listen. The astral returns with what is able to be seen and heard. A more advanced mission of the astral is a situation where we are able to attach all our senses and our *consciousness* to the astral, now it is a complete entity comprised of thinking, feeling, reasoning, awareness and speech.

Arabian Nights - A Thousand and One Tales is a map to the astral. The Genie is the astral body. "This all arose from the power the wonderful lamp possessed, of acquiring by degrees for those who held it every quality adapted to the position they might attain by making a good and proper use of its virtues". Aladdin [the I] rubs the lamp [the Body]. The genie [Kesdjan] appears and says "What are thy commands, I am ready to obey thee as thy slave, and the slave of those who have the lamp in their hands, both I, and the other slaves of the lamp."

The missions that one's astral can partake in are many. To name a few:

1. Any person who takes on a task in this temporal world will be more successful if assisted by the Muse, or the Higher Beings of the non-temporal world. If you are painting a picture, writing a book, taking a corporation public, building a house or planting a garden. There are entities of higher consciousness, who are not of this

world, who are willing and able to assist. The beauty of that which Man creates is aided by these entities. It is important to note that the Man who receives this assistance may receive it unconsciously and unintentionally. The source of creativity comes from the Kesdjan.

2. Observation of events somewhere else on the planet. If we eject astral substance, form it into a ball then attach sight and hearing to it. We could then send it on a mission to go somewhere and observe what is taking place. The astral substance will return with these experiences and we must learn to interpret what has been seen and heard. Receiving and interpreting what has been learned by the astral is a skill in itself. We have heard of people experiencing flight, flying through mountains, valleys and clouds, around high rise buildings in city centers.
3. Healing someone either at their bedside or at a remote location. If we think about the world of Potentiality and the world of Existence, then we can see that it is possible to influence the world of existence by our intention. If we send the astral on a mission into the world of Potentiality with the specific task of influencing the unfolding of the moment by making whole that which is sick we can see the way the astral can influence the world of fact. An architect dreams of building the Empire State Building then he makes it come into reality. The world of potentiality as it unfolds into the world of fact has been influenced. If someone prays for a loved one to regain health are they not in a way, influencing the unfolding of the moment as it transits between the world of potentiality and the world of fact? If someone has the ability to send an emissary on a mission into the world of potentiality with a specific task in mind, then the odds of influencing the unfolding of the world of potentiality into the world of fact become much greater do they not?
4. Travelling to distant places in distant times. How did G. know anything about the Akhaldan Society in Babylon. It is possible that he made it up and it is a story. On the other hand, I might speculate that G. used his command of the astral to experience life in Babylon, communicate with Ashiata Sheimash and return with the real knowledge of what truly happened during that era.
5. Communicating with Higher Bodies of intelligence like angels. Can it be that communication with higher beings can only take place in the astral form? Makes sense to me. What about: "Lord Jesus Christ son of God, have mercy on me a sinner"? A sinner is one who is not I AM. Mercy comes from only the higher life forms. Without Attention there is no astral. Without an astral there is no Mercy. Mercy is needed for Transformation. In the book *Gymnasium of Beliefs in Higher Intelligence* all the various forms of higher intelligences which are mentioned are accessible via the astral.
6. Entering the world of Potentiality. From there influencing events in this world by directing a specific type of force at the unfolding of the moment. G. speaks about taking a vow never again to use these powers for attaining personal gain in the world of 'fact'. I can assume that he thereafter uses the astral not for manifestations in the world of 'fact' but only to commune with the world of potentiality for the purpose of attaining a specific goal. This goal would be to assist in the transformation of the Soul.
7. Maybe we can sit in on a meeting of the Akhaldan Society on the island of Atlantis before its sinking.

8. Go speak directly with Saint John the disciple, to ask him questions or receive direction to assist in our accelerated transformation.
9. Maybe partake in a zikhr with the Sarmoung brotherhood in northern Iraq 2000 years ago.
10. Ancient wisdom from the past can be accessed from the present. Command of the astral may be a prerequisite of Accelerated Transformation. Because Accelerated Transformation is assisted by the beings of higher intelligence who exist in the world of potentiality, outside the confines of time and space. The astral is the vehicle by which we make contact. In order to receive knowledge and wisdom from these sources we must be able to attach consciousness to the astral before it is sent on its mission.

Dreams for example, are means for receiving information from the world of 'potentiality'. Not all dreams but some which have that special flavour. And how well tuned are we to receive and remember the dream.

We know that with some direct intent and effort we can go to sleep and command that when we awake we will immediately write down our dreams, thereby remembering and assimilating in this awake world, that which took place in the dream world. It is the same with the astral world. We want to assimilate into this awake world that which is communicating with us from the non-physical world. This assimilation takes place while we are awake and functioning in the physical world.

