

DUVERSITY NEWSLETTER No. 28

In this issue, Richard Heath and I look back on the DuVersity 2004 tour of Enchanted Albion. It was a milestone for the DuVersity and led Richard in particular to delve deeply into the thinking of Megalithic culture. It is important to remember such things and realise that when the folks have gone home the process continues!



John Kirby continues his story of religion in our time, taking up the vision of Bennett's cosmic triad of Function, Being and Will. His work is touching on my current reflections on the meaning of Bennett's enigmatic third dimension of time – hyparxis. Hyparxis is of course the key to history and also our work on ourselves. Work on oneself, like self-observation, reflects the mathematics of consciousness and will and we might gain some useful insights from dwelling on how we 'write down' and speak to ourselves about such things. Our next Systematics Gathering will address this theme.

JOURNEY TO ATLANTIS

Anthony Blake



One of the briefs for the DuVersity is to embrace knowledge from all sources, times and places. In 2000, Karen approached John Anthony West to organise a DuVersity tour of ancient Egypt. John had been educated in the Fourth Way and was familiar with the work of John Bennett; he was the ideal person to guide us and was pleased to be with people 'who knew something'. Our next venture, the following year, was a complete contrast, engaging Joseph Rael to guide us through the land and ceremonies of his people (Ute and Pueblo) in the South West of the USA. Joseph was an old friend and also in harmony with Bennett's work. In 2003 we jumped continents again, this time to Peru and the Inca civilization, led by William Sullivan, a graduate of the fifth course at Sherborne. What was left? Well, of course, the vast continent of Asia! Actually, the continent is *Eurasia* and includes Europe. So, why not start from home, as it were (speaking for myself as an Englishman)? Britain contains monuments older than the pyramids and the landscape has long been spiritualised by shaping it to celestial design.

Thinking in this way I remembered a visit I made long ago to the most extraordinary megalithic site there is – outshining in its vast extent and complexity Britain's Stonehenge and Avebury - Carnac in Brittany, Northern France. At that time, I also visited Chartres cathedral and Mount St Michel. The thought crystallised in me to explore a marriage of Megalithic and Medieval constructions. It was about then that I became aware of research into 'lines of significance', straight lines of connection extending perhaps hundreds of miles, endowed with meaning by being marked out with edifices that were signs of a particular archetype. This new insight came in my direction from Richard Heath and it was only natural then that I should ask him to guide what we were then calling a 'LogoSafari' ¹ – a journey into meaning, a modern equivalent to pilgrimage – to the region I embraced by the words 'Enchanted Albion'. Albion was an old name of the British Isles but Britain was also long engaged with Northern France (the region of Carnac was colonised by the Welsh around the 6th century AD for instance). It was 'enchanted' because a 'spell' had been cast upon it over millennia endowing the landscape with a higher presence.

It turned out that Mont St Michel in Normandy was on a line with Mount St Michael in Cornwall and Skellig Michael off the coast of Ireland. This line is known as the Apollo-Michael one, linking the Greek god of harmony Apollo with the Christian angel Michael, and extending south through Italy and Greece to Israel. Across the south of England lay the Mary-Michael line extending from Mount St Michael through Avebury to Bury St Edmonds, but we could only traverse the mid-section of it in the time we had.² Nor could we include London in our itinerary, where I wanted so much to explore its occult history. We did manage to include the journey north via Edinburgh and Rosslyn chapel to the incredible stone circles of the Orkneys. We began our journey with a visit to one of the masterpieces of Medieval architecture, Chartres Cathedral; as if to ask the question 'Where did such marvels come from?'



From the Labyrinth at Chartres in France to the Stone Circle at Brodgar in the Orkneys

Richard tells the story of how quite miraculously we met up with Howard Crowhurst, an expert on Carnac who had lived there for many years. The whole trip might have been designed just to make this meeting possible. But I remember a conversation or two with Richard in the Orkneys when it seemed to us that we had caught a glimpse of what the *Atlantean* civilization might have been. This was not, of course, the Atlantis of populist best sellers and the general public imagination. We were reeling under the impact of impressions which informed us of an intelligent interconnected culture which seemed to have been preparing the mind of future generations by transmitting know-how through the landscape itself, something that we saw in the evident continuity into Medieval times of principles of structure and placement. An enormous effort was put into building knowledge into the landscape through monuments almost as if the people were aware that future generations would forget it. It made a great impact on me to learn that the level of mathematics *declined* in Egypt after the building of the pyramids.

