

DUVERSITY NEWSLETTER

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**Alpha and Omega, sculpture by Chris Hall
St Mary's Abbey, Iona**

The DuVersity aims to explore and contribute to a new emergent understanding of what unity and wholeness mean. What is emerging will not come to a conclusion. It will remain always unfinished business. We concern ourselves with the very process of seeking to understand and act in a holistic way, in daily life as much as in the big issues.

We do not know any answers. While respecting the many admirable 'theories of everything' that have sprung up, we want to emphasise that they are as varied as their creators – that is, human beings. What happens when different views of ultimate unity are able to converse with each other, instead of competing with each other? This is DuVersity.

THE DUVERSE by Anthony Blake

Our familiar word 'universe' means 'turning into the one way' (the root 'verse' relating to turn). This is at first surprising since our most common associations with the word lead us to think of Unity as paramount and even the very

source of the diversity that the cosmos displays to us, rather than of unity as

something in process of being attained. Even now, on the verge of the 21st century, the tendency is to think of Unity as being primary and as the source of diversity, rather than the other way round. Which leads, of course, to some kind of Vedantic or Platonic world view in which diversity is inferior to unity and, in the worst case scenario, sheer delusion; a view echoed in physics in the theory that the original primordial force suffered a breakdown of symmetry to separate the four kinds of force now known to us (prefigured in Samkhya where primal nature or Prakriti has a pure form in the perfect balance of the three *gunas* which, when not balanced, produce phenomena).

Quantum mechanics has introduced us to the idea of the 'multiverse', a very plethora of alternative universes cascading out of every moment of 'choice'. The more occult term 'omniverse' suggests an over-arching totality encompassing all possible variations of the universe. It is an attempt to reclaim some primordial Unity. We want to introduce the neologism 'duverse' to signify a seeing of the world which starts with diversity and explores possible forms of unity arising from diversity. This is mostly to escape the apparent oxymoron of writing 'diverse-universe'.

The concept of Unity still carries with it the feeling of religious/spiritual significance. What is One is taken always to be superior to what is Many. This kind of thinking ruled the Middle Ages and permeates just about every traditional world view one can think of. But the concept of unity is far from obvious. As Augustine said about time, that he well understood it until he was asked to explain it, so most of us might feel about Unity. If we question what it might mean, we are liable to elicit sharp responses, as if we were being deliberately perverse: *Everyone* knows what unity means! This is true, but they understand it in diverse ways! The presumption that our

grasp of unity is someone which we have identically is highly questionable, a proposition that should be obvious if we look at world history and the intense conflict that has been generated when different proponents of the One meet and clash!

As a first approximation, unity applies 'externally' in relation to other unities or 'units' which can be counted. It applies 'internally' in relation to itself as diversity. In the idea of the duverse, unity is taken to be enfolded in diversity, to use a term from Bohm. Students of the systematics developed by John Bennett will recognise a close similarity with his concept of the one-term system or Monad. Even though it has only one 'term', the content of a Monad is necessarily diverse. The word 'term' refers to its form and not to its content. Bennett's concept was far more revolutionary than it seemed, because it made 'universe' relative and applicable to any complex whole. And the unity of the monad had the significance only of a *beginning*.

Whenever people meet and experience a *mutual recognition* the duverse awakens. There is no need to assume that they have been 'summoned' by a call from 'on high'. Their inner secret is simply that they can 'be' together. This has been obscured in the past because people have come together on the basis of task, belief, family ties, organisational demands, and so on. In other words, they have been 'outer-directed'. When a group is outer-directed it tends to lack the 'internal relation' of diversity. In such circumstances, diversity is felt as a problem - to be minimised by consensus-seeking, verbal agreements, conflict resolution, orders of procedure and the like. The outer-directed group can be said to be under the 'informing' of a *commanding meme*, that is, a thought form which is carried by the group without regard to its diversity. When this is so, the group then stands in separation from other groups and conflict is generated between them in such a way that it is experienced as being the 'fault' of the other.