The dream state is an experience which we can use to learn to commune with the astral. Dreams are also a learning method which lead us to more advanced and detailed methods of astral communication. Dreams are not the only way and probably not the most effective way to commune with the astral. I speculate that in the preliminary stages of astral skills we would need to retreat to a special room at a special hour to collect ourselves and in such state we can commune with the astral. Later as we become more skilled and, very importantly, our calibrated level of consciousness has risen, we can commune with the astral as we are driving our car, washing the dinner dishes or shaving our whiskers. This would be very similar to having a dream and remembering and recalling this dream into our conscious memory, not while we are asleep at night but during our waking daytime activities. Can we imagine having a dream while preparing our dinner? And not forgetting this dream but recalling it into waking conscious memory.

The astral body is a mode of experience, an ability to do, a method of perception, a verb. Its effect is how we behave. It is a valuable aid in assisting us in our operation of life on the planet. The astral is the force which allows Objective Reason to manifest in our activities of life on the planet.

There are time tested methods of tuning ourselves to receive the information gathered by the astral. Zikhr, ceaseless prayer, meditation, movements, inner exercises, ancient tribal dance, fasting, music, dream awareness, are all ways by which we can use our body as a tuner, or receiver of such experiences and bring back the experience and the knowledge back into this world of fact. Tune your body to be receptive to many specific frequencies, like a radio receiver. Upon the return of the astral to the physical, we want to have the ability to interpret or assimilate or understand what the astral has discovered for us. The astral has returned from its mission and wants to communicate the data collected. We must be a receiver of such data. When we take part in these various activities we experience these states and in one or more of these states we will learn to be tuned to communicate with the astral. The astral gives us the answer in a form of sufficient detail and understanding, according to our calibrated level of consciousness.

Each individual has receptors which are unique to himself. These receptors are the devices by which one assimilates the knowledge which the astral has brought to us. If we are Clairaudient, we hear the thoughts of nonphysical beings. If we are clairsentient, we feel the emotions of others. If we are Clairvoyant, we are able to visualize things that have happened or will happen. Claircognizance is the ability of inner knowing. All of these are manifestations of the functioning of the Astral / Kesdjan.

When there is an 'I' it can join with 'AM'. 'AM' is the eternal, unbounded, essence, world of non-existence, world of Potentiality. 'I am' is the world of existence consciously joined with the eternal: conscious of existence and conscious of non-existence at the same time. All the time! Not a glimpse or 'state' that one might get for second or a minute but a permanent 'Station'. 'Life is real only when I Am'. I AM has unfettered access to both worlds.

All spiritual / esoteric teachings have words which differentiate between the potential, nonmanifest and the world of man, the world of fact, the manifest.

Bible	Heaven	Earth
Carlos Castanada	Nagual	Tonal
Sufi	Non-Existence	Existence
	Truth	Non-Truth
Bennett	Potentiality	Actuality
	Infinite	Finite
Gurdjieff	AM	I
	Essence	Personality

The world of Potentiality is the world of angels, the intelligences, the elementals and the demiurge. All the various higher intelligences are accessible via the astral. We must access it consciously and intentionally, at will. When we contact the astral unconsciously and /or unintentionally we may be subject to evil or black forms of intelligence. This is the reason we use attention, because it eliminates the contact with entities we do not wish to contact.

I am enamored by the phrase 'To be present at the unfolding of the moment'. We have varying experiences with this state but the interesting thing is that unless we have a desire for increasing our level of consciousness, and sometimes even if we do, there is, oddly enough, built into our machine a basic **fear** of that 'glorious' condition. Fear of being present at the unfolding of the moment. We have some stress in our lives how do we handle it? - pour in some alcohol. We feel tired from a hard day at work - pour in some alcohol. We attend a social function - pour in some alcohol. We sit down to a meal - pour in some alcohol. Watch a sporting event - pour in some alcohol. Alcohol changes our mode of perception. It lowers our level of consciousness. This dulled state which we have been taught, by social customs, to crave, denies us our full ability to be present at the unfolding of the moment and it denies us the opportunity to experience life in its real form, as we were originally intended. There can be no 'I am' when our mode of perception is dulled.

Not only alcohol denies us this 'glorious' mode of perception, but also the effects of Tobacco and over eating, Television, obsession with sporting events, also has the same net effect. Whereas activities such as fasting, zikhr, meditations and ceaseless prayer will act upon the manifestation of the Kesdjan Body in a positive way.

Other things to keep in mind are: i) technique and practice, ii) quantity of will, iii) quantity of attention, iv) faith and hope, v) a quest.

One of the difficulties which I had that prevented my understanding of the Kesdjan body was this. In the past I have erred by the belief that the Kesdjan body was going to develop and be attached to me as some other body - a noun. Which I now see is not the case. The Kesdjan body is a **verb** and **not a noun**. It is a doingness (word made up by the writer). It is an ability to do.

A man can be in partial or full control of his astral at any time using will, attention, faith, hope and a quest. He can eject astral substance, form it into a shape, which could be sphere or a replica of oneself. Arm it with whatever perception is necessary - sight, hearing, thought, feeling, consciousness. Send it on a mission, into the realm of Potentiality or Non-existence where it will complete its mission. The mission may be to assist in a task of creativity such as writing a book or a poem, creating a sculpture, writing music, contacting angels for guidance. We can enter the past / the realm of the Kesdjan to commune with men of highly calibrated levels of consciousness.