Our tour was like no other and will never be repeated. It was a genuine act of search that opened up a door. Strangely, John Bennett appears to have had little appreciation of the range and depth of the megalithic accomplishment.³ It is one of the many elements missing from his account of history. It was only by going there – and perhaps in such conditions of uncertainty – that the perception could have been made. We were most concerned not to fall into the common fantasies of ‘ancient wisdom’. As Richard recounts in his article he has gone on to develop new insights into the mathematics of megalithic times.

For myself, I wonder about the times before the Megalithic. It was electrifying to learn about the discoveries at Gobekli Tepe in southern Turkey in 1995, which have still hardly come into general awareness (but remember that hardly anyone knows about Carnac still!).⁴ The stone structures and carvings there date back 12,000 years! The place could well have been a ritual site for the birth of agriculture because not only is it situated in what was known as the Fertile Crescent but in just that region where the wheat first cultivated was found in the wild. And, of course, we have the history of cave paintings. Just this year Werner Herzog has released his 3-D movie of the caves of Chauvet – *Cave of Forgotten Dreams* - with paintings dating back 30,000 years that you and I will never see for ourselves. Herzog talks in terms of the ‘birth of the modern human soul’.⁵ It is more than interesting that the cave was discovered in 1994 just about the time that Gobekli was.

There was a famous USA TV series called ‘Roots’ about African Americans discovering where their ancestors came from. But we all came from there. Our ancestors came out of Africa

perhaps 70,000 years ago.⁶ Blonde blue-eyed folk like me are mutants who evolved about 7,000 years ago.⁷ It is good to go back and find out what we can about how it all began and trace the drama of the human journey. This would make the ultimate tour!

Notes

1 The term 'logosafari' is due to Edward Matchett

2 See on line: <http://www.lundyisleofavalon.co.uk/places/stmiklyn/stmiklyn1.htm> and <http://www.lundyisleofavalon.co.uk/places/stmiklyn/stmiklyn2.htm> In book form: *The Sun and the Serpent* and *The Dance and the Dragon* by Paul Broadhurst and Hamish Miller; also *The St Michael-Apollo Axis* by Lucien Richer

3 In *The Dramatic Universe Vol 4* he attributes the megalithic culture to missionaries from the eastern Mediterranean and the Great Mother Neolithic culture.

4 <http://www.templestudy.com/2008/10/22/the-first-and-oldest-temple-in-the-world-gobekli-tepe/> gives an overall impression. In German there is *Sie bauten die ersten Tempel* by Klaus Schmidt. The only English reference is in *After the Ice: A Global Human History 20,000 – 5000 BC* by Steven Mithen

5 To be released March 2011

6 Still controversial, a theory is that just a few hundred made it across to Arabia. See *Out of Eden* by Stephen Oppenheimer.

7 It is also dated earlier to 11,000 years ago, certainly at the end of the Ice Age.

THE ENCHANTED ALBION TOUR LIVES ON . . .

Richard Heath



When the DuVersity Tour of 2004 went to France in its first leg (Chartres-Carnac-Mont St Michel), each location needed work to interpret it in a suitable way. Not having easy access, only the British leg could be researched through visiting some sites (Merryvale-Brentor-Avebury) especially relevant to the Megalithic aspect of the Tour, which sought links between that period of prehistory and the Medieval period and its Gothic buildings. It was especially difficult to know what to cover within a single day in the area of Carnac, the most extensive megalithic complex in Europe that probably dates to 4000 BCE or one thousand years before Stonehenge – also visited by the Tour.