The nature of the duverse is coming to light through the advent of networks of interaction which are becoming dominant in certain areas of the world economy and communications. The duverse corresponds quite closely to the apparent 'chaos' of the web. It has no centre and no transcendent authority.

HUMANITY

emergence of a global experience

*a seminar-dialogue to be held in Baltimore
16-19 March 2000*

To take Humanity as a question has only appeared in recent times. In times past, every people had their own story – of creation, of origins and of destiny – but none had a story encompassing all the humans of the earth. Today, we know from science of our arising at the end of a vast and complex history of life, a history that may extend back to ancient stars and involve other planets of the solar system. We argue about whether humans with their sense of purpose have arisen from a purpose, or are merely some infinitesimal eddy in the whirlpools of evolution.

As humans, we are cultural entities defined by myth, belief and social bonds which have for so long served to make us apart from each other, gathered into different groups in opposition. While it is probable that we come from a common stock, originating in Africa 100,000 to 200,000 years ago and from there spreading throughout the world, we live in a mental space that considers us as belonging to separate races, nations, religions, languages, regions, etc. It seems that our minds have not caught up with the realities of our common existence as creatures of the Earth. We do not know what to make of it. We do not know what it is to be 'us' on a global scale.

In this sense, Humanity exists only in the future. It may well be, that to be truly human has to mean to be a participant in Humanity. Our evolution has taken us away from the natural order. Many strongly feel that this

makes us 'less advanced' and not more, so much so that we are now a threat to all other forms of life. Others regard this as only a stepping stone along a dramatic and uncertain path towards a higher state, in which we and all life will come together in a new symbiosis; and then reach for communion with other intelligent life throughout the galaxy.

The seminar-dialogue is fourth in a series conceived by the DuVersity and hosted by the Baltimore Center for Holistic Health. The theme of *Humanity – emergence of a global experience* continues the exploration begun in 1997, especially from the previous year's *Ways of Higher Intelligence*. Seminar-dialogues combine diverse presentations with active mutual participation by all. The orientation is based on the principle of John Bennett: 'integration without rejection'. A new feature this year is the incorporation of the Median Group, presented and facilitated by Patrick de Mare. The Median Group process is aimed at *koinonia* or 'impersonal fellowship'.



The Djameechoonatra (a word from Gurdjieff's 'All and Everything' meaning 'the place where one receives one's second being food) had three levels: of concrete, signifying the material world; of wood, signifying the living world, and copper, signifying the spiritual world.

ESSAY - ALBERT LOW

Albert Low is currently director of the Montreal Zen Centre. He was a business executive until 1976, before he devoted himself full time to the practice of Zen Buddhism, and author of a highly original book on management and organisation, *Zen and Creative Management*, inspired by a fusion of ideas from Elliott Jacques and John Bennett. He then studied under Roshi Philip Kapleau and completed his training in 1986. His thinking about management centred on the significance of *dilemmas* – contradictions not allowing for compromise – and he has since pondered deeply on the significance of ambiguity. His essay here is an outstandingly clear discussion of the problematic unity of One and Two and indicates how an understanding of ambiguity can illuminate many questions such as the dichotomy of mind and body.

Towards a Logic of Ambiguity

Radically new concepts may be needed - recall the modifications of scientific thinking forced on us by quantum mechanics.

Crick and Koch

Most of those researching the mind take it for granted that it is a function of the brain. For example, of twelve articles in a special edition of *The Scientific American* devoted to mind and brain, only one dealt with consciousness itself. Francis Crick makes no bones about it. For him the question is, "How to explain mental events as being caused by the firing of large sets of neurons." (1) On another occasion he said, "Your joys and your sorrows, your memories and your ambitions, your sense of personal identity and freewill, are in fact no more than the behavior of a vast assembly of nerve cells and their associated molecules."

