

ESSAYS FROM MESSAGES OF HIGHER INTELLIGENCE

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These essays come from a work in progress and illustrate the approach. The book was started from the material generated for the Baltimore Seminar-Dialogue on Higher Intelligence in 1998.

THE QUESTION

The emergence of ourselves as intelligent beings – and also, of course, very stupid ones – is like a question asked of the universe. Heidegger might have felt this when he declared that ‘man is the question of being’. We – and all life that came before us – stand in contrast with what we have learned about the physical universe over the last millennia. We have treated the universe as mindless and as a consequence have created the puzzle of intelligence. We are an infinitesimal part of the universe – and so far there has been no verifiable evidence of other intelligences similar to ourselves, which emphasizes this – and so can be disregarded on a cosmic scale. Yet we can equally well take another stance and argue that, since we exist, the universe must have generated us and hence have something of intelligence in it so that our existence is evidence of something yet to be understood.

Current science appears to conclude that even if it is supposed that life and intelligence might be understood in terms of known natural laws it would be impossible to compute this, even given the resources of the whole universe. If the whole universe acting as a super computer cannot predict life and intelligence, then maybe something fundamental is missing from such a world view. Some physicists now entertain the idea that our concept of natural laws as immutable must be challenged.

The idea that our intelligence is just a mechanical result of a material universe is then a belief. This belief is associated with a reaction against beliefs widely held in the past and associates with a corresponding belief in linear progress. It is a paradox, since belief in progress is to extol intelligence. Our thinking about evolution is still to a large extent an oscillation between Darwin and Wallace. Wallace pre-empted Darwin over the concept of evolution but also proposed that human evolution marked a different kind of process to natural selection.

Part of the reaction to previous beliefs is a social and political reaction against certain types of

authority, which once held sway over the minds of men. It is almost as if a rejection of such old ideas as Angels or Gods is a reaction against the social powers that used such ideas as a way of enslaving people to obey their authority. The break down of control of thought by institutionalised religion is a remarkable thing. The twentieth century (going into the twentieth first century) dissolution of Communism is a more recent re-run of exactly the same phenomenon. The key element has been and remains natural science, which affords an access to ‘truth’ that is independent of social authority and corresponding belief systems, however weakly now in the face of geo-politics and capitalism.

It seems extraordinary that we can today make an appeal to nature to find out the facts, rather than turn to some entrenched authority to tell us. However, such a sweeping statement needs to be tempered by considering that some kind of natural science has been in evidence since the beginnings of modern man and subject to rise and fall. The recent growth of science – and democracy – may mark a change in the human mind that itself highlights the issue of intelligence, but in this case extending the question to include the idea of the *influence of higher intelligence*.

In simple terms, many people think that, considering the widespread evidence of stupidity and rampant egoism on this planet of ours, it is miracle that we exist at all and an even greater miracle that some kind of progress is possibly being made. This might be explained in terms of systemic properties of complex systems but these might also amount to a version of higher intelligence - ‘a rose by any other name’.

It is difficult today to think about higher intelligence because of certain entrenched habits of thinking. These entail thinking in terms of separate objects and thence of connections between them. If an idea of higher intelligence is proposed, it is taken to mean that there are intelligent entities other than human who are not only more intelligent than humans but unfortunately *invisible* (and inaudible and so on, though there are quite a number of people – believers - who claim the opposite). But, they may be invisible just because they are not entities or objects at all. The relation between humans and higher intelligence may be similar to that between matter and energy. Drawing such a parallel is to adopt another kind of thinking, in which objects or entities are not primary but *relationships* are. We can extend the correspondence by bringing into view the category

of *information* to add to those of matter and energy. The relation of matter to energy to information may then be claimed to have a correspondence in the relation of matter, life and intelligence and even in another correspondence – as if changing the scale to use a musical analogy - in life, humanity and higher intelligence.

The idea of relations as primary connects with many similar notions such as that of *process* in contrast with equilibrium states and *doing* in contrast with being. For someone entrenched in the object view, this is difficult to get hold of, because we do not then have anything to ‘hold’. Speaking of the object view leads us to remember that it claims ‘objectivity’ and realize that the relational or process view will be characterised as ‘subjective’. The challenge of understanding intelligence does lead us into subjectivity.

The relational way of thinking has many exemplifications in modern thought, such as that of ‘coupling’ in which, for example, an organism is no longer regarded as a thing interacting with an environment but as something arising out of a coupled state in which we can never completely separate the one from the other. Such a way of thinking has also emerged with the idea of *quantum entanglement*, in which things are so engaged with each other that they form a coherent whole with unexpected properties in which there are no separable entities.

We assume that higher intelligence appears in an invisible guise: it is too complex, or too subtle, or too nonlocal to be discerned except by some of inference that is speculative to say the least. If we look for it we cannot find it. Yet, beyond inference, we may find in ourselves – both individually and collectively – points of access to this unseen reality. Such points of access exist because humans and higher intelligence are ‘entangled’ just as much as we are entangled with life and matter. But there is a stronger sense still in which access must be possible, if we adopt the view that *higher intelligence is seeking to communicate with us*. This is, naturally enough, closely linked with the idea that ‘something’ is pulling us forward into other realms of experience. Such an idea may have been formed in us from the experience of childhood in which we learned to think because we were part of a human complex containing adults already able to think and reflect and interiorised directed conversation inside ourselves.

Adoption of this analogy brings with it the possible view that we *already have* the capacity for

higher intelligence, but that it needs development. The arising of any form of intelligence must also then entail much the same thing. As far as we can generalise, the raising of any system to a higher level requires the coupling of it with a higher system to begin with. This can mean that something in one form can engage with something of another form to create something new. Terms such as ‘coupling’, ‘engagement’, ‘entanglement’ and so on are strong meanings of the idea of relations. In some extreme views of the arising of human intelligence, it is even proposed that there was a *physical fusion* of two different natures, one of higher intelligence and one of animal intelligence. The idea that higher intelligence is seeking to communicate with us reaches an extreme form in the Biblical statement that the Angels ‘lusted after’ human females.

The view here is that higher intelligence is a feature of the universe that is being disclosed by evolution. In this view, human existence is a device for advancing this revelation and it stands in stark contrast with most common views today: either the universe is cold, indifferent and only ‘accidentally’ producing life and intelligence and we are quite alone in it, or there is some God that has chosen human beings as the vehicle of Its self-expression. In place of retrospective reflections on our molecular origins we can have a forward looking openness to our meaningful destiny; but this need not be associated with the idea of any kind of ultimate super-being controlling everything. Just as we begin to appreciate that the universe is far more ‘alive’ than we ever thought (scientifically) before so we may begin to appreciate that it is also far more ‘intelligent’ than we ever allowed. This is to have a view in which the very fabric of the universe is seen as intelligent. And, it is highly likely that intelligence will not fit any simplistic hierarchical model, with Mister God on top. Maybe, there is no such thing as a ‘top’ at all. After all, a key feature of intelligence is that it produces surprises.

One way of access to higher intelligence is in our own creativity as expressed in bringing into existence new kinds of things. In our technology, we are seeking to realize intelligent machines. We are engaged in finding ways of blending our intelligence with mechanical systems such that apparatuses may emerge that are independently intelligent. By doing this, we are being drawn into the possibility of realizing how we ourselves came into existence. We are, after all, a type of intelligent machine. Instead of enhancing the claims that there is no guiding intelligence in the universe,

technological advance may bring us to *understand* – perhaps for the first time - that it is a reality. We can only understand what we can do. Technology gives us a way beyond speculation.

We use the term ‘higher intelligence’ to signify what is more intelligent than us *in a certain respect*. It does not have to be universally ‘higher’. This bounded nature of intelligence is very important, because it does not, for example, have to include any moral dimension. There can be a higher intelligence of morality, or creativity, or vision but there may not be a higher intelligence in all these regards. It is even highly likely that merit along one dimension is compensated by demerit along another. It is not for nothing that the Bible speaks of the angels as discontent with the powers given to humans. A higher intelligence may be viewed rather as an elder in a community, with wisdom of experience but the failing powers of old age. Even this casual image provokes the thought that every form of intelligence is subject to growth and decay and hence there is the need for every higher intelligence to pass on its wisdom to the younger lesser intelligences - such as our own. By the time the transmission has been accomplished, the elders will have passed away. We have echoes of this in the myths that the gods have ‘gone away’ from us into a kind of limbo.

We claim that all the images we can form of higher intelligence, while failing to be anything that merits the name of evidence, are signs of an attempt by higher intelligence to communicate with us. Our very brains are expressions of this, very duplicates of the cosmos with their billions of relations. The feelings we can have of a guiding intelligence working within our lives are to be trusted in so far as they lead us to increase our intelligence. Disbelievers may be doing more to realise higher intelligence than believers, because they are being led into creative work that can show us something new.

The philosopher-mystic John Bennett proposed that, over millennia and more, higher intelligence has been gradually withdrawing from direct involvement in earthly affairs and that it is a necessity if our own intelligence is to develop. Intelligence does not develop by being told and made to do things, as any true educator well realises. We are in an age when the higher intelligence relative to this planet can only reach us very indirectly and we have to go a ways to link up. Without our own ‘free’ making of a step, no contact

is possible. At the same time, a contact may not give us anything that we might expect or want.

Just as scientists expend considerable energy and thought to accessing profoundly hidden workings of the natural universe so we have to expend ourselves in accessing higher intelligence. There might be a big price to pay, such as a sacrifice of our entrenched attitude of separateness.

HUMANKIND SEES REALITY UPSIDE DOWN

Humankind cannot bear very much reality

T. S. Eliot The Four Quartets

Simple piety or reflection will lead many people to at least entertain the idea that what they ‘see’ as real is not so real in reality. But, for the most part, this will be taken in the manner of having some distortion, some inadequacy or incoherence, as in the famous utterance in the New Testament, ‘Now I see as in a glass, darkly’ (the ‘glass’ being what we would now call a ‘mirror’ but of an old kind capable of reflecting only a fraction of the light and full of defects). In mystical religion, particularly in Sufism, this ‘glass’ becomes the human heart and it is easy to understand why such a conception is strongly associated with ideas of purification and repentance. In mainline science, the glass is simply the form of perception we have, which has evolved with all else in the biosphere and serves our survival rather than any objective truth. Both scientific and religious views aver that it is our state of incarnate existence that precludes us from seeing reality, and that is why we need for example ‘technology’ or ‘revelation’ to help us out.

The idea that we see reality in a *totally* wrong way, completely upside-down to how it is, is too much for most and too simple for many. It is *too much* because it seems impossible that we could have it so wrong that we could continue to survive. (This was an agonising puzzle for me when I was younger and saw quite clearly on the one hand that nobody really knew what they were doing and, on the other, that some semblance of order in society was maintained.) It is *too simple* because the idea of ‘upside-down’ seems to imply that all we have to do is to ‘stand on our heads’.

Rudolf Steiner as an expert thinker grasped a simple idea. In a brilliant stroke he proposed that all the things we take as axiomatic in the world we take as known could be inverted and used to describe the ‘spirit’ or ‘astral’ world he was keen that people got to know. For example, say in this

world the shortest distance between two points is a straight line, then in the spirit world, it is the longest distance, and so on: effects come before causes, what contains something is smaller than what it contains, etc. He and his co-workers gave some of these ideas precise expression in what is called 'projective geometry' a sort of geometry that is inside-out to the one we learn at school.

The *too much* has been tackled in the past by *Gnosticism*. As the name implies, it is concerned with knowledge – *gnosis* in Greek having resonance with the Sanskrit *jnana* used in yoga – and has on its banner the slogan 'The Truth shall make thee free.' In some cases, the Truth is the Saviour, Who comes not to redeem us from sin but to liberate us from ignorance. In one of the classical schools of Hinduism, it is theorised that the very existence of individualised will is only possible through a concomitant *ignorance*. At one stroke, time and space, ignorance and will spring into being. So there are alternatives to the classical Gnostic view that ignorance is the result of an egoistic creative act by the false god, that we are held spell-bound in a false reality, as if asleep and dreaming, due to no fault of our own. In this false dream world things work out *mechanically* without the need for any act on our own part. It is truly a nightmare from which we are called to awaken.

On a completely different front, existentialism claims that we see the world wrongly because we believe it is really there and we have to deal with it. This makes the primary reality that of objects, or 'things in themselves' and alienates ourselves as subjects 'for ourselves' so that we have then to pretend that meaning is in us moving or changing objects! We are in the contradiction of trying to bring ourselves into world where we cannot exist. The world we believe in has no room for human acts, so that we can never perceive what it is that we *do*.