Personal Experience of Kesdjan #1:

Here is a tale of my experience regarding sending astral substance on a quest. I posed a question. [Symbolically] I rubbed the lamp and the genie appeared, I said, "If I may have your permission, tell me please, what is astral substance?" Two days later the answer materialized, not in a dream, but during my normal day, in an answer which I cognized very clearly, not in my ears and not in my thoughts, but never the less the answer was very clear. "Master, I have returned with an answer to your question. *Astral substance is Sensation.*" I received an answer from my astral, sufficient for my level of understanding, sufficient for my calibrated level of consciousness. The magnitude of this answer was enormous. Rewriting the instructions of "Astral Projection" now reads like this. From your solar plexus, eject Sensation, form it into a round cloud or a shape which looks like yourself, attach to this cloud of Sensation, your sight, your hearing, your feelings and later even your consciousness. Feel the pulse of our heart beat. Feel the rhythm of your breath. Attach the heart beat and the breath to the astral body. Focus on your quest. Send the astral on its mission.

Personal experience of Kesdjan manifesting #2:

My wife was experiencing regular severe headaches. I was asking for a remedy. The means of asking was by way of prayer. "Dear inner guide, please tell me what might be done for a remedy to my wife's headaches?" I held this thought in front of my mind's eye for several days. Then around 2:00 pm I was walking to the bank, crossing a busy intersection, as I stepped off the sidewalk onto the road it appeared. The answer came to me a quiet voice in my head spoke. "Tell your wife to ingest lemon". I did tell her. She did take lemon. Headaches went away.

Personal experience of Kesdjan manifesting #3:

I was living in Toronto. I was on holiday with my wife in Spain, the year was 2004. There was friend from the Work, (K) who I had not seen in about 15 years who also lived in Toronto. An uncontrollable urge to contact him arose. Day after day this urge intensified. I decided that I wanted an Kesdjan Body. This Kesdjan body would go to K, tap him on the shoulder and tell him I wanted to make contact. Day after day I held this image in my mind. While touring the sites of Spain this thought was foremost in my thoughts. Nothing happened. Upon my arrival home I called K on the phone. We renewed our long dormant relationship. I asked K if he felt my Kesdjan tap him on the shoulder. He replied in the negative. Nevertheless our long dormant relationship was indeed renewed with intensity of a high degree. The Kesdjan at first looked like it did not work. In fact it did. It manifested in a manner best suited for me and for K. It did not manifest as I wanted it to.

Should we talk about these experiences? If we do, it should be a guarded discussion. Hasan Sushud, Masters of Wisdom states on this topic “It has always been considered unwise to divulge the realities perceived there.” Take note of the Sufi term *Taquiya* - Concealment.

The End: P.S. Part II “The Soul Body” may or may not be forthcoming.

Equations of God - the Mathematics of Spirituality

Anthony Blake

Man decides God. J. G. Bennett

Curvature of
space

Distribution of
mass/energy

$$G_{\alpha\beta} = \frac{8\pi G}{c^4} T_{\alpha\beta}$$

Some constants

Einstein’s equation of General Relativity is revered for its simplicity and beauty (and has been verified by numerous experiments and predictions). Such equations are precise instantiations of *relationships*. We use the word ‘relationship’ to mean a mutual connection of disparate elements. In human terms, these elements could be people. In General Relativity, one side concerns the curvature of space-time while the other concerns the distribution of matter. One side is geometrical, the other material.

The equation can therefore also be seen as a *translation* between terms defined in one language and terms defined in another. Or as a *unification of meaning*; a bringing together of different perspectives.

Equations are often discussed as a balancing act, as in weighing one thing against another. In this picture, there will be a ‘pivotal turn’ about which the two sides come to balance. (The equals sign ‘=’ was first introduced by Robert Recorde in 1557)

There are many examples of equations in physical science. For an ideal gas, when temperature is constant, pressure is related to volume in this sort of expression:

$P = k/V$ where k is a constant dependent on the given mass of gas. It is important to notice that, in such equations, we always have a relationship between an *intensive*

parameter (such as pressure) and an *extensive* one (such as volume). Their product usually defines some



form of *energy*. Thus, in thermal physics, $\Delta E = T\Delta S$: T or temperature is the intensive parameter and S or entropy is the extensive parameter. E stands for energy. Hence $T = \Delta E/\Delta S$.