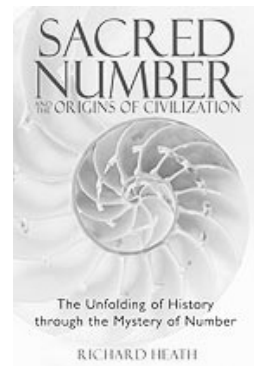
Through good fortune, a connection was made through a local hotel to Howard Crowhurst, an Englishman who had been interpreting Carnac for 20 years and had been part of the AAK, a Gurdjieffian “work on ideas” group active there in the 1980s. He organised an exclusive trip to Gavrinis island where a chambered tomb has the most decorated sculptured walls in Europe. We then went up Tumulus St Michel, one of four artificial hills which he told us were built before most of the megalithic monuments as a geodetic grid using a 4 kilometre spacing. The tumulus overlooks the world-famous Alignments of Le Menec to the north, which we then visited, then to travel along its 12 long rows for which no adequate explanation exists. Beyond these are two further sets of alignments, those of Kermario and Kerlescan and reaching the end of these, our driver had run out of driving time and the group had to repair to a seaside hotel in Quiberon, a town on a long peninsular running south that itself forms a 3-4-5 triangle within an extensive set of interconnected megalithic sites that demonstrate the solstice alignments on the horizon which appear along the longest side of this first “perfect” triangle at this latitude. Long paragraph and an even bigger day!

Howard gave us all a talk in the hotel, after a local speciality seafood meal including the oysters and mussels for which the bay is renowned. He had acquired for me rare copies of the AAK journals from someone connected to the past group. Next day, our minds shifted into the medieval, as we encountered the spiritual fortress of Mont St Michel, on the Michael Line a major theme of our tour being this “patron saint” of geodetic patterns across the landscape.



The tour of Carnac started with Gavrinis (left), moved onto Tumulus St Michel (middle) then began a tour of the Alignments starting with Le Menec (right)

After 10-11 days of such mayhem the tour ended and it was time to reflect, over months and years, on what it all meant. I already had a kitbag of themes I wanted to turn into a book that would present the techniques of measuring the earth and the symbolism of number as having created an invisible foundation for our civilisation of “the West”. The tour had laid down some deeper contacts, as had doing other tours of sites around Rosslyn Chapel (also visited by the group) and visiting Crete and the Pyrenees where my step-daughters lived. Slowly the order emerged that became *Sacred Number and the Origins of Civilization*, published in 2006, a Curate’s egg of earth mysteries that has become translated into a number of languages; Spanish, Portugese, Czech, Greek and possibly Russian.



What made this book different from many others was its ability to touch on a spiritual geography that embraces both the places where these languages are spoken and the sense of history and spirituality that corresponds, in largely unforeseen ways, to many cultures. In this, the tour (like a single stroke of calligraphy) expressed a dynamic that was symbolic of a mood at that time towards questing and secret codes. Working with numbers through astronomy and metrology had given me a unique way of linking things together and this could supplement the linkages already found in myth, temple building and secret history which were the standard fare in the excitable climax of “Pluto in Sagittarius” and ending so precisely with the Credit Crunch.