Some of these views carry with them the thought that there is a way out, or that some people or some beings are capable of seeing reality as it is. For scientists, this may be through a mathematical model. Julian Barbour tells us to 'look through' his mathematical model of *Platonia* and we will see that time does not exist. This may be close in some way to Galileo asking people to look through his telescope so that they can *see* what he was talking about. For shamans ancient and modern it may require ritual, drumming, drugs. John Lilly used ketamine and isolation tanks to travel into different worlds of perception. For the Christian Gnostic,

such as Philip K Dick, only the grace of God can awaken us – this is called *amanuensis* – and this may come through any form or means. There is a divine compassion striving to reach us, and reach us not in any statistical way – because that is the way of the demiurge or false god – but us as unique individuals in specific circumstances, in a way that allows our freedom. We do not know with whose voice God may speak to us.

The sheer thrill of this prospect is intense beyond measure. We should bear in mind that whole cultures such as the Hassidic lived day by day in anticipation of the 'coming of the Messiah'. Any of us can have this state once we realise or believe that there is a reality we do not see and that *this reality itself is trying to reach us*. This last point has to be made over and over again. In this understanding, it is not our efforts that sets us free but the source of freedom itself, or God. But God moves in mysterious ways!

The usual objection to all this is just to say, 'If there is a higher intelligence or divine reality, it appears to be pretty ineffective and not very smart. You propose some superhuman reality and then want us to believe it is almost impotent!' The first reply to this objection is to quote the story in Rumi's *Mathnawi* about seeing Jesus running away from something, where we learn that He is in retreat from stupidity in front of which even He is powerless. What is the essence – if it has such a thing – of stupidity, if not *to will what is unreal*? The second aspect is that what then happens by default is an aggregate mechanism capable of survival, dealing with food, shelter and so on. In this mechanism is Heidegger's *das man* the 'collective man', the statistic. The divine reality cannot communicate with the unreal or the mechanical.

It is not the world that is divorced from reality but us. The very idea that higher intelligence is hidden or even absent is a reflection of our bizarre state of mind. Just a flicker of consciousness and we instantly see that higher intelligence is the very substance of reality.

This gives an unusual perspective on the story of the expulsion of Adam and Eve from Eden. *Eden* is the state of being in higher intelligence, which means that, just to give a semblance of what this might mean, there is no divorce between thought and action.

HIGHER INTELLIGENCE AS CONVICTION

Buried in the question of understanding higher intelligence is the issue of trying to convince others. This question arises in relation to all sorts of beliefs or commitments, such as Dawkins' assertion that all biological reality should be subsumed under the metaphor of the 'selfish gene'. It can be argued that such things as genes – selfish or not – remarkably parallel the concept of higher intelligence. The average person will never ever see a gene or know how information about it is gained. It is in this regard similar to HI. In many other aspects it is very different, but there is no a priori reason why HI should not be considered as something encountered by specialists using appropriate techniques and theories, just as poets can be looked at as more sensitive to meaning in language than the average.

Great energy is spent on trying to persuade other people of one's point of view. Obviously, much of this has to do with convincing oneself. It might also have to do with practicing a kind of martyrdom! To suffer for one's beliefs generally appears noble to the kindly disposed and foolish to the cynics. But in either case, there is a case of a *passionate meme*. The scientist Michael Polanyi introduced the substance of this idea in his seminal book *Personal Knowledge* (which can be taken as an antidote to Dawkin's extrapolation of his selfish gene). Quite simply, certain memes seem to carry with them much of the sense of personal worth and survival. Thus, if I can convince others of what I believe then I feel myself increased or stronger. In the case of exposing myself to ridicule, denial and even physical danger I am identifying myself with an idea or thought as the very substance of what I am. If I do not have a thought or idea like that then I can feel myself as empty, weak, insubstantial. That is when we are vulnerable and become mere consumers. Consumerism is based on passivity or lack of passion and we have reached the point of assuming that we can buy meanings to fill ourselves.

It is not too big a jump to then say that passionate memes carry our sense of immortality, where the word 'sense' is used to convey some character of embodiment (a kind of subtle oxymoron). It is in the general nature of an idea that it is felt as outside the constraints of mortality, as conveyed in these lines from Shakespeare's *Sonnets*.

"Oh may this miracle have might

That in black ink my love may still shine
bright "

The 'black ink' of writing is our modern medium of immortality, the articulate form of the generally assumed belief that we only live on in the 'memories' of others. The mortality of the organic persona is replaced by the relative immortality made possible by writing. Now, love is the passion of passions. In the *Sonnets*, the true *subject* passes from the writer, to his beloved and thence to love itself.

"I wrote my lover's name upon the sand
Came the waves and washed it away"

If, however, we cannot compose masterly sonnets, we are left with impressing others with who we are, which is heavily reliant on getting our passionate memes replicated in them.

The disturbing thing is that ideas are not our own. It is almost nonsensical to claim that we 'have' ideas as if they were our property. Making another jump, we can remark that this is why nearly all attempts to say what is essentially entailed in thinking at a higher level seem to concur that the secret is in *not* thinking. If passionate memes are on the level of our own basic human intelligence, then a higher intelligence is not a meme at all – rather it can be regarded as eating and excreting them, or in more inorganic terms as an engine for which memes are simply the fuel. This appears to us as our deepest *conviction*, which which we cannot doubt – though may not understand – because it always arises as prior to anything we can think. By striving to convince others, we hope to understand what we know absolutely – a hazardous task. As Descartes felt, conviction should be founded on what *cannot be doubted*. But finding out what this is always controversial because an individual's conviction will always be perceived as merely personal to others.

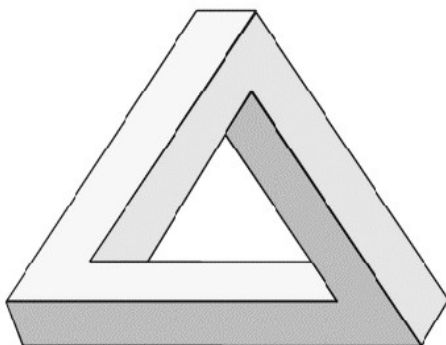
Convincing others is contained within a larger phenomenon suggested by the writer, the beloved and the love of Shakespeare's *Sonnets*. It is no accident that a trinity appears and we can find this expressed – though in different figures – in Calasso's *Literature and the Gods*

Literature is never the product of a single subject. There are always at least three actors: the hand that writes, the voice that speaks, the god who watches over and compels. Not that they look very different: all three are young; all have thick, snaky hair. They might easily be taken for three manifestations of the same

person. But that is hardly the point. What matters is the division into three self-sufficient beings. We could call them the I, the Self, and the Divine. A continuous process of triangulation is at work between them. Every sentence, every form, is a variation within that force field. Hence the ambiguity of literature: because its point of view is incessantly shifting between these three extremes, without warning us, and sometimes without warning the author.

We bring Calasso into the picture because of his all-important thesis of *absolute literature*, in which stories *about* the gods have evolved into writing that *is* the gods – in the guise of reaching *universal laws*. The use of the word ‘laws’ is a reference to the world of will, which is the ineffable source of what is intelligible at all. Absolute literature is the world of Novalis, Proust, Nietzsche and Joyce, which is always a world beyond belief and disrespectful of concepts and explanations. In this world, to discuss higher intelligence is no more to the point than to discuss railways; and what really matters is how the discussion is conducted. This is similar to but more subtle than what we called ‘the alternative inner message of the form’, with which idea we found that what is talked about is never what is at issue. We should repeat Pensinger’s dictum that the revolutions in twentieth century literature should be regarded more as experiments *in reading*.

To convince another or to articulate a love is to manifest a trinity. The Indo-European stream that issued in Christianity made itself in terms of a primordial relatedness, as symbolized in the Holy Trinity.



This abstract form appears, as Calasso and others have seen, throughout the evolution of Indo-European culture both in science and in literature. It seems a far cry from stories of the gods but entails the same realization. In this widest sense, Christ is

the subject of all its writing. Unlike science, where the human subject itself is marginalized, literature necessarily involves the writer – but as only one term out of three. That I can be misunderstood is essential to the meaning. Science has presented itself as free of the subject and that is one very strong reason why it is sometimes hated and feared as a system that carries a dogmatism analogous to that of the earlier Church. One might say, instead of dogmatism, *the fallacy of the impersonal voice*. This gives rise to the sometimes unedifying spectacle of a kind of warfare between scientists, which exists precisely because the relatedness of writing is denied. We should symbolize the state of affairs by using some form of expression such as writing (reading) and not the word ‘writing’ alone. In fact, we have to go further and consider some form such as: [writing(reading)]seeing, another form of the trinity.

What is attempted in this book is essentially absurd, just because we can no longer speak about higher intelligence as an accepted feature of the universe – as Aquinas did in his discourse on the Angels – but have to manifest it *in the way we express meaning*. The move made in realizing the trinity means that we can no longer speak as if we could simply correspond words to things. By having always a ‘third party’ the game shifts. This can be partly illustrated by the thought that in writing about higher intelligence, we have also at the same time to write *how* we are writing or conceiving this subject. We cannot write *about* how. It is just as if everything we write must inevitably change the rules we are playing by.

In this perspective, the so-called materialism of our age and lack of belief (especially in modern European cultures in contrast with the USA) is no disadvantage at all. This is what Steiner realized a hundred years ago in his reflections on the rise of German materialism in the nineteenth century, which he insisted was an integral manifestation of the impulse of Christianity. In a way, it is only by trying to speak to people who *not* believe in higher intelligence that we can have a discourse that embodies it. We must beware, though, of then thinking in simplistic dialectical terms to focus on outcomes – that once we have a ‘synthesis’ we have arrived – because the intelligence of which we speak is *in the relatedness or the dynamic*. In a striking way, Heraclitus spoke of the soul as a ‘fire’ or process and not as an entity.

A further consequence of this dynamical way of approaching the subject is that we can regard

what is usually called ‘thinking’ as only one foot of a tripod. The conviction of a person is just one third of the whole. Equally significant is the corresponding doubt that it entails – perhaps embodied in other people in terms of their contrary convictions – and a third component that is sometimes felt but never known. For many people, there is no need for this third factor. For others it is like the very medium in which we move and have our being. In Christianity, it can be associated with the Holy Ghost, as a principle that can encompass diversity of conviction. The German theologian Schleiermacher proposed that essentially Christianity should entail all other religions. This was a most powerful way of expanding the Gospel story of Pentecost when the gifts of the Spirit were visited upon the disciples and they spoke in tongues. It is the same in Buddhism – the Cambodian monk known as Bhante who died at age 110 in 1997 would say, ‘All are right. No one is wrong.’ And would laugh.

We need to add a footnote on what is meant by ‘higher’. This is a crude term and terribly vague. A modern person has to ask, ‘In what sense is this higher?’ because he will have in mind some ‘measure’ against which degrees of highness might become known, and every measure is fixed on a single property. Foremost in our minds is the religious story that although the angels are ‘higher’ than humanity, they were not given the gift of language as we were. In this story, some of the angels are filled with discontent! Being ‘higher’ then is not an all round benefit. In some respects, the higher is weaker. Why is this? One answer is that strength is a ‘lower’ property. Another is that if the higher were also strong – again according to some measure – then it would overwhelm the lower, which would have no freedom. That is maybe why we have the idea of God as ‘hiding’ from us. If He did not, we would be annihilated – as Krishna demonstrated to Arjuna on the field of battle. Thus we have an emergent concept of a higher that withholds itself. If it did not, it could not be higher, because the lower would disappear! The theme of the weakness of the higher is, of course, strongly reflected in the account of the *meekness* of the Saviour. Christianity is founded on the impossible premise of the supreme God being subject to the wickedness of men.

It is also very striking that Gurdjieff’s story of the unknown prophet Ashiata Shiemash shows him as having no special powers and relying on personal persuasion only to spread his message.

There are no miracles in sight. Ashiata Shiemash simply reminds people of their forgotten conscience. All this conveys a sense of some cosmic or divine tenderness.

People who argue that there cannot be anything higher than man because it does not intervene to prevent cruelty and suffering completely ignores the need to reflect on what higher means. The fact that there is so much suffering and evil on the planet is itself a message to us. Every time we weep for the poor and afflicted we are awakening to the new world we are being called upon to create. By responding to the influences of higher intelligence we are ‘putting it in charge’. Only in this way can we ever hope to preserve our innate sense of responsibility together with our faith in a loving God.