The relational pattern appears in quantum mechanics, where we find ‘coupled’ parameters such as energy and time or position and momentum; as in

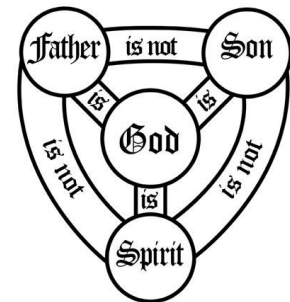
$$\Delta E \Delta T \geq \hbar/2 \quad (\text{where } \hbar = h / 2\pi \text{ and } \geq \text{ means ‘greater than or equal to’})$$

We can picture that the two parameters ‘pivot’ around a constant, often a ‘cosmic’ constant such as the velocity of light **c**, or Planck’s constant **h**. This can well be called the ‘unwobbling pivot’ without too much poetic licence, though the phrase is taken from Ezra Pound’s translations of Confucius (as a translation of the Confucian ‘Doctrine of the Mean’ *zhong yong*. It has the connotation of the reliable, the immortal, *always* constant. However, we want to go further and find an analogy between the cosmic constants and Christ.

中庸

zhong yong

Behind interpretations of physical equations is the background of *measurement*. The physical units used in physics relate to various basic parameters such as space, time, and mass. All other measures are compounds of these. But even these three can be reduced to one. Space and time are related by the velocity of light **c** and mass is related to these in terms involving Planck’s constant **h**. Given these two cosmic constants **c** and **h** (the critical large scale and typical small scale factor respectively) and **G** the gravitational constant, all measurements can be made in terms of only one parameter. This resonates with the Christian trinity.



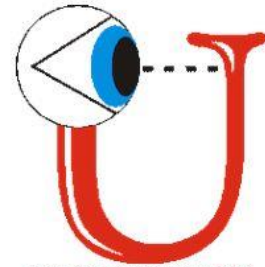
In her book *Intimations of Christianity Amongst the Greeks*, Simone Weil draws attention to the parallelism between early Greek notions of geometry and the New Testament references to Christ as ‘mediator’: the Greek word, *logos*, which is used for the rational numbers, can also be translated as ‘mediator’ (which we are here thinking of as *reconciliation* - some mathematicians actually refer to equations as reconciliations). Weil argues that just as in geometry there is a ‘miraculous’ mediation for ‘numbers not naturally similar’ so there is a mediation between God and sinful humanity. Clearly, this is Christ. He brings us into relationship with God. Extending the metaphor, we can say that equations express a relationship between the known and the unknown. In mathematical theory theorems are often proved by finding an identity between them and others already proved or provable, as enabled Andrew Wiles to prove Fermat’s Last Theorem.

We quote the following letter from Andre Weil, a foremost mathematician and brother of Simone, to her because of its reference to a *bridge*, providing us with another metaphor for looking at the meaning of equations.

We would be badly blocked if there were no bridge between the two [rational fields and complex numbers]. And voil’a god carries the day against the devil: this bridge exists; it is the theory of algebraic function fields over a finite field of constants. (Letter of 26 March 1940)

A Christian in the sense that Simone Weil exemplifies will tend to see everything revealed in science as an indicator of the relation between God and the world, revealing the presence of Christ. There is a ‘sameness’ – to use Gurdjieff’s term – of the intensive side of equations with God and the extensive side with the world, or man. Why is there a universe? For God to express His love.

Methods of innovation and problem-solving (such as TRIZ) are largely based on the strategy of translating a problem one cannot yet solve into one that has been solved. The pattern of a relationship between the known and the unknown, the soluble and the insoluble has a correspondence with the mutual relationship of the *seer and the seen*. This was made into an iconic symbol expressing the ideas of the physicist Archibald Wheeler which he expressed by the laconic slogan: 'It' from 'Bit' (in crude terms, 'things' are made from 'information' – what appears to be *about* things turns out to *constitute* things).



Does the act of observing the Universe create it? (Image by David Harrison, University of Toronto)


Bennett (with Bortoft and Pledge) aimed at an 'objectively complete language' for the activity of scientists which *included their intentionality*. He was in tune with an aspect of the *zeitgeist* – thought without having much contact with its main proponents such as those who developed *second order cybernetics* who were concerned with bringing the observer into the picture (i.e. what is observed). They included G. Spencer Brown, Gordon Pask, Gregory Bateson, Heinz von Forster, Francisco Varela and, in recent times Louis Kauffman while, in the late nineteenth century, we can cite the greatest American philosopher Charles Sanders Peirce. The latter certainly had an influence on Bennett.

Spencer Brown died this year. He is best known for the publication (1969) of his book *The Laws of Form* and, secondarily, for his self-announced enlightenment in 1984 which included his declaration that he was the successor to Buddha.

[Henri Bortoft and I had attended his course of lectures at London University just before the publication of *Laws of Form*. We were deeply privileged. I well remember how Spencer Brown proposed the axiomatization of standard arithmetic using two operators 'cross' and 'score'. For days I thought of nothing else and foolishly believed I had cracked it; but a short postcard from Spencer-Brown quickly dashed my hopes!]

His calculus as expounded in *The Laws of Form* begins with the modest but overwhelming injunction:

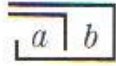
Make a distinction

As Bennett averred, mathematics is a *language of will*, and verbs such as 'make', 'let', 'suppose', etc. abound. They are 'moves'. The symbols used in mathematics are as much *instructions* as they are names. The mathematical symbol for the operator 'cross' is \sqcap an abbreviation of the pictorial form. 