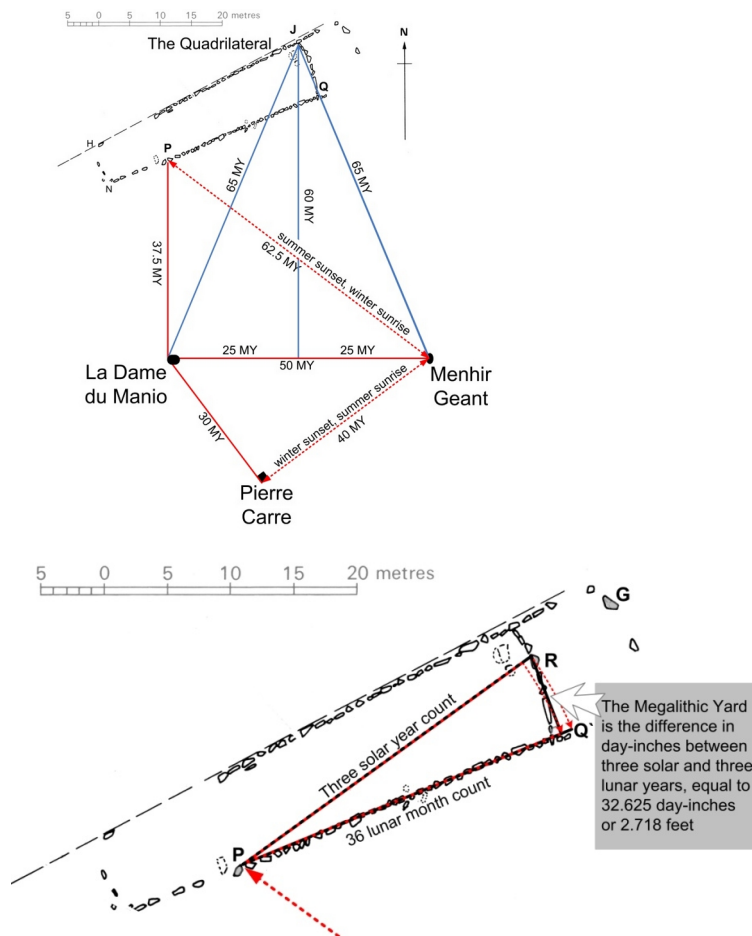
The Continuing Importance of Carnac

Of all the sites visited by the Enchanted Albion tour it is Carnac that has remained crucial as an area where active work with a high potential can be done. The unusual collaboration with my brother Robin and the reuse of such research in *Sacred Number* and my new book *Precessional Time and the Evolution of Consciousness*, to tell “big stories” with it has worked really well.

During the 1990s, Robin and I were developing an interpretation of megalithic astronomy in which cosmic time constants could have been expressed by a prehistoric mathematics based upon a combination of metrology and geometry without any need for the mathematics of later ages. In Bennett’s language, this approach and our collaboration shows signs of being a coalescent structure that probably reflects the structure of megalithic thinking itself and holds out some hope of recovering what the ancient monuments meant to those that built them.

I was invited back to Carnac in 2007 for the midsummer solstice and a week-long mixture of tours and lectures in which my brother gave many lectures and beach demonstrations of megalithic geometry. I took 10 copies of *Sacred Number* but books in English are not relevant to French-speakers. Howard Crowhurst was inspired to spend six weeks locked in his office in order to prepare his first book (in French), *Megalithes; Principes de la Première Architecture Monumentale du Monde*, in which he was able to sketch out what he had learnt of the overall layout of Carnac with some small help from my metrological expose of the metre as an ancient measure used in its construction. It was good to see the wide range sites impossible to see in a single day and hard to resolve as a pattern though the practice of filming allows experience to consolidate – as it had done through the filming of the Enchanted tour.

In 2009 I was writing my book about precession and Robin went without me to the Solstice event of that year. Whilst at the unique site at Le Manio, north of Kermario and east of Kerlescan alignments, Robin noticed a unique alignment of 14 degrees within the Quadrilateral that is the signature angle found between the lunar and solar year as lengths of time. The southern kerb of the quadrilateral has the special “gate” (P) and the solstice sunrise can be seen to rise at the 3-4-5 triangle angle to east so as to glance the edge of a dressed stone (R) in the eastern kerb and beyond this the sun shines through a small groove in a further stone (G) – three features directly pointing to the solsticial sun on the horizon.



Having learnt to use a theodolite after 2007's seminar on megalithic surveying, Howard Crowhurst initiated an ACEM survey of Le Manio which, when metres are translated into megalithic yards, shows a very coherent structure based on two types of perfect triangle, the solstice and east-west equinox alignments and the main aspects of the structure

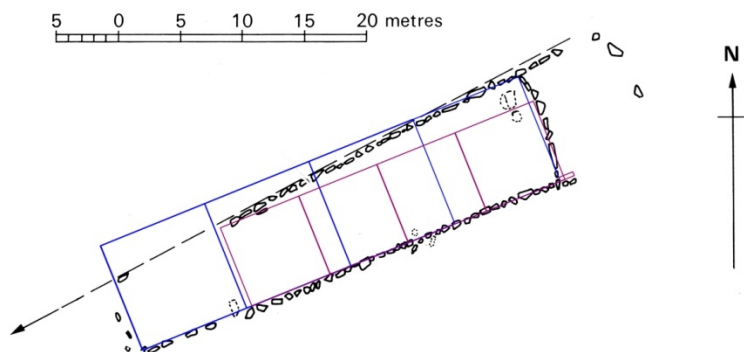
The relationship to the summer solstice sun to the sun gate P is to be found in its alignment to stones R and G. The length to R is three solar years in day-inches that would have been built over three years. Stone R then stands perpendicular to the point where a count of three lunar years would end. The difference in these lengths is the megalithic yard, used as above, and the triangle has the signature angle (14°) of any triangle that compares these two types of year