Even so, in some philosophies, Western as well as Eastern, a long tradition exists in which the opposite is held to be the case. The

Vedanta, the Yogacara school of Buddhism, Bishop Berkeley's Idealism, are among those that affirm that the material world is but a mirage, a projection, of mental events. A school of thought in modern physics also states that quantum reality is a product of the mind. "No elementary phenomenon is a real phenomenon until it is an observed phenomenon," is the way one physicist put it. (2)

Descartes, pointed up, for the West, the problem of the relation of mind and body with his famous dictum "I think therefore I am." He established two independent realms, a thinking realm, *res cogitas*, and a physical realm, *res extensa*. Mind and matter, he said, run on parallel tracks and do not interact.

A fourth alternative, put forward by Wilder Penfield, the neurologist, considers that mind and matter are different, but interact in some way. The common sense point of view also says that "I" make a decision, and the body carries it out, or the body is affected by a perception, and the mind makes an image.

These four points of view are independent and mutually exclusive. If Crick is right then Bishop Berkeley, Wilder Penfield and Descartes are mistaken. If one of these is right then the others are mistaken. Underlying these viewpoints is yet another problem. Is the world fundamentally one or two; monism or dualism? Crick and Berkeley are both monists; Descartes and Penfield (3); are dualists.

So who is right? Who wrong? I cannot help thinking of the trial judge who, on hearing the case for the prosecution, exclaimed, "You are right!" On hearing the case for the defense he said, "Of course! You are right!" The clerk of the court, hot under the collar, leaped up and said, "M'lud, they can't both be right!" "You're right!" said the judge.

An author of a popular work on logic said, "to tolerate contradiction [or ambiguity] is to be indifferent to truth. For the person who,

whether directly or by implication, knowingly both asserts and denies one and the same proposition, shows by that behavior that he does not care whether he asserts what is false and not true, or whether he denies what is true and not false....for whenever and wherever I tolerate self-contradiction, then and there I make it evident, either that I do not care at all about truth, or that at any rate I do care about something else more.(4)"

Either monism or dualism, either Crick or one of the others. The question is not trivial. How we answer these questions is the way we shall regard, and act, towards ourselves and others. But the problems we are faced with when we contemplate life, are not simply confined to the mind body problem. Do we create the world or do we discover it? Is a photon a wave or particle? Does God exist or doesn't he exist? The problems can be multiplied endlessly. We are bedevilled by the 'either or' straightjacket wherever we look.

Look at the following picture. What do you see?



One person will see a young woman, another will see an old woman. Who is right? With classical logic it is either one or the other.

But which is the one? And why should we favor this one over the others. R. D. Laing, the psychiatrist, said on one occasion, "This same thing, seen from different points of view, gives rise to two entirely different descriptions, and the descriptions give rise to two entirely different theories, and the theories result in two entirely different sets of

action.” However, as he went on to point out, we are not talking about a dualism of two different substances. Rollo May, another well known psychologist, pointed out that ‘the human dilemma is that which arises out of a man's capacity to experience himself as both subject and object at the same time.’ But the dilemma goes deeper than that and wars have been waged because of this dilemma.

We are dealing with *ambiguity*. The word ‘ambiguous’ comes from another word *ambi*, meaning ‘two.’ Furthermore, if we look more closely, we shall see an ambiguity within an ambiguity. One undifferentiated field exists before the two alternatives. Out of that field, the duality emerges. Once the duality has emerged the one field is no longer there. We cannot say that the one field *underlies* the duality, any more than we can say the young woman *underlies* the old woman. That would be to go beyond what is given. Thus a new ambiguity arises, a oneness/two ness ambiguity. [I shall use (/) to denote ambiguity.] We can spell the ambiguity out as One/(young/old woman). Putting this into words we can now say that *there is an ambiguity, one face of which says there is no ambiguity, the other says there is ambiguity.*

Returning to the mind body problem, we find that it is no longer a problem but an ambiguity. One/(mind/body) or, to generalize, One (knowing/being)

In Hinduism the formulation *chitsatananda* : *chit* is knowing, *sat* is being and *ananda* is joy. In other words within *chitsatananda*, lies knowing, being. One comes across a similar formulation in Buddhism with the term *bodhisattva*. *Bodhi* means knowing, *sattva*, being.