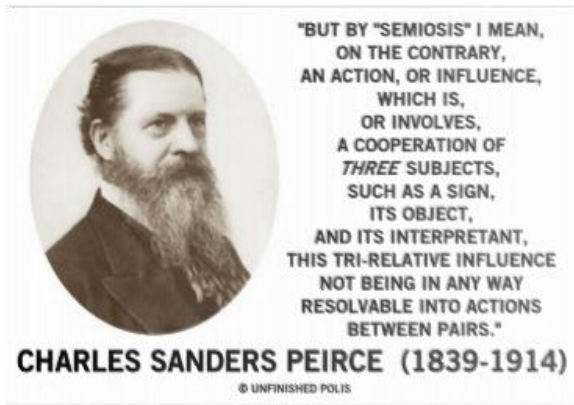
Spencer-Brown points out that a distinction creates a *trinity*: Inside, Outside, Boundary; only the boundary is a *cut* or *act* of making it so. For those who know Bennett's formalism of triads in which there are six forms of action involving three terms (designated simply as 1, 2 and 3) the act of making a distinction might be seen as a triad of freedom (3-2-1): 3 is the act of distinction, 2 is the unmarked state (the empty or blank page previously void) and 1 is the then defined or marked state. Once this is set up we have a framework (3-1-2) in which Spencer-Brown develops his laws and theorems. The most complex patterns can emerge and even extend to second order equations in which time is expressed as a feedback from the result of a form into the form. Here is a simple example. It should be fairly obvious that such forms resonate with what we mean by 'self-consciousness'.



G. Spencer-Brown (1923-2016)



This form of understanding re-entry was taken up by Francis Varela in his scheme of *autopoiesis* (self-creation). Autopoiesis can help us understand the Gurdjieffian enneagram and the other way round. They are both forms of articulating self-organisation, though the relevance of this to the enneagram is rarely understood.



An all-important conclusion of the calculus is that, “the first distinction, the mark and the observer are not only interchangeable, but, in the form, identical” (LoF, 2010, p. 63) which not only strongly echoes Trinitarian doctrine but also makes the observer (the subject or ‘I’) of the same substance (*homousia* in Greek, a term used by Bennett to designate the ontological identity of all terms of a system) as the actual mark made on paper. Charles Sanders Peirce expressed it succinctly more than a hundred years ago: *Man is a sign of himself*.

In mathematics there can be no separation of the material and spiritual. Spencer-Brown says:

We made the mistake of thinking our questions must have religious or scientific answers, where in fact the answers are so simple, such obvious truisms, that people spend their whole lives failing to notice them. They look for something more complicated, and whereas, deep down, they "knew" the simple answer, they are brought up to believe it "must" be more complicated than it is, and so carefully continue to look for answers in every direction but the right one. (*A Lion's Teeth*, 1995, p. 12)

Starting with nothing and making one mark, we trace first of all the eternal forms. From these we obtain two axioms, and proceed from here to develop theorems.

The word *angel*, as we find if we look it up, means messenger, and the algebraic consequences that spring from any mathematical system are always the "Angels" through which the mathematics, which is basically structured in the eternal regions may be interpreted or applied in everyday life. (LoF, p. 111)

The world is not just out there waiting for us to come along and get to know it. In a profound way *being known* is essential to what it is. This is not a matter of consciousness in the popular understanding of that term as something personal and subjective.

Thus we cannot escape the fact that the world we know is constructed in order (and thus in such a way as to be able) to see itself.

This is indeed amazing.

Not so much in view of what it sees, although this may appear fantastic enough, but in respect of the fact that it *can see at all*.

But *in order* to do so, evidently it must first cut itself up into at least one state that sees, and at least one other state that is seen. In this severed and mutilated condition, whatever it sees is *only partially* itself. We may take it that the world undoubtedly is itself (i.e. is indistinct from itself), but, in any attempt to see itself as an object, it

must, equally undoubtedly, act* [actor, antagonist. We may note the identity of action with agony] so as to make itself distinct from, and therefore false to, itself. In this condition it will always partially elude itself.

It seems hard to find an acceptable answer to the question of how or why the world conceives a desire, and discovers an ability, to see itself, and appears to suffer the process. That it does so is sometimes called the original mystery. Perhaps, in view of *the form* in which we presently *take ourselves to exist*, the mystery *arises from* our insistence on *framing* a question where there is, in reality, *nothing* to question. However it may appear, if such desire, ability, and sufferance be granted, the state or condition that arises as an outcome is, according to the laws here formulated, absolutely unavoidable. In this respect, at least, there is no mystery. We, as universal representatives, can record universal law far enough to say

and so on, and so on you will eventually construct the universe, in every detail and potentiality, as you know it now; but then, again, what you will construct will not be all, for by the time you will have reached what now is, the universe will have expanded into a new order to contain what will then be.

In this sense, in respect of its own information, the universe must expand to escape the telescopes through which we, who are it, are trying to capture it, which is us.