Such a triangle between the southern kerb and this alignment would be the first actual megalithic structure to manifest what had hitherto only been inferred and called the “Lunation Triangle” by Robin - a major plank of Robin’s work in Britain where such structures appear instead to have been built in units of one megalithic yard per month. Here the “coding” of time was day-counted, exactly 29.53 inches per month over a time period of three solar years. Synchronous with this discovery, I had been developing a new approach to megalithic astronomical constructions, where the earliest megalithic techniques were based upon using inches to count days, as day-inches. To achieve this, the period of three years would have been used since there is just over one extra month in three solar years over the 36 in three lunar years. The importance of this time period comes from the fact that the difference between these two types of year, over three years, then equals the *Megalithic Yard* subsequently used to build many of the monuments at Carnac, the rest of Brittany, Britain, Ireland and elsewhere.

I was suddenly able to relate my theoretical search, for the origins of the megalithic, with Robin’s discovery of a real exemplar monument. Not only is this feature of Le Manio a rare example or proof of day-counting, it may also be the very monument expressing the original breakthrough for megalithic astronomy. I therefore jumped aboard a further opportunity to go to the 2010 (spring) Equinox event so that Robin and I could perform a week long survey of the site using measuring tapes and a theodolite for establishing accurate alignments between the Quadrilateral’s stones and the rest of the Le Manio “hardware” that forms a network of 3-4-5 triangles relative to a large standing stone (menhir Geant or the giant) and goddess stone (La Dame), according to Howard Crowhurst and his new Association called ACEM.

Our survey confirmed the presence of day-inch counting over three years but also that the diagonal parallel to this count, between the corners of the Quadrilateral, were a four solar year count. Many other lessons were learnt including why metres as a unit of length could possibly be found at Carnac. It soon became apparent from the side lengths of the three and four year lengths that $\frac{3}{4}$ of the present metre equals the day-inch count for a single lunar month, as 29.527 inches.

It also became clear that the geometry of the right-angled triangle, formed by solar years on the longest side and lunar years on the base, was conceived as a rectangle made from four squares in which the diagonal becomes a very accurate day count for the solar year. The picture below shows the four squares geometry which could become a way of accurately generating the relationship between day-inch counts for solar and lunar years *without counting the days*. The metre is the best unit with which to build such a geometry because three metres are the day-inch count for four months so that one lunar year of twelve months is then nine metres long. The length of any number of solar years can then be generated as the diagonal of a simple geometry measured out in metres.



The geometry of the solar to lunar year can be expressed as four squares in which the diagonal yield a very accurate count when metres are used to build the squares, three metres to four months. The three year version and the four year version are both superimposed upon the monument we call the Quadrilateral at Le Manio.

At the equinox of 2010 there was a meeting to see the sun rise over the menhir when viewed from La Dame, the large shallow stone directly west of it. The clouds had few breaks that morning and Robin was engaged with Howard and the ACEM members talking through what could not be seen but I had gone towards the menhir whereupon the sun started to appear. I took some pictures and a short film of this, only to discover that no-one else had even seen it, whilst I had felt a definite change take place that might reflect itself in how the creative energy could enter into human life through such moments and monuments, as if it could invisibly inform what was then able to take place.



The equinoctial sun breaks through behind the Menhir Geant in 2010

The Story Continues . . .

Later that week, during our survey, we discovered other features within the Le Manio site that opened a door on a sophisticated means to have studied the movements of the lunar nodes – the two points in the lunar orbit at which the moon crosses the path of the sun in the year to generate eclipses – in megalithic times. The following nine months were spent exploring the apparent fact, at first only an intuition, that the alignments at Le Manec were a detailed set of recordings of the moon on the horizon over the 18.6 year period taken by the lunar nodes to circumnavigate the heavens. This, and it appears, all megalithic monuments are not large for any other reason than the need to use metrology to record key astronomical facts in their most natural, geometrical form.