To seek to respond to higher intelligence is not so much to become a believer but to become a discoverer - of what higher intelligence means. Yes, it is the opposite of science, for example, but the two are strictly complementary. It is not accidental that many of the greatest scientists have come to some trust in the intelligence of the universe, especially after their initial periods of discovery and innovation. As we go out into the universe, the universe is seeking us. How could it be otherwise?

CODING

In genetics, scientists have come to appreciate more and more the significance of the operation of *reading* the genetic code - to produce cell material and the processes of growth. This operation involves such things as RNA, amino acids and enzymes as well as features of DNA that previously were regarded as ‘useless junk’. What is *brought* to the reading of genetic information is as important as the information itself. A code without a reader does not mean anything. Reading can even change what the message is.

Let us jump to the world of spirituality. It is a fairly common thing to come across stories that suggest that a message is received in such a strong way that the whole life of the person involved is changed thereafter. A relatively minor though well-known example is the libertine Augustine overhearing a Christian singing a hymn outside his garden, which led him to convert. A more powerful example is that of the Ch’an master Hui Neng, living in poverty and collecting wood, overhearing a recitation of the Diamond Sutra and *realizing that he was enlightened*. There are many more such stories, which have been pointed to by the Gnostic

writer Philip K Dick as examples of *amenuensis* – which means that the people involved woke up from their sleep or forgetfulness. He argued that we have forgotten who we really are and have as a consequence become the slaves of illusory worlds, such as he envisaged his contemporary USA to be.

We should point out however that there is a very common experience similar to these more esoteric examples, namely that of sexual arousal. A beautiful woman is attractive because of the biological chemistry of the men who find her attractive. Members of another species will not find her attractive at all. However, such conceits as regarding Helen as ‘the face that launched a thousand ships’ are not mistaken either. It is the *conjunction* of the sexes that makes sex such a powerful force. In Plato’s *Symposium* he tells the myth of an original form of humanity in the shape of a sphere being divided into two, each half of which seeks the other.

The theme of waking up from sleep is a recurrent theme in some early Gnostic writings – the Jung Codex going so far as to speak of us awakening from a *nightmare* – but in the twentieth century its main proponent was Gurdjieff. For the most part, this has been taken up in a merely psychological way and ‘sleep’ treated as a defective kind of consciousness, which Gurdjieff claimed was the lot of nearly every person on the planet! Gurdjieff, perhaps echoing Plato, also spoke of a teaching encoded on a hide that was cut in two, the two halves then separated by vast distances. As recent theoreticians of consciousness such as David Chalmers have claimed, consciousness is inseparable from considerations of *information*. Indeed, Chalmers talks about consciousness as the ‘inside’ of information.

Common to these various threads is the idea that *how* things are seen is at least as important as the things themselves. We might also say – as they are *read*. And, instead of speaking of an ‘insideness’ of information in a dualistic way - inside versus outside – we might speak of information itself as having different levels of meaning. This was Bohm’s approach in his concept of active information, which we have referred to many times already. Chalmers’ model stops at the noumena of the human subject. But we can find systems – such as that of Kashmiri Shaivism – in which ‘subjectivity’ has many gradations, extending into the divine.

It is well known that the brain performs an extremely active role in perception, bringing

constructs of its own making into conjunction with information gained ‘from the outside’. P K Dick explored the idea that we might carry in us a *part* of a message that only when we encountered a corresponding other part could we understand. His theory was based on his conviction that by some means this message – concerning who we really are and what is going on – was being hidden from us and we had to find a way of decoding the truth. The idea of some ‘secret’ information that is hidden from the mass of people is not uncommon and many popular best sellers feed on the wish-fulfilment of people to find hidden truths – for example, the truth about Jesus and the Grail as in Dan Brown’s *The Da Vinci Code*, or the intense explorations of the Bible and Qu’ran using numbers and calculation.

This can all be dismissed as phantasy. Gurdjieff himself appears to have taken it very seriously, proposing in his concept of *legonimism* that wise people in the past had constructed cultural artefacts that could be read by what he called ‘initiates’. He also made some stringent remarks that most people cannot read at all, while later attempting to construct a legonomistic work in writing (*All of Everything*). What connects the stories of spiritual awakening, Dick’s decoding, Gurdjieff’s legonomism and Bohm’s idea of active information is that all involve a meaning *that is precisely geared to the individual involved*. In some way, seeing the truth is tightly coupled to what is generally called self-realization.

One way of explaining this is that all such ‘secret information’ concerns *seeing through the mind*. The mind is then seen as both a prison and an open door. This entails by implication a higher intelligence, which is then precisely what is not trapped in the mind but its liberator. This is, of course, akin to mysticism. But we should not confine our thinking only to the mystical. The philosopher Wittgenstein spoke of his task as ‘liberating the fly out of the bottle’ meaning that the mind is capable of enslaving itself and needs to be released from its own manipulations. Faced with this prospect, different people try different things – meditating themselves sick, reading books, going to teachers, and building quantum computers! As John Barrow points out in his intriguing book *Impossibility*, our minds have evolved in limited ways and there is no reason to suppose that they are capable of understanding the full depths of reality.

We face two different but complementary infinities. On the one hand, we face the awesome range and complexity of the knowable universe. On

the other we are involved in a subjectivity that is ever elusive. But our culture is founded on the passionate belief that even though what we can grasp is utterly limited we can nevertheless find a way of decoding this limited material to give us access to the whole. We might have to qualify this statement by restricting it to the western civilization that emerged from the Indo-European, since the interplay of reason and faith that survived and grew through the Middle Ages in Europe did not survive, for example, in Islamic cultures just as the individualism of the west was marginalized in the east?

There is a crude idea of 'secret knowledge' in which it is supposed that somewhere there are hidden documents or some such that contain it (as in the idea that the secrets of Solomon's Temple or the Grail are buried underneath Roslyn Chapel in Scotland). This is a pervasive idea and comes down, for example, into current attitudes about intellectual property. Gurdjieff's view was that knowledge was secret just because no one – or only a very few – could *understand* it. In fact, this was the classical view of the 'esoteric' defined by Aristotle as that which was known for long but not understood. In other words, it all stares us in the face but we just 'don't get it'.

This thought leads us to the widespread fascination we have with encryption. Vast sums of money are devoted to producing encryption and to cracking it. Yet, it is also highly relevant to any prospect of communicating with higher intelligence. John Bennett, in his *Dramatic Universe*, explored a scenario in which a higher intelligence sought to communicate with us through a simple device of using sequences of colored balls. This thought experiment has parallels with the events depicted in Carl Sagan's novel *Contact*, in which he ingeniously suggests that sequences of digits in the decimal form of pi (ratio of circumference to diameter of a circle, but also of fundamental significance for mathematics and physics) were encoded with special information by a higher intelligence. The movie made of this novel brilliantly shows level upon level of meaning being uncovered from signals received from outer space, going from number sequences, to video, to instructions about building a machine for reaching the source of the signals. The theme of decoding *instructions to build a device that can access the source* is, as far as we know, a very recent realization. We cannot simply know, but have to *do* something.

Beyond being told is information that *enables* us to know. Because it enables, it must 'fit' us in a very precise way. Such information is very different from being told. The kind of distinction we are trying to state here has sometimes been put in terms of the difference between knowledge and understanding. Gurdjieff emphasizes this difference in many places in his writings but, in particular, when he says understanding *cannot ever* be given by one person to another. Though understanding draws on knowledge, it also entails going through experiences and making something of them. In a precise sense, going through experiences means to suffer, but we should not associate this word simply with pain and misery. When we add the factor of making something of these experiences, we also have the importance of doing. Gurdjieff affirms that understanding is what we can do.

In a classic science fiction story, the American writer Raymond Jones tells of a top physicist called by a governmental agency to an isolated house. There he meets other scientists and learns that the previous owner of the house, who had recently died in a laboratory accident, appears to have invented an antigravity machine. All that remains of his work are a few pieces of mangled equipment, a strange library and a few fragments of notes. Being convinced by the authorities that this mysterious figure has succeeded in accomplishing what had been thought to be impossible, the hero of the story goes on to make a breakthrough of his own. The moral of the story is also fascinating in echoing what happened in the seventeenth century when a powerful influence on the emergence of modern physics was the belief engendered by myths about the existence in the past of an advanced science (variously associated with such figures as Enoch and Zoroaster), which encouraged people to attempt to 're-create' it. A similar idea appears in the science fiction masterpiece filmed by Kubrick from a story by Arthur C Clarke in which a 'monolith' planted by alien intelligences is capable of transmitting mental images of better conditions of life to an early form of man and motivates some of them to move towards technology. This was, of course, the approach expressed by Francis Bacon in his *New Atlantis* in which book he argued that the Garden of Eden could be built once more on Earth.

A basic move of intelligence is to have a question that cannot be answered together with the conviction that it *can* be answered. Such a question is a piece of active information. It changes the game being played. It also changes how we read what is

available to us. In Michael Polanyi's view of 'personal knowledge' it is to be under the influence of a 'heuristic field'.

Let me now introduce the concept of a *heuristic field*. We assume that the gradient of a discovery, measured by the nearness of discovery prompts the mind towards it. This was implied already in the chapter on Intellectual Passions, but not yet explicitly stated there. The assumption of a heuristic held explains now how it is possible that we acquire knowledge and believe that we can hold it, though we can do this only on evidence which cannot justify these acts by any acceptable strict rules. It suggests that we may do so because an innate affinity for making contact with reality moves our thoughts—under the guidance of useful clues and plausible rules—to increase ever further our hold on reality.

Taken literally, however, this picture would be misleading, since it once more describes the movement of the mind as a passive event. The lines of force in a heuristic field should stand for *an access to an opportunity, and for the obligation and the resolve to make good this opportunity, in spite of its inherent uncertainties*.

The feeling of being near to the answer, or on the verge of discovery, is widely known. It is even akin to a recognizable sensation. It amounts to being in a state in which one level or mind has already made the step while another has not, which is commonly but perhaps not very helpfully reduced to calling the former 'intuition' in contrast with the deliberate thinking of the latter. The intuitive mind can see forms, or visualize and sense in a preverbal way. There may need to be considerable work done to clarify the mechanical aspects that have to be rendered into words and mathematical symbols. However, the important point is that we would have no chance of making discovery without some kind of sensation or feeling to guide us. Everyone knows from childhood the game in which an object is hidden and someone has to find it, while companions call out 'warm' or 'cold' according to whether the seeker is coming near or going away from the hidden object.

'No question - no discovery' is an important guiding rule. One important feature of what we are calling a question is that it is like an active receptor (to mix meanings somewhat) or a 'structured vacuum'. It is able to seek out elements that 'fit' to some degree. Only, it is crucial to keep on looking

for an element that fits perfectly, or *really* fits. Simone Weil, in her essay 'Reflections on the Right Use of School Studies', says:

We do not obtain the most precious gifts by going in search of them but by waiting for them. Man cannot discover them by his own powers and if he sets out to seek for them he will find in their place counterfeits of which he will be unable to discern the falsity.

Attention consists of suspending our thought, leaving it detached, empty and ready to be penetrated by the object, it means holding in our minds, within reach of this thought, but on a lower level and not in contact with it, the diverse knowledge we have acquired which we are forced to make use of.

The intuitive aspect of mind is sometimes called 'holistic', simply because it is associated with more visual thinking, or picturing. It is not the part that deals with making explanations or calculations (which are very closely linked operations) so what dwells there, if it could be expressed through some medium, would appear as it were without reason. Nevertheless, as great thinkers such as Einstein have firmly averred, it is this part of mind that leads and informs them. Unfortunately, standard education does all that it can to block and devalue this part of mind, straining attention exclusively on the explanatory. The creative thinker can sustain an awareness of the holistic dimension without it collapsing prematurely into what Simone Weil calls 'the diverse knowledge we have acquired which we are forced to make use of'. The creative thinker stays with it until there is a *right fit*.