Thus the world, when ever it appears as a physical universe* [unus = one, vertere = turn. Any given (or captivated) universe is what is seen as the result of a making of one turn, and is thus the appearance of any first distinction, and only a minor aspect of all being, apparent and non-apparent. Its particularity is the price we pay for its visibility], must always seem to us, its representatives, to be playing a kind of hide-and-seek with itself. What is revealed will be concealed, but what is concealed will again be revealed. And since we ourselves represent it, this occultation will be apparent in our life in general, and in our mathematics in particular. . . .

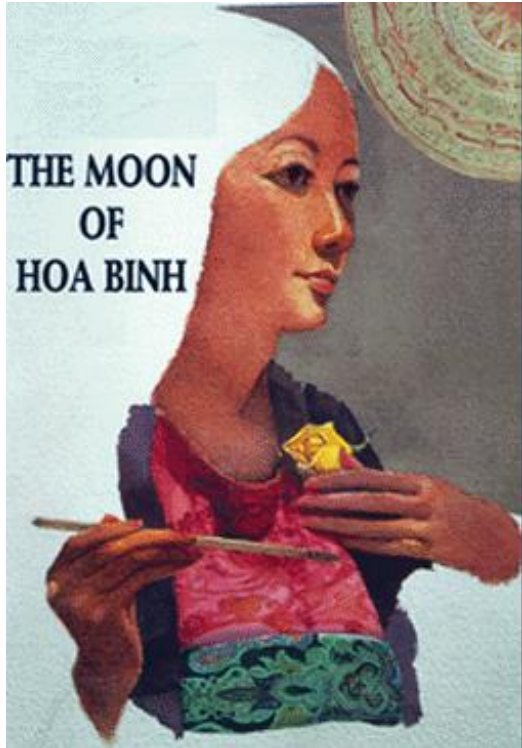
Coming across it thus again, in the light of what we had to do to render it acceptable, we see that our journey was, in its preconception, unnecessary, although its formal course, once we had set out upon it, was inevitable. (LoF, 2010, pp. 85-6)

All this has tremendous relevance to understanding spirituality and our 'predicament'. We are 'asleep' until we understand how we have cut up our experience to make it as restrictive as it appears (e.g. thinking in terms of 'what is happening to me?'). When we make an act of understanding, the 'cut' of our experience changes. Preliminary steps in the 'fourth way' are marked for example by shifting from the state of 'me' and the 'world' to 'asleep' and 'awake'. This is just the start. In the *operative equations of our reality* – that is, *will* – Christ stands for our freedom to change: from being created to creating.

As we are, can we ever discover who we are? Does it involve understanding the 'creation of the world'? Equations may look like sterile abstractions but they are the signs of an understanding of relatedness and reconciliation. It seems we spend our time in distractions – seeking experiences rather than understanding experience – to avoid the terrible truth that we have been the agents of our own undoing. The realization of this is redemption.

... the more widespread theological tradition ... has always asserted that by the redemption wrought by Christ, nature as well as man is ..brought back its state of original righteousness. Mary Hesse, *Science and the Human Imagination*, p. 40

THE MOON OF HOA BINH, BY WILLIAM PENSINGER AND CONG HUYEN NU NHA TRANG,



1704 pp. in two hardbound volumes with illustrations, color maps and chart insert, color plates of artwork by Nguyen Quynh. Foundation Autopoy, 1994. A 100-page annotated bibliography
Reviewed by: D. E. Proudfoot

Pensinger has a great deal to say about how the modern world functions and the underlying dynamic that informs our world. And he identifies areas where we as a civilization are destroying our possibilities.

The novel follows the perambulation through a murder mystery in the milieu of the Vietnam conflict in and around Saigon in the late 1960's. Pensinger meticulously lays out a vision of the city and its environs in a photographically precise rendering. Helpfully, each book comes with its own foldout map of the area to orientate the spatially challenged reader to specific locations mentioned in the book. But Pensinger does not hold the reader's hand. We are set down amidst the jumble of military acronyms and local

language which has a peculiarly disorientating effect. Likewise we are dropped directly into the mind of Pensinger's alter ego, Derek Dillion. And we are perforce joined with Derek as he, and now we, struggle to make sense of the events as they unfold. But linearity is not primarily the mode on which this book is constructed so events can follow linearly, prefigure other events or seemingly come from another world entirely as though another book is pushing through the pages that you read. This is not to imply that the book is sloppily written but rather that there is a higher level of organization to the material than a casual reader is accustomed. Should you be interested the Author has his own description of how the text was written which can be tracked down. However, I suggest much of the value of reading the book is putting together the n-dimension puzzle that is this work.

Pensinger's immense lexicon is populated with words from multiple languages as well as from biological, cultural and philosophic disciplines inside the cultures that use these languages. Another writer might be accused of pretension in salting the text so liberally with obscure words and phrases but Pensinger's approach adds to the depth of the material.