Thus it is that Robin and I will be returning to Carnac in 2011 to measure the Le Menec monument using a laser device kindly donated for the purpose, at which time work on other monuments are likely to consolidate this new approach to discovering the purpose of Carnac's monuments. This approach is currently dismissed by archaeologists because of the bundling of

most astro-archaeology as the wishful thinking of a “looney fringe” but I expect that some day our culture will again become receptive to the achievements of this advanced culture in prehistoric times from whom we have inherited the entire metrology we used into the historical period and still use today. Robin will be also helping to launch the French translation of his recent biographical tribute to Alexander Thom, the Scottish pioneer of megalithic surveying whose surveys have become crucial to further work whilst his discoveries, including the megalithic yard, have been “airbrushed out of history”. We have much to gain from recovering what must have been a crucial stage of development for humanity and from losing the idea that megalithic monuments were built to house religious functions. In fact, if a Bennettian creative energy was facilitated by these constructions, then our religious ideas appear to have been shaped by such interactions with sky events, in a fusion of art and science before civilisation increasingly separated these aspects of human experience.

Commitments to the Enchanted Albion tour in 2004 started something in which a radical reappraisal of the megalithic, and possibly our world, might come about.



**The Quadrilateral at Le Manio,
from the north-east.**

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THE RELIGIOUS HISTORY OF MAN AS UNFOLDMENT OF THE TRIAD OF REALITY (FUNCTION, BEING AND WILL)

John Kirby

“History is a nightmare from which I am trying to awake.” James Joyce, *Ulysses*

“...It is very unfortunate that Gurdjieff talked in terms that will could be possessed. It is better to say that will can have us, once we have surrendered our illusions.” J G Bennett, *Deeper Man* p.19

These few pages are an outline of the religious evolution of man seen as a manifestation of Function, Being and Will, called by John Bennett the *triad of reality*. Simply put: the functional age more or less corresponds to the time known as the period of the old testament, being as from around the time of Christ’s incarnation until now, and the age of will as starting around now, that is the 20th and 21st centuries.

What follows in these few pages is just a sketch of this evolutionary religious process so as to enable the reader to see, explore and discover for themselves how it might be, rather than take on a fixed definition or ‘teaching’ of some kind. This is most important as the experiencing of the age of will that we are entering into can, potentially at least, so radically transform our understanding, and our *individual* understanding, of who and what we are that it is helpful to approach the ideas here of religious evolution as things to be discovered and entered into *for ourselves*.

A way of starting doing this is to stop at this point and simply contemplate on the title of the piece for a minute or two. Allowing this to take place should make all that follows more one’s own.

The meeting of God with man that we call ‘religion’ splits into three manifesting as Function, Being and Will as it enters time, bringing about the unfolding of the evolution of the religious life of man. By this means ‘fallen’ man, humanity that has gone wrong, is brought back to unity of will and action with God. So Function, Being and Will as the religious history of man is indeed the *triad of reality*. In this sense ‘reality’ means to no longer be fallen man, to use a religious term.

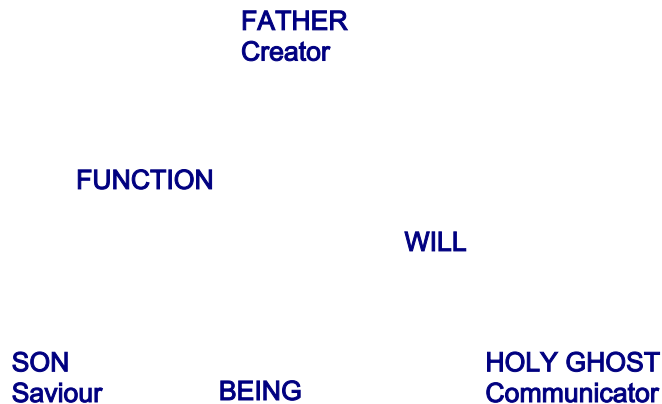
The idea of Function, Being and Will as the triad of reality in our religious evolution brings to light many things. If Christ, for example, is the way, the truth and the life can the age of will, starting around now, only come into fruition if that which was offered at the beginning of – and during – the age of being, that is all the devotion, worship and transformation is sufficiently fulfilled?