The German mystic Meister Eckhart said on one occasion that God's knowing is his being. If God is Unity, then Eckhart is saying One: knowing,being. A very similar idea is put forward by the *rDzogs-chen*, a major school of thought of Tibetan Buddhism. '*rDzogs*' means completeness, and '*chen*' undivided

wholeness. [oneness] According to this school of thought *gzhi*, is the Ground. [being] Later it says, ‘[an] additional factor of intelligence [knowing] inheres in the very dynamics of the unfolding universe itself, and which makes primordially of experience of paramount importance.’

In other words, the formulation One/ (knowing/ being) has respectable ancestry.

The meaning of “One,” in the formulation, is so subtle that in a short essay this meaning can only be hinted at. Oneness is dynamic. Rather than speak of One, we could say, “let there be One!” Oneness is an imperative, force if you wish. It is not *a* force or *the* force. Such designations would define it, limit it. It is like the Word of God, which in Hebrew is *dabhar*, meaning the power behind that drives forward. In Buddhism, Oneness is *sunyata*, emptiness, which points to the unlimited, undefined quality of Unity. It is not *in* the universe, (5) but is rather the universe in action. As we said earlier, oneness does not *underlie* knowing being. To appreciate the dynamic quality of oneness one must know it in one's muscles

The dynamism of Oneness comes from the contradictory nature of oneness. Oneness is both inclusive and exclusive. For example, oneness may manifest as intuition on the one hand and analysis on the other. Intuition reaches out to include the maximum in its grasp; analysis is reductive and cuts any manifold into smaller units. Cosmically Oneness is both the universe and the centre. It is only within the limited human mind that the Big bang and the modern universe is separated by billions of years. In a greater mind they would be simultaneous. Oneness then is itself ambiguous. Yet this is impossible because oneness is an imperative: “Let there be one!” “Let there be no contradiction or ambiguity” It is from this injunction that classical logic derives its authority

The full formulation of the logic of ambiguity then reads: *There is an ambiguity one face of*

which says there is ambiguity, the other face of which says there is no ambiguity. This face however is not unambiguous.

Let us now return to our question about the mind body relation.

Resonance

Resonance is an interesting phenomenon because it arises out of the “one is two; two are one” ambiguity with which we are now familiar. Strike the tone C on a piano, and the tone C an octave higher will resonate. This is so because C and C an octave higher, vibrate in sympathy because they are One, they are both tone C, they are one even though they are different. To go from C1 to C2 one has to pass through six other tones; so they are manifestly different. But tone C is still tone C.

Let us use this as an analogy and see where it leads.

Tone C1 and tone C2 are One, both are C
The tone C1 is one tone, the tone C2 is another; they are quite different.
However, because of the unity underlying C1 and C2, resonance is possible between them.

Knowing/being is One : a quantum,
Knowing/being is two; neither knowing nor being is subordinate to the other, nor do they interact. However, because of the unity underlying knowing and being, resonance is possible.

In the ambiguous picture the young woman cannot interact with the old woman simply because the old woman is nowhere to be found. To say she is present ‘in potential’ is simply to start weaving a verbal web. However let us change something about the young woman, let us give her a necklace.

The mouth of the old woman is changed! Although no interaction of any kind has occurred between the two, a change in the one has brought about a change in the other.



We now discover that all the four different theories that we referred to above, in their own way, are right. The parallelist is right: the two, matter and mind, have no interaction. The materialist is right: one can investigate the mind objectively with the hypothesis that it is all a question of molecules, because, with the objective viewpoint, no subject can be found. If we see the old woman, where could we ever find the young woman? Thus, from this point of view all talk about decisions, values, judgments and so on is just very sloppy thinking. The Mind only school is right: one can look upon the mind as an autonomous field. The interactionist is right, a change in the mind does cause changes in the body and vice versa, even though no communication exists between the two. Furthermore every change registered by knowing is reflected in being, and vice versa.

The reason for this magic is the ambiguity, One/(knowing/being). The change in the young woman is a change of the one field; because the one field is changed, the old woman, as manifestation of the one field is also changed. Furthermore the changes can be observed via the young woman, via the old woman or via unity itself.