The Moon of Hoa Binh reads as a thinly veiled autobiography relying as it does on Pensinger's own history as an Intelligence officer during the Vietnam War, his youthful contact with traditional Japanese culture and his wide ranging scientific and philosophic enquiries.

His early life history gave him a special feeling for the oriental mindset as he was a self-described Air Force brat tagging along with his father's deployment to Japan where he was able to enter into the cultural life of the Japanese farmer at a time before the old ways of life disappeared into the tsunami of Western culture. It is from this formative experience he took his views on "Identity", seeing the very different way the Western world experiences this as opposed to more animistic cultures. This concept lives at the heart of the book and is one of the central take-aways.

Should you read the book you will see through Derek eyes how the U.S. completely misunderstood the field of action in the Vietnam conflict.

Being placed between two cultures and having to operate in both has given him an awareness of the gaps in understanding that each hold. The American military strategy of using overwhelming force to wear down the enemy through attrition and demoralization never came to fruition. This was due to the fact that we never really understood the people we were fighting against. The Vietnamese were not playing the same game as us and our actions were not hurtful to them in the way we imagined. Pensinger came to see that the Viet Cong, who had long experience with invading foreign powers, knew the hyper-game better than we. And as Derek Dillon might have said, their field of action was in the hyperspace of the war and, following SunTzu, were able to win by altering the topology of that space. Part of the brilliance of this book is that Pensinger lays out in blistering detail the miscues of the United States military and political structure. But more importantly, he ties issues of world view with understanding of topics as disparate as sexual behavior, understanding of quantum states, identity transparency and much, much more, all of which strikes at the heart of what we understand when we say “human”. His prose is densely packed with content; constantly dropping breadcrumbs that an interested reader can later pick-up to investigate for herself. In other words, he leaves his work on the table.

Although the subject of war is a looming presence in the book, some of the most illuminating passages concern sex; sex in all of its untamed forms. He holds nothing back in directing his attention to the reality of the act, sensually and biologically. He looks at sex from outside but concurrently investigates its deeper reverberation as a source of identity and importantly non-identity. Sex and war have long shared a mutuality of view; one being an expression of the other. Pensinger directly addresses this connection by diving into the workings of the unconscious world of sex and bringing treasures that he finds to our consciousness.

Closely tying into to his discussions on sex and orgasm (hyper-orgasm, actually) he brings in the topic of patriarchy and the role of women or rather of female sexuality in the web of economics, and politics. The construction of his argument is laddered on understanding the power of identity and how identity transparency obfuscates traditional power structures. “The imposed social structure of identity is the bedrock of all of our institutional formats; they are based either on the assumption of absolute separateness, or on the transformation of participation mystique into, ultimately, an instrument of warfare.” *The Moon of Hoa Binh, Volume I*, page 400

Lest you think this is just the exercise of a highly verbal intellect divorced from the grittier, baser aspects of life, Pensinger considers topics ranging from panty flashing, masturbation, psycho-sexual repression, and voyeurism among others. Throughout the book he presents smart, mature, and insightful views on sex (in and of itself), and sex (as an aspect of psychology, politics and economics), and more sex (warfare, animism, and identity transparency). Whew.

This topic of “identity transparency” appears throughout the book but understanding the concept can be quite difficult. Those of us brought up in Western culture may have some formal introduction through certain team sports that provide an opening to this understanding. The following text sheds some light on what it looks like in one field of activity.

“Normal or mass combat is just like Tolstoy describes it: a haze of unanticipatable chance occurrences, a paucity of information, a coalescence of an infinitude of conditioning factors. With the small expert group, however, something strange emerges. The commander is in control, here, no more than in normal combat. In this 'high combat', let's call it, some kind of 'force' takes over to govern the actions of the group. Everyone knows what everyone else knows about the action

going down, it seems. It's almost as if each person sees the action, not only through his own eyes, but also through the eyes of everyone else in the group: you are aware of things you couldn't possibility [sic] see with your own eyes, but which someone else in a position to see. It's very strange: somehow, for the duration of the combat, you are not just one person. This happens most intensely, not in a planned action like an ambush, but when the group engages in combat unexpectedly. Everything is instantaneous reaction, but stretched out like in a slow dream. A dream that's all flying bullets, exploding bodies, the taste of blood, the smell of shit and cordite, screams of terror, the concussion of explosives, the gurgle of death. No one decides: 'it' decides. There is spontaneous coordination. You already know what will happen before it happens. Chance, seemingly, is no longer part of the action. But no person controls events! Everything gets done, but it's like no decisions were made: everything just happens properly, and afterwards everyone wonders how it could have been so. It was like that with a half-team I worked with during the early days in Laos: PEO and White Star. I've never been able to understand it. It haunts me. Coming back into normal life is like going into solitary confinement: you have to learn how to live at a distance from people. Separation, again, becomes the only reality. You find yourself returning to high combat time after time trying to recapture that, uh, extraordinary state of being... I know this must have some implications for our understanding of history, just as Tolstoy's observations do." *Volume II*, pages 510-511