In the section on 'Higher Intelligence as Conviction' we had pointed to a basic trinity of operation and here we have it as the questioning, holistic and explanatory factors in which the decoding to be done is treated as within our own minds: it is the reading of the holistic into the linear, perhaps analogously to the reading of DNA into the development of an embryo. However, it has another level to it, when we consider that the holistic side of our minds (or brains) may be subject to subtle influences. If there is any case to be made for the reality of signals or influences coming from a higher than human level then it would be through this holistic side. The shape of this idea is similar to that in psychoanalysis, as reflected in Freud's comment that 'dreams are the royal road to the unconscious'. The *meaning* of the unconscious is highly controversial and here we simply invoke its

sense as a kind of mind that is different from our usual one (geared to linearity in time, space and causation). The apparent proposition in some psychoanalytic theory is that this unconscious mind seeks to find itself in consciousness through dreams, images and associations. In a similar way, we can think of higher intelligence as evoking images in our holistic minds that attract and disturb us in ways that correspond to Polanyi's description of the heuristic field.

It may be that even in principle we have no way of deciding whether this field is engineered by some 'other intelligence' or 'our own'. Just as it is problematic to decide whether, say, the state of anxiety with which I awoke this day comes from me or is something I have picked up from the general psychic atmosphere. It is quite compelling, we would say, to picture this holistic side of mind as if it were akin to a receptor or mode of perception, accessing a world or landscape not of things but of images. We have found that even if one just adopts this picture for a while, plays with it a little, it can have a considerable impact; not least because it challenges our present view of mind which is rather that of a system that though itself 'psyche' looks only out into a world of things. One immediate effect we find is that there is a burgeoning sense of being on the threshold of wondrous things!

It is almost a commonplace in psychoanalytical thinking to regard many people, including very powerful people, as being driven by dreams or images they are not conscious of, because they are fixated into the world of things. Things of course can be made, owned and sold! The stuff of the inner world, which we have simplistically called 'images', cannot. It is not to be identified with the usual conceptions of ESP, because it does not concern the mental constructions we call our thinking minds. However, we can well understand why it is that such phenomena have such flawed precision, since they dwell in the holistic aspect of mind that is not governed according to the linearity of space, time and causation.

It becomes possible, now, to understand how it could be that there are influences of a higher order

without any violation of our integrity as conscious, rational beings. The reason is that such influences, to become an integral part of ourselves, have to be *made to be so by ourselves*. That is why creative thinkers can be viewed as drawing on a more than human source and yet sincerely and properly believe that they are doing it all themselves.

At this stage, we can begin to consider what we have developed over the millennia to help us make use of what is appearing to us 'from within'. This includes such elements of cultural life as mathematics, music and language in general. It also includes ways we have of coming together – in conversation, say – that enable a bridge to be formed between the two sides of mind.

Dialogue, or the *supreme art* as Plato called it, is a collective tuning device that operates through speech. As some psychoanalysts are beginning to suspect, there is a continuum of such an art that includes the dyad of therapist and client. Accessing the content of the holistic mind can be a co-operative effort between people. This is not surprising, given the proposition that this aspect of mind 'perceives' a subtle



world that is always more than locked into an individual psyche. The 'in here' is 'everywhere'.

It is intriguing to think of science as a collective enterprise of decoding insights into the nature of things. This is not to say that what is being decoded is the 'noumena' of Kant, the 'thing in itself' as some kind of absolute. It is simply another level of reality. What is striking is how uncomfortable most scientists are with dealing with their insights come from. To a very large extent, scientists focus their attention on the realm of demonstrable explanation *after the fact* of having an insight. The 'hypothetico-deductive method' of science is based on the attitude that it does not matter how scientists come to their insights, and the only thing that matters is how they are able to prove them to others. As a consequence, scientists can be driven by deep-seated 'images' that they are not

conscious of and do not deal with *as such*. They are aided in this semi-deliberate heedlessness by the fact that the holistic side cannot be brought out and shown in the public arena of scientific discourse. There are exceptions of course, such as Einstein's frank and open discussion of his way of thinking and such renowned stories as Kekule dreaming the structure of benzene.

In no way would we claim that our vaguely identified 'holistic mind' is infallible as a guide to how things really are. This is mainly because of the factor of 'things' themselves. Are we dealing with what we take to be objects or something more mental? It is not surprising that a few scientists such as Bohm (and Wheeler though in a different fashion) came to the conclusion that there must be some primordial structure beyond the distinction between physical and mental that we habitually make, out of which knowable objects unfold. Though we cannot claim any certainty from the holistic mind we can argue that what it provides is always *relevant*. What this relevance is, it is our task to make articulate. As the great physicist Feynman used to say, he has no trouble in principle with having an open mind towards any way out idea about the physical universe just so long as its proponent 'puts the work in' to show that it is reasonable to adopt it.

To make use of indications from the holistic mind, as we have suggested earlier, we have to *make something* that can 'embody' them. This can be an equation, or a theoretical model such as Turing's 'universal machine', which he developed as a model of intelligence. In this guise, what we see in the world of cultural artefacts like these are like simulations of what we would dare to call 'spirits'. Launched into the world, they have a life of their own. That is why we often speak of evolution making a turn from the biological to the mental and face the prospect of developing a new kind of life form that is not organic. We can fear these new entities because they are, in a sense, alien. And we complete a circle here, which started with the science-fiction conception of an alien intelligence transmitting information on how to build a machine that can in effect bring that intelligence into our world.

Fred Hoyle, that great British maverick of science, proposed a theory in which he portrayed a galactic alternation between silicon-based and carbon-based intelligence. The carbon-based evolves until it can generate silicon-based (computer) intelligence that is then capable of being

spread over vast distances as the carbon-based form cannot, which scattered forms could then give rise to new organic lines of evolution on vastly distant planets, which would in turn evolve more inorganic forms. This theory is an original form of the older theory that life on earth was seeded from space.

Because such ideas are fermenting in our collective consciousness, it is not surprising that many people feel science to involve something alien and to be feared. This might be called 'Trojan horse paranoia'! However, by the same stroke of imagination, it also allows for a sense of redemption or help coming through science. In this guise, science is as much a *revelation* as religion claimed to be, even though it has no Mr. God.

Apart from these wide-ranging speculations, we can also look at how each of us as individuals trying to make sense of our lives might draw on influences trying to reach us through holistic mind. The first thing to bear in mind is that the linear mind *acts as a filter* to reject most holistic information. Without this filter we could not sustain a stable picture of ourselves as 'free agents' operating in a world of space and time. The space and time of the inner world is very different from what we encounter through the existence of objects. Thus, in some fashion, the two sides of our mind are mutually exclusive. When they manage to come into mutual contact, we can feel quite distressed because we can see ourselves as 'imprisoned' in the physical world of space and time. It is this feeling that must have given rise to the Gnostic rejection of the external world. At the same time, it also gave rise to a vision of humanity as serving a role in bridging the two worlds.

If we are able to sustain awareness in both worlds, then we can begin to seek out ways of decoding useful information 'from within'. However, we should remember that this inner or holistic information has more to do with *how we see things*, rather than concerning another kind of 'things'. An approximation is to say that the holistic input offers us templates into which we can place what we know and do. This possibility arises in relation to what Ouspensky called 'long thoughts'. Long thoughts 'take place' over months and years. The elements of which they consist may be fragments of data, or vague feelings, or apparently ephemeral images. We are reminded of Steiner's view of angels as having 'bodies' that consist of what are to us mere fleeting moments, such as the glint of light on a distant pond. What we can discover is that in spite of the length over which

such ‘thoughts’ take place and also their composition in fleeting moments, they have a coherence that can *surpass* our linear constructs (such as explanations). If we are able to pay attention in this realm – if we do not remain in forgetfulness or the filtered state – then we can often gain a sense of *being informed*. It really is as if there was an intelligence ‘behind the scenes’ trying to communicate a deeper meaning than those that govern our daily lives.

It is possible to develop the capacity to read such thoughts. Thus, for example, when we have an explanation, we can be cognizant of there being a *complementary way of looking at the same material* that is also in operation. This idea has produced some curious proposals and experiments. One of note is that if we record what someone says and play it *backwards* then we can hear things being said that are often more truthful than the apparent statement. In other words, if for example, someone is lying then the backwards recording will have them admitting to the deception! Whatever the actual merits of such a claim, it carries a very important insight: that side-by-side with any operation of the linear mind is an operation of the holistic mind and *we can educate ourselves to listen to this*. This is actually what a psychoanalyst is supposed to do.

It has a great bearing on how we explain the world or ourselves. However reductionist such explanations may be they must also invoke their complementary mode, which will not be an explanation at all but a revelation. Here the word ‘revelation’ is not being used in a religious sense, simply in the meaning that what is the case is being shown. This includes, for example, what is going in the person making the explanation and why he is making it in the way he is. The aspect of simply lying we referred to before is only a crude illustration. A reductionist explanation is not a lie, only so much is left out! Yet it is a useful clue to say that when someone makes an explanation in terms of mechanical causality, he is at the same time revealing a teleology.

To turn around and begin to listen to oneself as well as others in this way is revolutionary. The linear mind itself always wants to say that one thing is right and another wrong. To sustain both is to appear foolish in the sight of most other people. The idea of a complementary and very different meaning side by side with the standard linear one is, of course, the essence of the idea of the *esoteric*. Only, it is not as esoteric as it first might seem. We can

refer again to the structure of ancient texts in which narratives or other descriptions were presented in a certain sequence but had built into them inner sequences’ presenting the same material in a different order. One had to be in the know to be able to recognize these inner sequences. The parallel with the strange idea of picking up on hidden messages going backwards in time we mentioned earlier is fairly clear. Going backwards in time is just one way of sequencing ‘otherwise’.

Joseph Needham picked up on an aspect of this in his book *The Soul and Time*, when he suggested the exercise of seeing what was going to happen to oneself as having already happened. The way we sequence our experience determines how we think. It has been pointed out that our usual sequencing is really *retrospective*, our usual linear mind structuring elements of experience to produce a story that sustains our belief in ourselves. Yet it is possible, at least to some degree and for a little time, to reverse the flow and see into a different kind of world. It is only in such a way that we can begin to shake free from some absurd notion of higher beings beaming down messages to us – *in which we continue to think in terms of being free agents in space and time*.

The prospect of ‘waking up’ proposed by Gurdjieff, therefore, entails a radical restructuring of the way we read our experience. This is what a change of level of consciousness really means. We access a different order of information. It is not the same as what happens when our psycho-organism is flooded with energy. We become able to decode the messages that are trying to reach us from within. We have to do this for ourselves. As Gurdjieff said, the only true ‘initiation’ is ‘self-initiation’. Most of what is taken as religious information about God is really there just to suggest to us that there is another way of reading our own experience. In this new reading, we may find our evidence of higher intelligence and also understand why it is that it can never be proved to exist.

The only ‘proof’ of higher intelligence would be to create it! In this is the profound paradox of technology, which might demonstrate higher intelligence while seeking to deny any such thing. Technology is the human embodiment of the *demiurge*, the ‘maker’ and servant of the people and we can see it as a simulation of higher intelligence, as in the ‘universal machine’ invented by Turing, the father of the computer.

BOARD RETREAT April 1-4, Nags Head



Anthony Blake joining in the spirit of the Wright brothers at Kitty Hawk

Members of the board came together in a beach house on the Outer Banks of North Carolina, a remarkable landscape and near the site at Kitty Hawk where the Wright brothers made the first powered flight ever to take place on the planet.

We had a frank discussion of the problems besetting the DuVersity, which largely concern the contrast between the excellent quality and range of our 'products' and the meagre audiences and participation we can summon. We have a long way to go in applying our own medicine to ourselves and resolving these important issues of complexity and application. The image of Anthony above suggests our wish for the DuVersity to take off and conquer the air! The DuVersity will be losing two Board members but happily acquiring two new ones. We are painfully learning how to manage ourselves.

PSYCHE INTEGRATION

February 24-7, Franciscan Monastery,
Delaware, USA

May 6-8, Braziers College, UK

In Delaware we were hit by snow storms but blessed with wonderful companionship and good food from the brothers. The very small size of the group led to greater intensity and enabled some breakthroughs to be made in methodology, which we hope will be made available to members in some suitable form soon. Work on experiencing, collage and movements advanced and the logovisual work made a leap forward, which soon had application in the Systematics Gathering two months later and thence in England.

At Braziers, we grew from 4 to 12 people, including two members from abroad. Braziers College was set up as an intentional community

about fifty years ago and has many resonances with our concern with group processes and mutual understanding. Karen and I are deeply conscious of the hazardous nature of the PI enterprise, which aims to provide a set of intentional experiences for which participants have to discover an individual

thread of meaning for and from *themselves*. We follow the Gurdjieff injunction that the only real initiation is *self-initiation*. Every person is in a unique set of circumstances, with a unique history, and no general method can ever serve their diverse particular needs. They are unique in both external circumstance and inner 'prompting' from the unseen.