Finally, with the formulation One/(knowing being), Oneness, which is independent of both knowing and being, finds a place. All religions have recognized a dimension outside of the realm of mind and matter. This

dimension has been lost sight of mainly because theology has attempted to prove the existence of God through the use of logic. Where this logic has fallen down, the cracks have been shore up by dogma. The way is now laid open, with the logic of ambiguity, for a thorough revision of theology.

However the value of the logic of ambiguity is not confined simply to what has been given above. My belief is that it could bring about a revolution in the humanities which generally speaking are all but exhausted as disciplines at the moment. For example it could enable us to gain greater understanding of such divers subjects as creativity, decision making, humor, metaphor, the Mass, music, and in particular the connection between music and emotions, the attraction of soccer, zen koans, and many other aspects of life. I make a case for this belief in a book, *The Creation of Consciousness, a study in creativity, consciousness and violence*, which will be published by The White Cloud Press.

1. Crick, Francis and Koch Christof (1992) 'The Problem of Consciousness' (*The Scientific American*, Special Issue, Sept. 1992)
2. Herbert, Nick (1987) *Quantum Reality: Beyond the New Physics* (Anchor Press: New York) p. 16
3. In fact, he hovered between the two viewpoints.
4. Flew, Andrew (1975) *Thinking about Thinking* (Fontana Glasgow)
5. The word *universe* means "turning towards the One."

THE TEXT OF THE DUVERSE

by *Steve Mitchell*

Imagine for a moment that meetings, bodies of thought, mutual explorations, personal insights create a specific space, a location outside of both time and the individual(s) who helped to bring it into existence.

These locations would be responsive environments of interaction: worlds, if you will. Each world would exist for a different duration; sometimes only for the moments of

contact, sometimes longer. Each world would have its own rhythm, concerns and parameters.



One of the three great windows of the 'djamee' showing the inner lines of the enneagram

Imagine that each of these worlds is delineated by a language, i.e., a specific way of using tools (words, gesture, color, musical notes, mathematical symbols, etc.) to describe events and articulate meaning. This specific language need not use different words or tools than another environment, it need only use them in a way specific to itself.

In any given moment, each of us chooses a certain language or environment to participate in; this provides us with a method for organizing our experience and the information around us. Entry into any given world is determined by desire; but, in order to fully participate in the chosen environment, we must begin to learn the language of that place.

The text of the Duverse is made up of the various conjunctions, resonances and conflicts engendered by the full spectrum of worlds in which we live, as well as by the worlds of those we come in contact with.

To use the phrase 'the text of the Duverse' is not to imply that this text is, primarily or necessarily, made up of words. Rather, it serves to point to the act of 'reading' as a

mode of active body processing as opposed to what we often imagine to be more passive modes of perception such as ‘watching’ or ‘listening’.

The text of the Duverse is ontologically neutral. This text is not trying to tell us anything specific. It is not attempting to guide or influence us. It is indifferent. It presents us with an astonishing, infinitely-layered tableaux from which we may extract the information we need.

This text is not delineated by constructive and destructive information, by more-or-less spiritual or enlightening bits. These values are assigned by each of us, as a designation of our relationship to the material itself.

Reading the text of the Duverse is always highly individual and personal. It is completely subjective. This text is as shallow or as deep as we wish, while being made up of an infinite network of overlapping texts: personal, cultural, historical, planetary.

Sex is the action of creating new worlds using whatever means necessary. This creation need not be immediately understood to be meaningful; as a moment of creation it is insistently present, insistently accessible.

Articulation is first seduction of a new world. It is a personal speaking from an unknown place; the first arising in us of an element which wishes to become. It is an emptying, at the same time that it is an invocation. Articulation always has an aspect of performance, of taking a role as a speaker, as it is always the act of speaking what we do not ‘know’, before it is spoken.

Often, articulation points to symbol; a single concept or thought which stands as a doorway to the entire ecosystem. There is a necessity for the use of symbol, in that symbol reaches what is outside our current perceptions while designating a location, like a dynamic marker. These symbols may be cultural, religious; or they may be personal: a meeting from our

past, for instance, which haunts us with undiscovered meaning. Ritual is a manner of enacting symbology in the physical body. It has the aspect of taking on a form.