But how does Identity Transparency look in ordinary experience? Pensinger does not tell us. And more, through Derek says, "... you can be assured that you won't find anything I might write, including a roman-fleuve, that's not thoughtfully encoded with crucial ... discombobulating utterances and exclusion of necessary elements". And later, "There is a moral obligation to dissimulate what one knows because of the absolute certainty of misuse." *Volume I*, page 682 - 683

I have an idea of what Identity Transparency is in a society, which I offer as a starting point. People experience themselves as though they are fingers of the same hand. They can move, think and feel in close concert to one another and at the same time retain their personal history. Why and how I don't know. I had experienced something like this during infrequent group exercises at a school of Fourth Way ideas. These exercises were based on J. G. Bennett's idea of a group creating a mental image that could direct activity. This mental image was established by each individual without any exterior communication, without being shared in any direct fashion. At the time, it felt as the most normal, non-sensational, completely practical way to organize and produce a group action.

As modern life increasingly strengthens identify formation we recede further from coherence in group activity. Pensinger highlights our modern disconnect from authentic connection. This has led to anomie and dis-regulation between our wants and needs. Disconnected from Nature, we rape and despoil the planet by taking to extremes the Judeo-Christian admonition to: "Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth." *Genesis 1:28*, King James Version. Compare this to what Pensinger relates about the Kings of the Highlands of Vietnam. They were without political power as their role was, the "... Japanese notion of leadership as being a power vacuum center mediating identity transparency".

The Western approach of concretizing and then policing of identity states has produced a civilization at odds with the rest of nature. The world we see through a Newtonian filter works (mostly) at the level of 'object'. But looking at connected wholes, eco-systems, civilization and such, this same filter distorts our understanding, Application of force does not work the same in the realm of humanity as it does with inanimate objects. And in this light, Pensinger, through

Derek, states: "... the emerging concept of self-organization we've been discussing certain aspects of, small succor as it is, constitutes the only factor on the scene auguring for human survival beyond the first decades of the next century". *Volume I*, page 690.

Throughout the book Pensinger highlights, in ways not obvious on first reading, that the way we parse the "Lebenswelt, the life-world", is a choice, and that: "... the human species has reached a point where it has to make a choice: either it embraces the paradigmatic and world-constituting freedom or it will annihilate itself on the hidden shoals of cultural and societal autoimmunity." *Volume I*, page 601.

The old ways dominated by Newton and his concept of force has transformed the Earth but not so human nature. "From the days of John the Baptist until now, the kingdom of heaven has been subject to violence, and the violent lay claim to it.", *Matthew 11:12*, Berean Study Bible. The claim has not become reality; Heaven remains unassailed. The new way, mirrored by understanding gained from fields as disparate as quantum physics, sex, ecologic science, religion, and probably most significantly, the art of war shows a way through to a new humanity.

Pensinger, more than most emphasizes a literal full-bodied mind and catholic understanding, emulating a J. G. Bennett phrase (which I take as the unofficial motto of DuVersity!): "Integration without rejection".

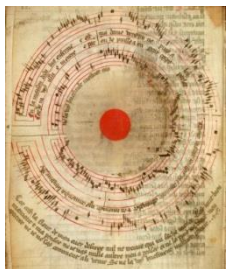
I haven't mentioned many of the other treasures to be found in the book. But I will note Pensinger's spot-on insight regarding NSA activity and its rationale many years before the general public was apprised of this action.

There is so much more contained in this book than what can be conveyed in this short review. I have not touched on the major influence of the Arts of all types that threads through each of the story lines. At turns this book is infuriating, revelatory, exhilarating, and, from obscure to outright gibberish, to outright brilliance, but mostly outright brilliance. It is a book not to be missed. This book was published in 1994 from material developed earlier. These twenty-three years later have only found the book to be ever more relevant to our political, martial, sexual, economic and moral concerns.

This is a book that measures you as you measure it. If you can't open to it I would assume you will get nothing from it. On the other hand, though its wealth of denoted insight is available to a reader, even more valuable would be the insight that it sparks in oneself.

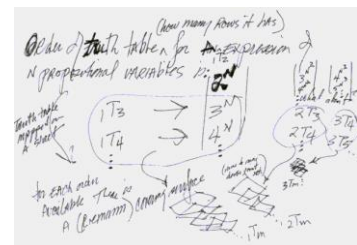
[Anthony Blake reads the first pages of Moon at <https://www.dropbox.com/s/qtqouc8euueyegh/MoonHoaBinh.mp3?dl=0>]

MUSIC AND MEANING March 17-19 at Sarasota, Florida, 2017



DuVersity Event with Anthony Blake

Using music for entertainment and distraction is to miss out on finding how it can bring us deeper into consciousness. Our event will include harmonic theory from the ancients to the present day as it, for example informed the first mythologies and cosmologies. We explore William Pensinger's concept of MUSCULPT and



Edward Matchett's 'neural education'. Participants are invited to 'stretch their ears' and delve into microsound and the greater present moment. We will also be making music. The voice is essential for understanding.