People can enjoy or dislike different parts of the process but what matters is whether they can make the move into making any of it *their own* and learning how to transform it *from within themselves*. The test is in how the process may enter into life as a 'ferment'. It is in the blending between the artifice of the intentional experiences and the spontaneous process of the person that understanding comes. Gurdjieff spoke of understanding as a combination of 'experiences intentionally experienced' and 'true knowledge of past events' and this has been our guide. One of the features of people (including ourselves) taking part in workshops we have observed over many years is that what actually happens is quickly forgotten. They have a vague memory of what they liked or disliked but little remembrance of what it meant. For this reason, we now ask people to write a report on their experience. This is a crude but essential task in opening to the *making* of meaning *from* experience. Making meaning is akin to digestion and requires corresponding 'enzymes' and 'transport'.

We are just beginning to transform the PI method into a vehicle of understanding. People in the group came to some very deep realizations but they are liable to be fleeting and thence to disperse.

To refer to Gurdjieff again, we have to have a ‘burning question’ if we are to truly learn and no other person can give this to us. If we do not ask, we cannot receive. There is, therefore, a task before us that concerns bringing the whole of us into focus as a lens on reality. This ‘whole of ourselves’ is intimately connected with *how an individual’s search for meaning can be amplified by a group.*

Another key idea is that the individual comes into his own *in the intervals* between the sessions, or in the ‘disjunctions’ between the different modalities. The whole process is rather like the ‘Movements’ in which different parts of ourselves learn to move independently in a greater whole.

Some comments from participants

It so happens that we humans are curious and inventive. On top of it we are 3 centred. Just stating the obvious is not enough. The centres want to be occupied, to discover, play, modify. And we want it my, her, his, way. With luck, grace, attention and openness we may even encounter an “our” way, share a few miles on the journey. Keep the centres busy being the issue participants are provided with toys and tools. Should they get stuck two capable and experienced instructors are available.

And here we go: We talked to re-discover that communication is possible. We put ourselves in a “laboratory” and experienced the experiments we did on ourselves. In other words we experienced (I have to give in to the temptation of calling that part of PI stripped to the bone and then re-constructed and enhanced morning and evening exercises)

We underwent a practical course in de-constructing movements. We tore coloured tissue paper to shreds and glued it on cardboard (great fun with surprising and beautiful results). We became miners for meaning molecules and found them during an inspired walk (and what wonderful molecules they were, little jewels of pure being).

We listened to music, which can be a challenging experience. Ghosts, dragons and a bottle of rum plus other colourful items emerged from our shared dreams, kept us spell bound for an hour.

All these were experiences encountered on our way, much more passed unnoticed by the non-concerned found only on his or her way. More was just there, possibly available to one or the other truly alerted and awake.

What about the Question, what about psyche integration? What was integrated; was there

anything integrated at all? A good question is better than a vague answer. What can be said is that our collective psyche definitely got the opportunity to get closer to the aim. Examination, integration, manifestation happened often drove the event, powered our engines.

On the individual level there was much progress. Time and the harsh light of reality will show whether the results were permanent, can be made permanent or fade away like the colour of tissue paper in the sun. *Knud Kushke*

My concluding judgements were; some interesting methods, some moments of intellectual excitement, some experiences of depth and stillness, some anguish, frustration and hurt and some laughter. The ‘gestalt’ of all of this in terms of ‘meaning’ eluded me. . I had stated my intention at the beginning being ‘to bring together different threads of my life particularly conscious and unconscious ones.’ I felt unable to identify anything that could be construed as a *common* thread and felt a little dissatisfied with the lack of ‘debriefing’ or ‘reviewing’ between the activities which seemed a little disparate. *Rob Pinder*

I had to leave in the middle of this beautiful early morning beginning, but noticing Tony say "and this is an act of will" summed the experience up for me, such words I would hardly hear anywhere else - so at long last I had encountered people whose company I value more than everything else - when it comes to my humble and thwarted attempts at getting somewhere with my own being. My sincere thanks for letting me participate, and I certainly wish to do so again, whenever there would be another occasion! *Toomas Mathiesen*

Summary idea

There seems to be a pattern involving three quite different processes.

- The formulation of questions and intent
- The participation in experiences with others
- The creation of a vehicle of meaning

Thus, we have to be led into generating experiences which then have to be transformed into understanding. As John Bennett once said, ‘What is experience for? It is to *see*.’ This connects with the idea of finding a new way to *read experience* discussed in the essays on higher intelligence. We first have to have ‘special experiences’ but, in the end, all experience is the same and what matters is how we understand.

GATHERING VI

April 8-10, Charles Town

The over-arching theme of these Gatherings has been the advancement of the methods deriving from systematics. They have been connected with the internet forum first set up by the late Saul Kuchinsky in which efforts have been made to establish the discipline as a way of understanding ‘organized complexity’, or the real world of our experience. Systematics is a precisely defined theory of number-term systems that should have its place amongst many other disciplines devoted to structural thinking, such as those deriving from Charles Sanders Peirce, A. N. Whitehead, Smuts, Bertalanffy, Buckminster Fuller and others. The values associated with systematics are enshrined in the principle *integration without rejection*.



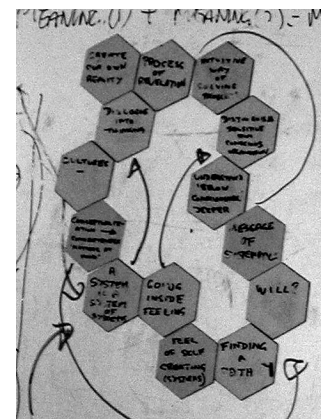
FIGURE 142. Print Gallery, by M. C. Escher (lithograph, 1956).

Our work has developed many new techniques for the *practice* of systematics, as well as enlarging its theoretical base. Foremost amongst these techniques is *logovisual technology*, which originated in the 1960s from the research of Bennett and his colleagues into simulating the tutorial dialogue used in higher levels of education. This technique is based on the idea of *molecules of meaning* that can be combined and transformed into more complex and deeper *structures of meaning*. It captures the essence of systematics without having to follow any rigid form of systems. Another major contribution has come from the realm of psychoanalysis, with its ideas of the unconscious and its use of free association and amplification. It is important to note that Gurdjieff seems to have intended his major work *Beelzebub's Tales to His Grandson* to have an effect of awakening the

‘subconscious mind’, without which he considered understanding to be impossible. Our involvement of psychoanalytic methodology has led us into the realm of *personal systematics*, in which we allow each person an autonomy in interpreting experience while enabling people to ‘think together’ in co-operation.

In Gathering V we had explored the *unfolding of meaning* (to use the title of one of David Bohm’s books) through such devices as the Tissue Paper Collage originating from the late Edith Wallace (and now being fostered by Karen Stefano) and a form of *dialogue* in which conversation explored the progression of systems as it arose in the associations of the group. We mentioned - in relation to psychoanalysis – the two techniques of free association and amplification. The first is tapping into the natural flow of meaning and allowing it to unfold as it will, and has tremendous importance because it allows for the accidental, random and irrational. The second, amplification, is any way by which the content of associations can be enhanced and developed into a more structured form through bringing into view paradigms or forms – deriving from such things as literature, paintings, etc. – which can include Bennett’s systems.

Our aim in Gathering VI was to advance ‘structural dialogue’ so as to bring out first of all



Shape of wishes, aims and expectations of participants

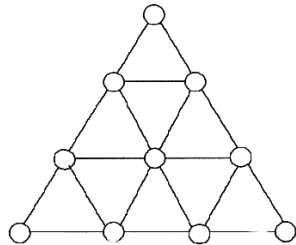
how individual people are making sense of their experience and thence to how they may share in meanings to learn from each other. A major thesis was that systematics was essentially about this kind of process, linking individual process of understanding with group process of *mutual understanding*.

In systematics, we speak of the *mutual relevance* of the terms of systems and this has its foundation in the mutual relevance of individual acts of understanding. Our approach involved three main exercises:

- *Making sense of experience*, with the emphasis on *experience*. We started with our individual experiences of what we noticed in the room and went on to experiences generated in going for a walk,

just so as to ensure we began with actual perceptions rather than concepts. Our task was to transform experiences into meaning.

- Playing *meaning games*. The idea of this came from Gathering IV, when we generated a view of the Decad as a ‘grid’ onto which we could map molecules of meaning and build new insights. This can be counted as a logovisual exercise.
- Engaging in a *structuring dialogue*, which is a dialogue in which we seek to generate *structures of meaning* by means of reflective conversation. As the dialogue ensued, we sought to remember previous molecules of meaning and contemplate their associations and connections.



The theme of meaning making entwined with that of *remembering* in an almost Gurdjieffian sense and our first dialogue on the Friday led us, unsuspecting, to the idea of the ‘terror of the situation’ – whereby we suspect that nearly everything that is seen of reality gets forgotten – and the need to remember as a priority – else we are condemned to repetition. Remembering leads to the question of what to remember and here we made

meaning’, because these are ‘moments’ in which there is some reality. Gurdjieff said that we have to be economical with our ‘experiences’ because they are finite. We were finding a way to do this.

The theme of molecules of meaning was greatly enhanced when we realized that the words we had written on the hexagons we were using could be felt and sensed as connected with us by a ‘thread’ of substance (Gurdjieff called *hanbledzoin*), so that they ‘were’ something and not just ‘thoughts’; and even further when we could experience some sense of these threads blending together on a subtle level. Here, there was a resonance with some work done in the previous Psyche Integration (see above) which seemed to suggest that working with tangible tokens of meaning that looked just as words displayed on a board could really be a form of *working on oneself*. The simple physical action of moving molecules of meaning about in relation to each other could be accompanied by an equivalent action *within the person*. One of our emergent ideas was that of a triad of ‘molecules’ that underpin the ‘metabolism’ of understanding:

- Molecules of meaning
- Molecules of emotion
- Molecules of habit

The theme of *making meaning* connected us with the inspiration of Ted Matchett and his formulation: Making Media plus Matter Meaningful in Time δt . In the context of systematics, the terms are ‘matter’ and the system is ‘media’, while



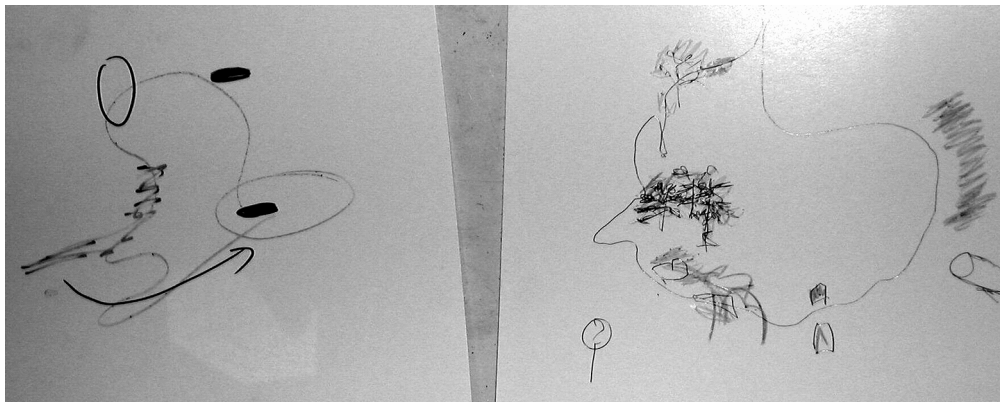
Our use of meaning games extended to playing Dick Knowles ‘enneagram game’ using two balls for the triangular and the hexadic patterns.

contact with the deep significance of ‘molecules of

meaning is in the mutual relevance of terms. In the

processes we employed in the Gathering, media is the subconscious and matter the conscious and meaning comes from the infusion of subconscious direction into conscious material.

Another essential aspect of systematics is the separation of *form* from *content*, allowing each to develop independently so as to rejoin them in new ways. In the Gathering, this was invoked in many ways, and introduced us to the basic perception of 'shape' as in the shape of ideas and experience. In this, again, we were echoing Gurdjieff, who sharply distinguished *mentation by form* and *mentation by word*.



Two drawings expressing the 'shape' of a walk with discrete 'moments' of meaning, or specific impressions.

Some comments from participants

Since Gathering 1, a change was sensed as systematics seemed to have flowed from a linear progression going from one to two to three etc., to a more simple/dynamic/complex flow of my knowledge to a deeper base of understandings dealing with not one but many potential outcomes based on my/the group movement of experiences and perspective.