Ritual is the foreplay of creation: the first touch. It brings the body fully into the equation. Ritual among groups is a way of stabilizing a world. Ritual in individuals is a way of stabilizing entry to a location, defining a doorway, which can then be entered at will.

The stabilization of that doorway gives the individual access to the vocabulary of experience held within that world. Access to another world provides a separate option, a different operating system, for personally organizing the text of the Duverse.

A location which is ritualized only within a group becomes an external belief system, a set of rules. A personally ritualized world engenders faith. Faith is always individual; yet, faith is a basis for communion, as it rests upon the not-yet-seen. Ritual is modulated toward a future, but a future in which the past changes shape and value.

Faith is an act of will, which stems from a knowledge of what one wants. We have organs of perception which utilize faith as an energy for seeing, thus faith opens up new layers in the text of the Duverse.

Communion is the creation between people of a world of trust. It is the designation and entry into this space. It is not the development or discovery of unified vision or unified desire, but the construction of a common world. Communion is the consummation of creativity with another and one of its results is further articulation. It is concerned with movement and the act.

The movement of the individual from articulation, ritual to communion can be seen as a continuum of performance. It is a deepening performance in which more of the selves are interlaced with a variety of chosen worlds. Each individual is constantly creating

their own, more finely articulated world from the texts around them, and constantly exchanging their texts with others.



The Dancers Southern Africa
Tony Hudson

To access a world is to enter a living, reciprocating habitat. We each live in the environment of our choosing; we each share the ability to create new worlds with others. It is this possibility which makes us, and keeps us, human.

This is an extract from our forthcoming book 'Ways of Higher Intelligence' based on the DuVersity seminar-dialogue of that name (March 1999).

WAYS OF HIGHER INTELLIGENCE Anthony Blake

PART TWO

1. Other Presences

Many people believe in the existence of non-human agencies such as angels, extraterrestrials, inorganic beings, ghosts, spirits and so on. There are those who claim to 'see' such agencies as tangible presences and suppose they have independent existence. These are expressions of things at the fringes of consciousness. To call all of this experience 'delusion' is unreasonable. Our approach is to take everything at its face value and not judge whether or not this kind of experience or that

is the 'more authentic'. We are acutely aware that how we are disposed to see greatly influences what do and do not see.

It was only at one point during the whole event that our attention was drawn to 'presences' in attendance at our sessions. This was by Warren Kenton during the final period on Saturday morning, when the presenters gathered as a panel. He asked whether anyone besides himself had noticed these 'visitors', and several people confirmed his experience. For another presenter, Joseph Rael, such presences are taken for granted. In his visionary path, he says that he encountered beings from outside the Earth.

For those who argue that sentient agencies require very complex material systems, such as brains, to support them such experiences are mere projections and have no independent existence. It may be argued, however, that these 'presences' are not sentient in the way we are. The common way in which we come to acknowledge the independent minds of other people is through language. Hence the problem of acknowledging the kind of subjective experience that animals have, let alone 'angels'!

It is possible to regard the contents of our own minds as semi-independent of ourselves. This is suggested by the theory of 'memes' which we have mentioned before. The late philosopher of science, Karl Popper, proposed that there were three 'worlds'. One was the world of material objects. Another was the world of subjective experience, such as pain and feeling. The third world was the world of meanings. In the third world we have the songs, theories, ideas, art and so on which can be shared by different people. This is much the same as 'memes'. In this sense, Hamlet 'exists' in the third world. And it may be possible for an entity of the third world to appear as an experience in the second world. This is in origin quite different from the appearance of a material object from the first world, but may appear as much the same. It may be possible that religious or spiritual

memes appear in someone's subjective experience and will be regarded as 'real', while others may regard the same thing as 'merely fiction' or 'imagination'. The different ways in which the appearance of entities from the third world are understood very much depends on the pattern of intentionality of the subject concerned. (Or, it may be argued, on the *chemistry* of the brains involved.)