This could be answered both yes and no. If Function, Being and Will is the triad of reality offering our religious evolution then it must be known as such by the highest of powers and intelligences. Thereby the process of devotion and transformation throughout the age of Being now coming to an end always being known can be aided at any time with the appropriate input. The likes of St Benedict, Rumi, St Francis of Assisi and Mohammed come to mind, and these, of course, are just the most public of figures giving strong senses of direction at critical times. The more Christ’s bringing of Love is realized and fulfilled the more readily we are awake to and hungry for any real change, and the more likely to recognize it. We don’t have, of course, to think in the technical terms of Function, Being and Will but these may help us see what is significant about what has happened in the past and may be happening now and in the future.

FBW can be seen as unfolding in linear time as a horizontal line:



But also in the form of the timeless Function, Being and Will, or triangle:



Will is the active element (universal affirmation), Function the denying (universal denial) and Being the reconciling (universal reconciliation). In time we see will completing the triad of reality by linking all three together. In linear time this can only be begun to be seen as happening or even possible as the beginning of the age of will dawns. Once will as the third element enters the evolutionary process in time then the triad is formed and can be understood. On a more personal level Bennett writes: "We can say that will is the universal

affirmation, function is the universal denial, and being is the universal reconciliation. The three forces can then 'crystalize' or take root in the three centers." Hence, in our religious evolution we now need to know there are three centres and three forces although they have always, of course, been there. We need to know and recognize the three forces in the history of our religious evolution so we can respond to what is happening and understand its context and so apply what is happening more articulately and energetically in the greater light that such understanding and knowledge can bring.

There is an important point of contact when the age of function meets the age of being. This point is the time of the Incarnation of Christ. Such a graphical representation of the triad of Function, Being and Will contacting time suggests with the beyond forward evolution religious is the

Denis Saurat describes this rather beautifully in his book *Death and the Dreamer* which I quote at large here (I do this partly because Saurat writes so well of this but mostly to help show the greater context of how the triad of reality, FBW, unfolds as an act of the Will of God and that the centre and source of religious evolutionary act is the will and act of Christ as the 2nd person of the trinity):

"The Conception of Christ as being at the Centre of time implies a capacity in time itself to unfold backwards, since Christ appears to us to have lived sometime from about 0 A.D. to 33 A.D. From the birth or conception or incarnation of

Christ to the beginning of the world time flows backwards; from Christ to us it flows forward.

“But this is only appearance. In fact we are only conscious of our present time, from which we project our hopes and desires into the future, and our memories and desires into the past...

“You are trying to insert Christ into time: so you fail, of course. Think of the prophets: they astonish you, those prophets. Don't you understand? Christ was there; Christ is here; the prophets came after Christ, flowing backwards in time from Christ. Of course they could not understand. Did not Moses tell you that he saw the hinder parts of God? They could see only the back of Christ—the darkness behind him. They were highly excited, but not very clear-sighted. Surely. That is why they were placed before Christ, as you put it. Also they tell you that man was made in the image of God; how could you understand that? You believed that somewhere round 4000 B.C. there lived a sort of Huge Man called God who had made a much smaller man in his image. Not at all. Man was made in the image of Jesus-Christ.

“Well, you think it out: you will understand in the end that there is only one thing in the world: Jesus-Christ, and all our deformations of Jesus-Christ, of his Will.

“People believe that the world was created so many years before Christ. They used to say 4000 B.C. Now they say much more. Some even put the date so far back that they prefer to say that the world has never been created. That is all nonsense. The world was created exactly nine months before the birth of Jesus-Christ. At the very moment of the Virgin Conception of Christ in the Very Holy Virgin Mary. People think that there is a period before Christ and a period after Christ. That is all nonsense. Everything was created in that instant nine months before the birth of Christ.

“Of course, after that, things had to be put in order: first of all the Very Holy Virgin, so that mankind could be organised round the Word. The Very Holy Virgin is, if you wish to speak historically—always a false way of speaking, mind you—the first created human being.