LVT is a wonderful tool to use in expanding awareness. It really allowed our groups to focus on the chosen topic, notice the movement/expansion of information (thru movement of the hexagons) and not be concerned with who presented it. . . . allowed us to observe the folding and unfolding in the creation of a system of meaning/operation. This was observed when we played with the use of meaning grids.

The Triad in Dick Knowles' process enneagram was very evident to me. The identity/relationship/information movement culminated in an absolute wonderful experience in the Sunday morning discussion. I felt the group identity was raised up two or three octaves from when we arrived on Friday. We all came together

and when we discovered collectively that intelligence lies between the numbers and not in them, doors opened for me. *Ron Eirlen*

We worked with logovisual technology directing it to several modes of its need. These modes included separating form from content, developing the substance of MMs--molecules of meaning, filling empty information, and learning the significance of the empty spaces of imaged systems. It seemed to me that Ted Matchett's 3-M equation: Media + Matter = Meaning was informally employed throughout the discussions of the above-mentioned

modes of MM need. Meaning is higher knowledge than knowledge based on abstract concepts. How to appropriately use abstract concepts was a question put to the Gathering. Logovisual technology pieces together bits of what we know (MMs) to create forms of meaning, and content identifying what we do not know.

The separate identification of form and content is a step moving toward higher regions of thinking, meaning. For example, in working with a decad we changed the boundaries, holes appeared, and additional linking content emerged. A meaning was clarified. *Ben Hitchner*

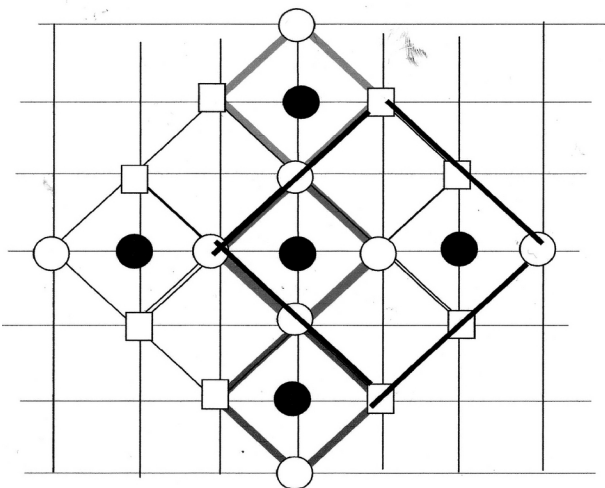
The decad "game" is really much more than a game. I had the experience of putting forth a MM which, without ever really thinking about it, I had assumed was correct. After being challenged about the meaning, I was forced to reconsider and revise assumptions.

This quite literally opened another space of thought or perhaps, eased the constriction on a thought, would be another way to describe the feeling, which would not have come about in ordinary conversation. In the same way, considering relationships and flow between the terms enabled a deeper feeling and understanding of the terms, actually creating meaning which had not existed before.

Once thoughts are expressed in a gathering such as ours, I feel they become present in the room, adding to thoughts before, but not changing

them, creating another meaning separate from the thoughts expressed, the growth of a something, a meaning field? What is retained from this experience is cannot be the same for each person because we are all reading the information in our own way, from our own history, though the experience of sharing can be the same (pure supposition on my part). *Craig Wells*

. . . all of a sudden I was experiencing a sense of a palpable connection among the eight of us in the room. We seemed to have melded as an entity, a social entity, very strongly and solidly – more so than I have felt before in therapy groups either as a member or the leader. *George Reilly*

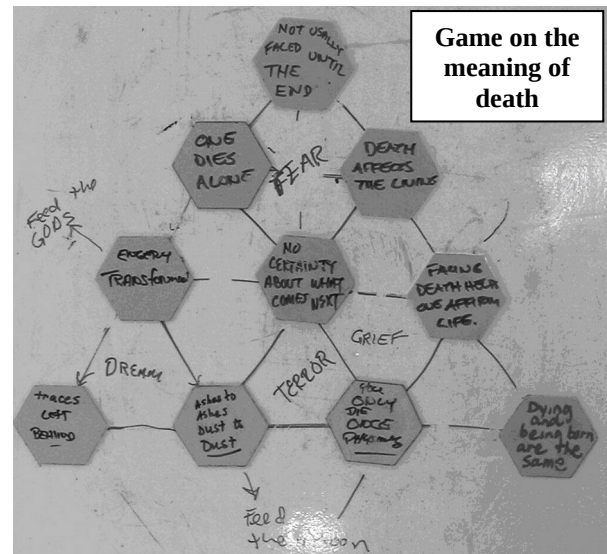


ACTIVATED REGIONS OF TETRADIC MOSAIC GRID

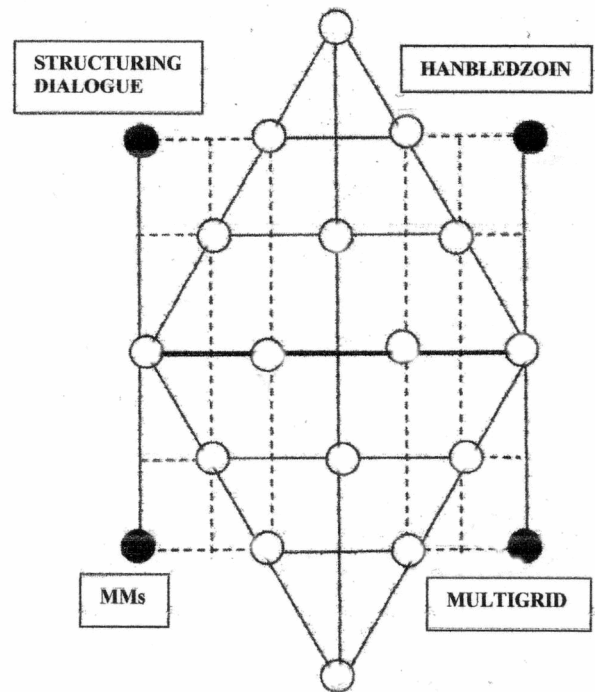
My next strong recollection is the “walk about” exercise. As I now think about it, it was as a meditation. As I tried to describe it to the group, I thought about how inadequate one’s words are to communicate sensations. Upon further reflection I saw that what I had experienced and tried to describe was the System in a System in a System – Man’s time in Nature’s time in World’s time in God’s time. *David Cash*

In the afternoon our group worked with the topic of death on the meaning grid. We struggled with trying to uncover not only what needed to be on the hex’s but what the connections between them were and what was more deeply embedded in the spaces . . . I found that the work we did together become multidimensional; as time went on it became evident that the connections between the hex’s seemed more significant than the hex’s themselves;

our group remained focused and on task. *Karen Stefano*



In our Process Enneagram work, I could use the magnetic hexads, with each idea from each point on a hexad, as a way for the group to talk more deeply about what the group has said about each point. They can play with them to develop the richness of the relationships. In this conversation a deeper understanding emerges. *Dick Knowles*



The Multigrad in which four main themes support the mosaic of twenty MMs generated in the Gathering

The Secret Men of the North

Richard Heath © 2004



The story of Europe and the Near East has an external and internal reality. The external is that history which is “written by the victors”. Like all things completed by man alone it becomes a dead history, a history that cannot change or one that has little influence despite a

continuing pledge to “learn from history”. One can say that external history is both official and increasingly scientific, in that science can take ever greater factual leaps into the past, but is what we find there politically acceptable? Do we want the inner history?

One of the mysteries of the Mediterranean surrounds the decline of the Minoan culture, the reign of Akhenaton, perhaps the first monotheist, and the exodus of the Jews from Egypt. It now seems quite likely that all of these are connected to the massive volcanic eruption of Thera, also called Santorini, around 1600 BC, which itself has often been equated to the force that destroyed Atlantis. Plato is the sole source of information on Atlantis: that it was a legendary island of high culture destroyed by fire and water, probably vulcanism and deluge, but as a legend it naturally comes to symbolise any such event in which civilisation is lowered and a ‘dark age’ results. But when events in the Mediterranean are considered alongside other facts about the Atlantic coast and its megalithic culture, spread along that ocean’s shores, an inner history starts to be revealed.

Climatic Context of the Megalithic

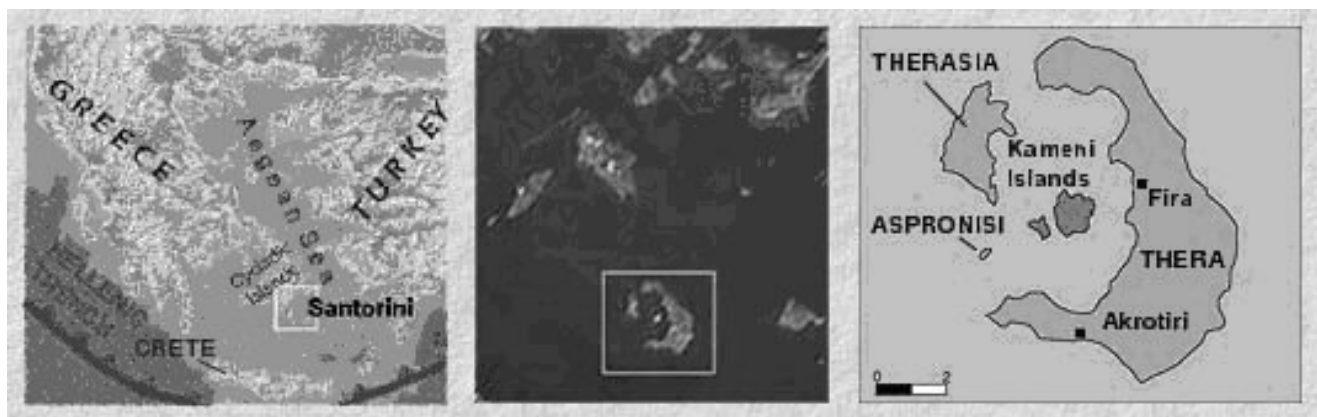
This secret history, being an internal reality, involves other events that would have an even greater effect than Santorini on the planet; namely the end of the “climatic optimum” that, after the last Ice Age, brought such warm weather to northern climes that a civilisation could prosper up to and even within the arctic circle, and the Arctic Sea was navigable. What a different world that must have been!

After the Minoans there arose a religious mythology centred in Greece proper that introduced a twelve-fold set of Olympian gods that were led by Zeus, later titled Jupiter, who had been “born” on Crete and then had deposed his despotic father, Chronos who can be equated with Saturn, the God of Time. I found an artifact in Crete that indicated that the time system of Saturn was in use there after the Santorini event. It is therefore most interesting to know how the myth of “Zeus deposed Chronos” came to exist. It appears to have been an oblique description of real events occurring at the end of the Minoan period.

The importance of this period cannot be underestimated. The whole concept of the Judeo-Christian god worship arose about this time, which would come to dominate so much of European history. History, as a project, was created by the invention or at least widespread use of writing and written records. The Egyptians had pioneered both history and propaganda on the stone walls of public and non-public spaces, but it was clay, papyrus and paper that would win the day in creating a body of written historical fact.

The End of the Neolithic

The Minoans represent the modality of Neolithic culture called Matriarchy, in which the



The Focus for Changing the Ancient World

leadership, secular and spiritual, appears to come through the female rather than the male. This was soon displaced after the Santorini eruption by the Myceneans and then other groups that invaded from the North - the Dorians, Ionians and so on - and they become essential carriers it seems of a different impulse dominated by men, force of arms and competence at sea. But where did they come from?

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Europeans and it appears they were dispersed from their lands in the North, by the end of the climatic optimum. They brought with them a set of myths that are congruent with related groups that dispersed to the subcontinent of India and to Persia. However their myths are not congruent with these new lands, a fact that has been remarked on with regard to the:

- Vedas, by Tilak in *Arctic Home of the Vedas*, and
- Homeric epics, by Vinci in *The Baltic Origins of Homer's Epic Tales*

Thus, around this crucial time, the mythical content of different cultures were meeting and mixing within the Mediterranean basin, which became a womb for the classical, medieval and then, modern worlds to come.

These new Greeks appear to have brought with them the 12-fold Zodiac, and established a system of geodetic meaning based around a number of established oracle centres, as described in *Sacred Geography of the Ancient Greeks*. This 12-fold concept, still in use in astrology and implicit when we say "zodiac", leads to lines travelling at 30 degree intervals from a centre.