John Bennett argued that it is conscious energy that enables us to understand each other. But the conscious energy is governed by the creative energy and it is the creative energy that generates our pattern of intentionality. In other words, the creative energy determines what we consider to be 'real'. Of course, it is necessary to remind ourselves that the way our minds work derives very much from the society and culture that we are a part of. Thus children, who may have experienced 'imaginary companions' when very young, learn to dismiss these experiences as 'only imagination' when they grow older. The adults around them will teach them that society does not regard such experiences as 'real'.

As the philosopher Brentano taught a hundred years ago, consciousness is always 'consciousness-of'. It is in a form of subject-object. Thus, we might expect any shift in the type of objects of which we are conscious to be accompanied by a shift in the quality of consciousness itself. Many traditions emphasise the practice of creating 'sacred images', because the formation of such images changes the nature of our consciousness. Even mathematicians and physicists exercise their imagination in order to see reality differently – such as in many more dimensions than the accustomed ones of space and time.

We propose that we regard the issue of the reality of 'other presences' in terms of the relationship we establish in ourselves between consciousness and creativity. What is called a 'sacred image' is no more and no less

than an image that also embodies creative energy. When we actively 'think' we are making images in the sensitive energy from the conscious energy. A sacred image adds creativity. In this sense, the images of power in art and science are also 'sacred'. We can feel that what is done from consciousness is of our own doing, but what is done from creativity is not. When the two combine, we have a sense of reality. This is the view of mathematicians such as Penrose, who claim that mathematics is discovery and not invention.

Another view on the question is derived from David Bohm's concept of 'active information'. In his scheme, a small amount of energy on a higher level can guide large amounts of energy on a lower level. When higher level or more active information downloads into us we have intense felt experience. In some way, the response we make influences by a kind of 'backaction' the kind of information we can receive.

Interestingly enough, the idea that the 'gods' or the 'spirits' (and these are not assumed to be the same) depend on us for their existence is not recent. In ancient times, it was commonly accepted that the spirits of the dead required sacrifices in order to assume enough tangible presence to appear; as when Odysseus summoned Tiresias from the underworld. Sacrifices were also needed to maintain the action of the gods, supposedly to bring benefits to humankind. On a more psychological level, the idea grew over the last two thousand years that, without our *belief*, the gods would just fade away. The resurrection of the old Wicca religion in such countries as England signifies an attempt to restore the old gods by strongly imagining them.

In brief, 'gods' and humans form a *system*. Our own existence is always in relation to other beings.

There are, as we implied, many versions of what the 'other beings' are. They range from

nature spirits, to angels, to extra-terrestrial visitors and even include 'alternative versions' of ourselves. If we do not allow any other beings but those of material existence or objects, then the third world of Popper is only our invention. Even so, this world remains extremely powerful. A case could be made that it has developed an autonomy of its own. It is fairly certain that it is not under the control of people, in spite of all attempts to exercise such control. Some regard this world on the lines of the old concept of the 'astral world'. Something accumulates in the general 'mind field' that begins to exert a 'pressure' of its own on individual minds.

MUSIC AND MOVEMENTS

Gurdjieff's Music for Movements
composed in collaboration with Thomas de Hartmann
played by Wim van Dullemen
(Channel Crossings CCS15298)



Wim van Dullemen (photo Marco Borggreve)

Gurdjieff was a strong creative spirit who influenced human thought in the twentieth century. Besides the individuals he taught and inspired, he left behind books, music and 'dances'. Some of the music he created was specifically for the Movements (as these dances are known); and some of this music was created through a unique collaboration between Gurdjieff and the Russian composer

Thomas de Hartmann. The genesis and history of much of this music has been wrapped in obscurity, mostly because of cultish tendencies to restrict access to information. Wim van Dullemen has diligently and passionately researched the music and has been fortunate to make contact with some of the few women still alive who worked with Gurdjieff himself on the Movements, including Solange Claustres and 'Dushka', daughter of Jessmin Howarth. The result is that these two CDs represent the most accurate versions of the music for Movements that exist. Wim's playing is outstanding and draws upon previously untapped but definitive recordings of the music made by Mrs Nott in the early 70s as well as Thomas de Hartmann's own historical recordings.

The pieces recorded here mostly date back to the 20s. They begin with the *Essentuki Hymn*, or 'Hymn of the Institute' that dates back to Gurdjieff's last days in Russia. Following this is the most extended piece of music, composed for a Movement known as 'Initiation of a Priestess' that is itself now lost; then the fragments that remain of the music for the 'ballet' *The Struggle of the Magicians*. Some of the music to be heard here was composed for women's Movements, and they are hauntingly beautiful. There are examples of 'Dervish' styles of music and other pieces composed for the 'occupationals', representing crafts such as shoe-making, weaving and spinning.

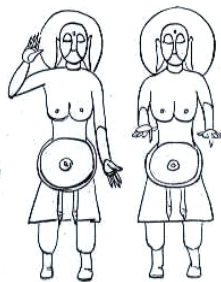
Enneagram movement performed
Sherborne House 1972



The two CD box contains an extensive article by Wim van Dullemen on 'The Music for Gurdjieff's Movements', profusely illustrated, that should become a source document. The

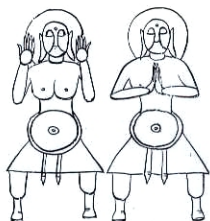
next set of CDs will contain the music for the Series of 39 and the 6 Obligatories. These Movements represent the 'classical texts' of Gurdjieff's dances, but the music for the 39, with some few exceptions, was composed by Thomas de Hartmann after Gurdjieff's death.

Movements in Ancient China



三臂神聖舞(左) 由原宗聖舞

Nicolas Lecerf, of the 'Mountain Dew' group based in Beijing, sent these depictions of what appears to be a series of 'movements' (*The Legacy of Dunhuang*, collected by Zhang Songqiang and Zhang Xun, Gansu science and technology publishing company, 1994). Only some of them are shown here.



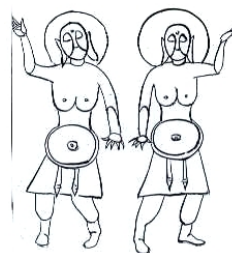
出拳莊禮步 五千朝真步

Lecerf writes: "The circular 'solar' symbol in the centre of the belly symbolises that in the state of *wuji* (self-remembering...) the energy (*qi*) is circulating for the cultivation of the golden elixir. It is called *Xuanmu* or *Zuqiao*, also symbolised by a lotus flower. In the *Daodeqing*, it is said : ' The gate of xuanmu is the root of heaven and earth'. The book also contains the teachings of the *Luohans* and the special *Qigong* (Movements)."

TRIP TO MAGICAL EGYPT with John Anthony West

The DuVersity will be sponsoring a trip with John Anthony West to Egypt. The dates are October 22 through November 7, 2000. We will visit virtually all the major sites, steep ourselves in the wisdom of the past, pamper ourselves with the comfort of five-star hotels, a luxurious Nile cruise ship and excellent cuisine. The focus of the trip will be an intellectual, spiritual and emotional examination of the divine principles that created these sacred sites. We arrive in Cairo, visit Giza, Pyramids, Sphinx, Sakkara, Luxor, Dendera, Abydos, Karnak, cruise down the Nile to Edfu, Kom Ombo and Aswan, Philae Temple, Abu Simbel, Cairo. The trip concludes with an optional two hour meditation in the Great Pyramid. The cost is \$4,400, which includes round trip airfare from New York, accommodation at world class hotels, meals, land travel, Nile Cruise, and opportunity to travel with like-minded individuals .

John Anthony West is a writer, researcher, and independent Egyptologist. He is author of 'Serpent in the Sky: The High Wisdom of Ancient Egypt, and 'The Traveller's Key to Ancient Egypt.'. West won an Emmy for his NBC documentary special, *The Mystery of the Sphinx*. For further information contact Karen Stefano at registrar@duversity.org or call 301-230-4960.



女舞神天影(左) 女舞神天影(右)