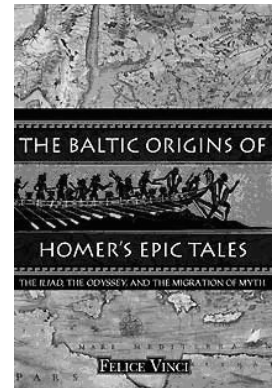
This **spiritual geography** extends into northern Europe in two ways, one being through Italy and France to the southern tip of England, another being directly north to the Baltic Sea, which sea has

similar characteristics (to the Mediterranean) in being an inland sea rather than an ocean.

The peoples of the Baltic descended to the Black Sea and thence entered via Greece shortly after the Santorini event, with their mythology formed – which is why the Norse and Greek myths are so similar. Other routes for these migrations were through northern Italy and the coastal route around the Iberian Peninsula, i.e. via Spain. These routes were previously trading routes, especially known for amber, bronze (copper and tin), gold and products made with these, the so-called Amber Routes.

Cultural Displacement Theory

According to Vinci, Homer's epic tales are really ancient Baltic sagas of people we would identify as Vikings, Danes, Jutes, Lapps and Fins! Whilst the places were loosely tied to similar topographies encountered in the Mediterranean, the stories are inconsistent in that context but are found to accurately relate to the topography of the Baltic.



This might seem far-fetched but is completely congruous with many other known factors about Scandinavian culture. For instance, readers of John Michell's *At the Centre of the World* will find that the *Polar symbolism discovered in Celtic, Norse and other Ritualised Landscapes* is exactly based on having centres with a twelve fold structure.

Since the god Zeus is widely associated with Twelve, with equivalents in other parts of the Indo-European diaspora, it becomes a signature of the Indo-European influence as a whole.

One of the basic tenets of outer history regarding the Minoans is that they were a great trading empire based upon sea navigation around the coasts. Sea navigation crops up in various interesting places within the outer historical record: The Vikings did it, the Phoenicians replaced the Minoans to found Carthage, the Knights Templar developed a fleet to service their logistical tasks, and the Moors did it (stealing slaves along the Atlantic coast) from the Barbary Coast. In each case there is inner history beneath the surface of these nautical cultures.

Vinci says the ships of Homer's epics have a design like that of the Vikings, including a

distinctive removable mast, whilst the Minoan's are loath to represent their boats almost at all in their otherwise highly visual culture. If the Minoans had trading ships, they might not have had the "business model" of trade or pillage associated with the later Vikings and, not straying into the Atlantic, their nautical skills and equipment might have been inferior. Thus, a superior vessel might have arrived within the Mediterranean. We know that by the period of Ramasses the Great, there were problems on the coast of Egypt from "sea people" of a fierce disposition and wearing helmets with horns. These Northern Sea People merged with the Canaanites to become the loathed Philistines aka Phoenicians.



Egyptians fighting with sea people from the north

We know also that Crete and Egypt had close trading and cultural links, and Neferatiti, the wife of monotheist Akhenaton, is represented realistically as in the frescos of the palace of Knossos. Santorini affected both these empires as it cast a lethal pall over eastern Crete, and also northern Egypt. Tidal wave destroyed many ships and coastal settlements, and the Indo-Europeans arrived into this scenario, colonising large areas of Greece and Turkey.

This brings to an end, it appears, a major culture based upon the Neolithic and the role of women that had predominated in the lands surrounding the Mediterranean. Southern Turkey or Anatolia is thought to have been the origin of the Minoans, who seem to have originated from Catal Huyuk. Also fighting against new forces were the Egyptians, with their roots in the Father God and an economy based upon both the fertility of the Nile and the gold that lay in its Nubian headwaters.

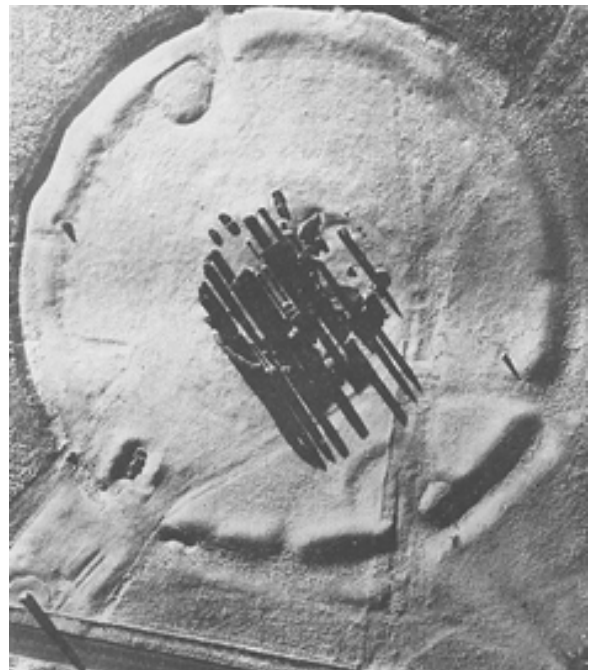
Between the fertile crescent of Mesopotamia and the Eurasian Steppes (Central Asia), a mighty Neolithic revolution appeared that clearly influenced the Semitic peoples. This was a true melting pot or even, as John Bennett remarked, the cauldron that somehow fused various cultural influences into a modern composite culture, rather like the metal bronze that was revolutionising the uses of metal through accurate casting of, in particular, weapons.

The Indo-Europeans in the Mediterranean would become associated with the iron age that

would make still more devastating weapons, but the idea that they emerged in the bronze age, first as Mycenaeans and then other groups from the north, is thought provoking and may explain the rich culture that emerges from a dark age as Hellenism laid the foundations of "western culture". It also allows us to look backward and forward from this point to review mysteries such as Atlantis and the Cathedral Building periods.

Atlantis on the Atlantic

The idea that Atlantis was a culture that somehow centred on the Atlantic coast of Europe is a well-developed one and this leads naturally to the idea that the Megalithic itself was a manifestation of whatever Atlantis was. Either the Megalithic came about after the destruction of Atlantis, or was left behind after that culture had passed away. It is clear that the last minor constructions at the Stonehenge site about 1500 BC are made in the century after Santorini. Before that, megalithic structures stretch out over an ever-increasing period of prehistory, with massive henge structures found over 1000 years before the initiation of the outer ditch and bank of Stonehenge.



Stone Circles like Stonehenge are islands of order and centers of established meaning

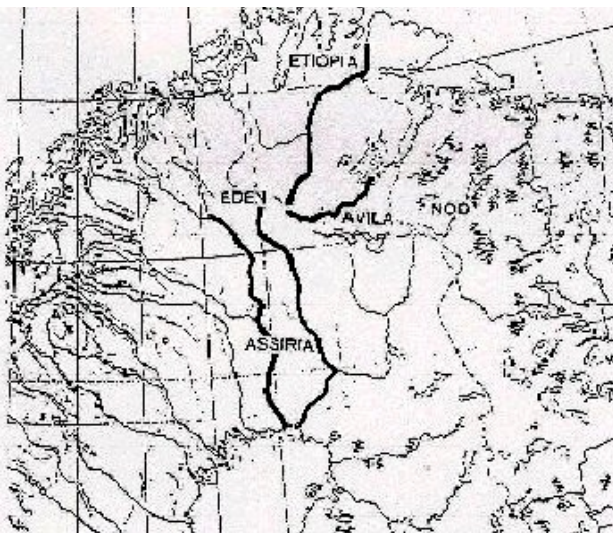
Putting two and two together, what is the connection between Atlantis and the Baltic culture? The megaliths stretch at least from Portugal in the south to Sweden on the Baltic. If Homer's epic is relocated according to Vinci's hypothesis then the Baltic world navigated also the British Isles and

even the Faroos. They obtained tin from Cornwall and the Scilly Isles, and were trading through the Thames. It is not conceivable therefore that the Megalithic peoples were different from these seafarers and therefore the Megalithic culture was (a) Indo-European and, (b) whatever Atlantean means, too. Also, the stories of Homer and the use of tin, existence of smiths, etc, implies that the Bronze Age was under way for these peoples centuries before they had to migrate to the Mediterranean.

This is all an embarrassing re-write of history. It means that the short stretch of water from Bronze Age Crete to Greece proper, and its Iron Age Aegean culture, is a large cultural discontinuity. It means that the classical culture was largely grafted on from worsening northern climes.

Instead of a story of Atlantean survivors entering the gates of Hercules or of a Mediterranean tin trade bringing tin back from southern Britain: it appears some Baltic (= megalithic = Atlantean = Indo-European) peoples went overland using the Dneiper, to enter the Black Sea with bronze already in their portfolio and weaponry and a great facility with ships that would likely lead on to the later maritime traditions of the Mediterranean sea.

The name, Indo-European, derives from the idea that the "Indians" were found to share language roots with Europeans. This culture should really be called Atlantic-European. It is this inner history that has been on hold since the words Aryan Race were polluted by events of the 20th century.



A Merging of Cultures

John G Bennett, in his life's work to interpret the spiritual history of the last ten thousand years, had many adventurous ideas to ponder on, such as Tilak's books on Aryan roots. His basic intuition

was that of four major cultural centres being set up after the descent of a new kind of power into the human, that of the demiurge or maker. The demiurge is an angel for the bringing into existence of the world and its evolving cargo and, through this work, the human experiment with consciousness. His idea was that the different groups were given a different aspect of the whole to focus on and that these, post Stone Age, had produced different ideas about god or the creation. These four streams are encountered in myth and parallel the four cardinal points that define the dynamic of space and time in the year, dividing the Twelve as Four, or can be the



From The Art of John Michell (HOPE online)

*You need not study physics nor be versed in numerology
To draw from Threes & Fours the duodecimal cosmology.*

four rivers of Eden or the Tetrads of Bennett's Systematics.

A major focus in Bennett's work is on *implicit* cosmological ideas that hail from the numerical cosmologies of the past. These imply that the world is the product of an ongoing work of Higher Intelligence. One of the principles of this intelligence is that Understanding itself is a problem because things that might be simple on one level become complex and dense seen on an existential level, that is on Earth.

It is only simplicity on such a higher level that could possibly mean that twelve fold structures of meaning, laid out in landscapes by the Atlantic-Europeans might have had any objective meaning. The more one looks at the Gurdjieffian corpus in fact the more one sees the unlikely possibility of an

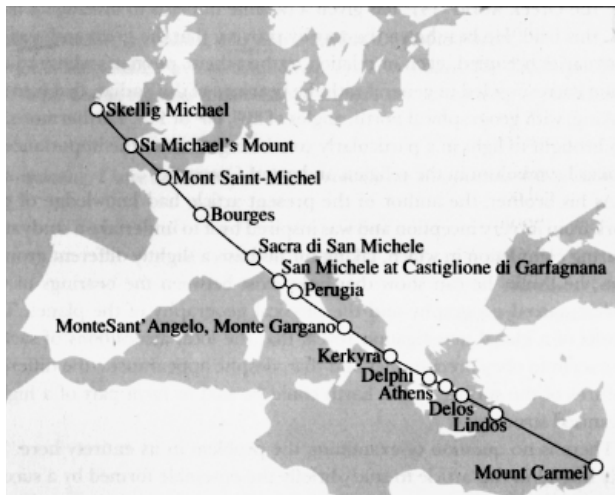
implicit structure for the Universe that is simple. The reason why simple structures could be organising factors is that the higher energies have to do with consciousness and not materiality.

Thus the debunking of ancient spiritual modalities by moderns likely comes from their inability to discover higher organising patterns within experience, for it is subjectivity and not objectivity that can intuit patterns within complexity.

A Search for the Miraculous

History is actually full of miraculous transformations and enigmatic movements that, after the fact, cannot be other than the way things happened. The point of “alternative history” is to intuit the “motivation of history” as the manifestations of a higher intelligence.

The Atlantic peoples came into contact with the Goddess culture and subsequently dominated an “old world” of Egypt and the eastern Mediterranean. Akhenaton’s obsession with the Sun and Moses’ flight out of Egypt, and into monotheism of a greater kind, may have been connected. The same can be said of Santorini: Did it help to steer the Jews into Sinai as Graham Philips suggests in *Act of God?* There can be no doubt that the old world was dealt a severe blow by Santorini and this appears to have been followed by an

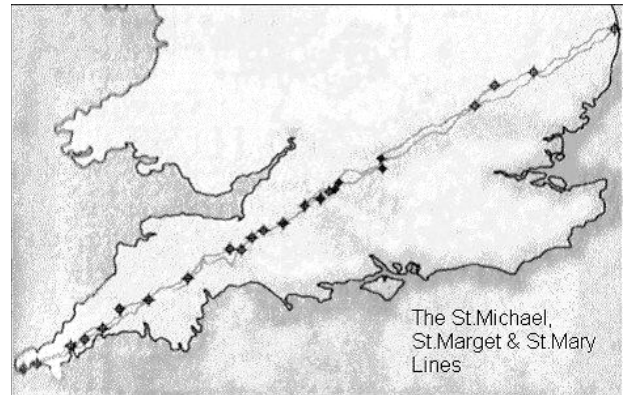


invasion from the North. Can these things be a coincidence?

We should remember that the city of Jerusalem, at least as we know it, did not yet exist. Only Canaan and the cities that were to be destroyed by the army of Joshua were there. But Jerusalem lies on a line passing through Delphi, Athens, Delos (birthplace of Apollo, the sun god). That is, it is on one of those 12-fold lines that belong to the

geodetic ideas of the Atlantics down from the North, a line that travels through Italy and France to reach southern England.

This Apollo line meets another 30 degree line in southern England which has come to be called the Michael line because churches called after St Michael and also St Mary, are found on natural fastnesses that fall, within the landscape, along a line. The Michael line is the longest line in southern Britain.



Miraculous Normans?

The name Norman means ‘Man from the North’ and the reason for it is that they came from the north when they first attacked France, from Denmark. There is a lot of misunderstanding about Vikings, especially between Norway and Denmark – however, Denmark is very significantly as the entry to the Baltic Sea. Also the Michael line, after leaving eastern England, passes through Denmark and into Sweden.

When the Normans attacked Paris, up the Seine, they were a very real threat that was eventually contained through a deal where the Normans consolidated their lands in Normandy in exchange for integration with the French state as vassals of the King, officially Christians. For one or two generations they still spoke Danish.

The Benedictine Mystery

The Apollo line has a very significant island on the coast now called Mont St Michel. After its establishment years before, the Duke of Normandy had thrown out the current monks and invited the Benedictine Order to re-establish the abbey (Some free-booting Normans had encountered the Benedictines on the eastern coast of Italy, where they ran a major Michael shrine on the Italian peninsular at Mount Gargano).

Something strange was about to happen. These Normans aided the Pope and conquered much of southern Italy and Sicily, which gave them influence with the Church. Soon after, the First Crusade was declared.

The Benedictines and their predecessors acted through the post-classical dark ages to preserve knowledge in the monasteries – fortified retreats that could collect and reproduce documents during a period when they could so easily be destroyed. As they emerged into the Middle Ages they appear to have had secret knowledge about the network of pagan sites that were redefined as sacred during the medieval age. Some of these sites are on the lines lying within the 12-fold patterns emanating and linking important sacred sites throughout the ancient world. Thus the medieval cathedrals would be built directly over ancient sites, as is also found with the Michael line that has churches on its peaks.

So, the Benedictines were invited ‘up the Apollo line’ to Mont St Michel and they created there, through their patrons’ blessing, what must be one of the most remarkable sights in the world – a spiritual fortress. William the Conqueror even met



with King Harold before the 1066 invasion of England that saw the consolidation of all the lands between the Apollo and Michael lines. Perhaps this means nothing except, for instance...

The two greatest Christian establishments of England lie on the Michael line: Glastonbury and Bury St Edmunds. As soon as William is established, he has problems in the North with one of the strongest Earls, Northumberland. This led to devastation from Yorkshire up to Durham and the establishment of a unique combined Princedom and Bishopric there, the building of a grand cathedral and installation of the Benedictines. A line at right angles to the Michael line, departing from Bury St Edmunds, will locate Durham, which is also to be found directly north of Mont St Michel.

The problem with the Normans is that their relationship to the Benedictines appears to have

been a partnership with knowledge about the importance of ancient places, a type of knowledge that exactly corresponds with what must have existed in Megalithic times and was inherited by the pagan Celts and others who were sympathetic to the meaning of the landscapes in which they lived yet whose cultures they suppressed.

Sea Faring Megalith Builders?

In our context of men from the north derived from a sea-faring megalithic age, we are faced with a possibility that history may not be just “one damn thing after another” but might be guided by knowledge if not an Intelligence that always lies in the background as a question mark. It seems too cosy that these things happen with the ‘usual suspects’ of northmen, Benedictines and the whole thing gets a lot messier by the time the cathedrals get built on top of what is a Megalithic network of sacred sites.

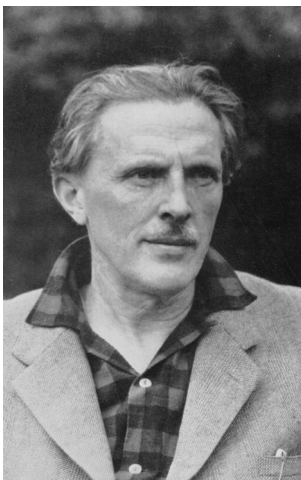
The ancient oracle centres were organised upon the earth with a major geometry being the 12-fold, 30° geometrication. This creation of patterns of meaning is found wherever the Atlantic-Europeans have spread their cultural norms. Add to this the Ancient Model of the Earth, the widespread dispersion of weights and measures and the numerical model of harmony based upon Twelve and it is hard not to see that there is a single phenomenon at work.

Whoever developed and understood these systems were inheritors of a very high civilisation. However, the idea of "energies" aligned with points on the Earth, i.e. sacred places, is deeply “pagan”, and had been made taboo by the society within which the Benedictines and Cistercians were still practicing them. Their re-use of the ancient sites, and the inner history that unwinds along the Apollo and Michael lines, bridges many apparent discontinuities in the prehistory and history of Europe.

Related Books

1. *At the Centre of the World & Twelve Tribe Nations* by John Michell (Thames & Hudson 1994 & 1991)
2. *Homer in the Baltic* by Felice Vinci (Inner Traditions 2005)
3. *The Arctic Home of the Vedas* by B G Tilak (1903)
4. *Atlantis of the North* by Jurgen Spaneth (Sidgwick & Jackson 1976)
5. *The Dramatic Universe Vol 4* by J G Bennett (Coombe Springs Press 1966)
6. *The St Michael-Apollo ‘Axis’* by Lucien Richer (Gatekeeper Trust 1998)

7. *Sacred Geography of the Ancient Greeks* by Jean Richer (SUNY 1994)
8. *The Dance of the Dragon* by Paul Broadhurst et al (Mythos 2003)
9. *Act of God* by Graham Philips (Pan 1998)



THE DUVERSITY – an apologia

In the 1960s, John Bennett began to talk about taking the name of his organization – The Institute for the Comparative Study of History, Philosophy and the Sciences – seriously and not simply as a very long title to hide the ‘esoteric’ work he was doing. He reminded people of the fact that Gurdjieff has more than once attempted – or at least announced – the formation of an Institute, embodying real research. An offshoot of this line of thinking was his research done in education, which led to the invention of *structural communication* out of investigations of curriculum reform and thence to work in many leading organizations such as Westinghouse and IBM. His withdrawal into the running of intensive programmes at the International Academy for Continuous Education in Sherborne, Gloucestershire, marked the end of this endeavour but many of us then young people working with him often entertained the idea of a *Dramatic University* to be based on the thinking he had demonstrated in his magnum opus *The Dramatic Universe*.

Bennett had done more than most to connect Gurdjieff’s thinking with main stream research. Earlier on, he had developed with Thring and Brown a six-dimensional geometry, believing that it would lead to a general acceptance of the validity of Gurdjieff’s teaching. This was not to be. None of his remarkable ideas to do with time, consciousness, education, higher intelligence, history, systematics, etc. obtained any wide recognition and they continue to be largely ignored to this day. Yet many individuals working in diverse fields owed him their primary inspiration. William Pensinger the novelist drew heavily on his idea of three kinds of time. Structural communication developed into logovisual technology and is even now being introduced to schools in the UK. Charles Krone made a name for himself by taking elements

of systematics and introducing them into the business world. Simon Weightman of the School of Oriental and African Studies created a systematics of language and religion. And so on.

There were always two faces to Bennett’s work – maybe more. On the one, we saw him as a leader of psychological groups using various methods that he evolved and adapted from various sources while being centred on Gurdjieff. On the other, he was more his own man, passionately interested in the modern world and ever more convinced that a new age was in the throes of being made in which old fixed systems of authoritative meaning were to be superseded by a more dynamic and open-ended kind of thinking *in every sphere*. He was in this latter sense, supremely a man who took ‘the wisdom of the east and the knowledge of the west’ and continued to search. This was not a search on account of not ‘getting there’ but a search that he saw as intrinsic to being human.

Starting perhaps twenty years ago, I began to think that we should attempt to revive the prospect of a Dramatic University, which later led to the formation of the *DuVersity*, the name a play on the ideas of diversity and universality. Following Bennett we have made many efforts to conduct original work in many fields. We have developed the understanding of systematics and structural communication as tools for enabling individuals and groups to *make meaning*. We have formed a bridge between the kind of psychology demonstrated by Gurdjieff and the psychology researched over a hundred years in psychoanalysis and group psychotherapy. We have approached Bennett’s great theme of *learning how to communicate with higher intelligence* with fresh eyes. We have taken up some of his major themes concerning human history in a series of tours (see the references in this issue).

Paramount has been the principle of *integration without rejection*. As Bennett wrote in the last volume of his magnum opus, this leads us into strange connections because *everything is connected with everything else*. How it is so connected is something we strive to uncover. It contains the deepest mysteries. In making our enquiry we discover the reality of *hazard*, which makes intelligence possible. And also the fact that diversity is not an illusion but an essential feature of the universe and human life. The *DuVersity* is for those who ask questions and are willing to experiment and discover for themselves. The prize is the realization of *all and everything*. The price is

the constant sacrifice of illusions. This can seem threatening but it is simply a 'law' – that nothing new can come in unless there is a space for it.

Here follow some unabashed ponderings that obviously have no authority beyond the fact that they are written here.

For millennia, we have relied on some system, religion, belief, doctrine or membership of a collective to define our minds. In our time, this is being deeply questioned and it is plunging many people into a vacuum of meaninglessness because all that they have been brought up to believe in is being exposed as vacuous. Julian Jaynes claimed that 3,000 years ago people acquired the sense of having their own thoughts. This staggering idea is at first difficult to grasp because we assume that 'mind' has always been the same, arising from the brains that somehow evolved, presumably 100,000 years ago. Pat de Mare's proposition that, to the contrary, mind arises only *between* brains can help us see that mind can never be just a product of genetics and physiology, but is always *something else*. Mind comes from language, from speaking with each other and thinking about thinking but none of these can ever explain it. What are called 'cultures' – especially in their vicious forms of religion, nationality, ethnicity and ideology – are parasitic organisms feeding on human brains within the mind world. What maybe at work at the present time is a new breakthrough into the realizations of free minds. While tyranny is everywhere, delusion the norm and truth crucified every moment it is a time for individuals to find the courage to discover mind. Do I want to go on being swept along in the tide of mindlessness? If I strive for freedom from mind-death, from where can I find help? Any organization inevitably subsides into

mindlessness. One does not know in advance who one's true friends are. We need to find others with whom we can be 'on the level' but this is always problematic.

Modern psychotherapy is touching on these realms but cannot provide the help required. Everywhere there are people who feel at some time the impact of mind and are bewildered and even frightened by it. It seems a contradiction that although mind arises between brains it has to be encountered individually. There is perhaps a pulsation because the individual encounter with

mind must next take on the quest for friends, on the level, because this is the essential antidote to living a slave in a world of authority and systems.

Reflecting in this way, for which I can claim no authority or 'truth' only the play of mind, it is fairly easy to see that this was the essence of Gurdjieff's demonstration and Bennett's explorations and is really the crux of our dilemma. Some of us want to find our own mind before we die and realise that it cannot be found by 'buying' it from the various 'mind-shops' around us, such as education, politics, religion, and the like. We know the basic myths of having to 'go into the wilderness' to 'face temptation' and 'give up one's life' – rumours of journeys made by friends in the past – but it is another thing to realize them in life.

The DuVersity can be seen simply as a kind of 'club' such as Gurdjieff advocated, where people can freely meet to enquire as best they can, approximately on the level, looking at the world through various lenses but believing in none of them exclusively. It is a 'warts and all' kind of thing that is likely to irritate as much as please. It is our imperfect response to the promptings of the unseen. It may appear like a devious 'get out' to say this, but its very imperfections are a protection against further



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delusion, such as we 'have' the truth or know what is best, while yet we strive with due diligence to do what we do well.