“You people think that time is something that unrolls itself, beginning at count one, then becomes two, three, four, and so on. That is stupid.

“Time begins nine months B.C. And it ends there too. But it makes, so to speak, a lot of noise in all directions: backwards, forwards, all round. That makes you believe that the Jews, the “Egyptians, the nummulites, the nebulae, came B.C., that the Roman Emperors, the Kings of France, the Spanish war, came after Christ. Not at all. If you bang a gong, the sound flows in all directions; it does not come from the left, enter the gong, and then flow on to the right.

“Thus Creation spread before, after, around Christ, and around every moment of B.C. and every moment of A.D. Can you understand that?

“Everything was in that instant, and everything was unfolded into all possible directions so that you might see it: so that God might see it, in all its details. And it is going on unfolding now: Creation is spreading, ever spreading, into the past as into the future, into space, ever, for ever.”

Those familiar with Mary Douglas's book of 2007 *Thinking In Circles: An Essay on Ring Composition*, will see the strong correspondences between Saurat's ideas on time starting at a particular point and moving back and fore from that point, and Douglas's similar literary discoveries and exploration.

It is important, however, at this point to show that the position of Christ is beyond comparison of Christianity with other religions, and is not suggesting that any religion is 'better' than any other. Rudolf Steiner put it well in 1908:

Christianity is only in the beginning of its activity, and its real mission will be fulfilled when it is understood in its true spiritual form.

What Christianity bestows goes with us into all ages of time to come and will still be one of the essential impulses in humanity when religion, as we know it, is no longer in existence. Even when religion as such has been transcended, Christianity will remain. The fact that it was first of all a religion is connected with the evolutionary process of humanity. But Christianity as a world-view is greater than all religions.

If we contemplate a little on this time of Christ's Incarnation (beginning of age of Being) we can see that Christ had to Incarnate at the time he did as the world and age of Function was finishing because there was still insufficient strength and level of being in man able to begin this age of being without an action and input from above, hence the Incarnation and Redemption.

Function, Being and Will as Evolutionary Process

According to the hypothesis of universal hazard put forward in Vol II, the Cosmic Individuality alone is able to redeem Existence from the consequences of sin. This redemptive act, which is a sacrifice of Being by involvement in Existence, is not restricted to any time or place.

JGB, *The Dramatic Universe* Vol IV, p 339

Function, Being and Will must be so sharply distinguished that each taken separately will serve to give a complete account of all that exists [see how that relates to FBW as religious history]. As I have said before, Function, Being and Will are each co-extensive with Reality. We can therefore study our problems under each of the three categories separately, and afterwards bring together the results in terms of the triad.

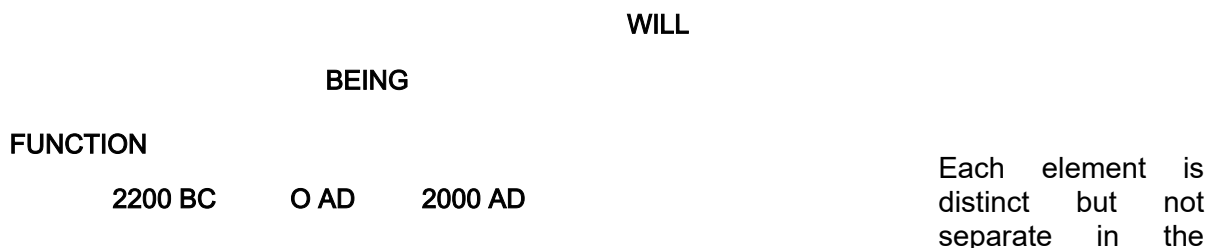
JGB *The Dramatic Universe* (1952 unpublished edition)

Functionality is the relationship man in time has with God, but given by God as man doesn't know about any of this.

Being is the development of the relationship between man and God in eternity, developing the true self of the individual while embracing and not forgetting the world of Function. So the unfolding of the age of Being must, and does, embrace the world of, and age of, Function.

The age and realm of Will is the discovery of the ever deepening role of Being in regards to Function and man's relationship with God in hyparxis: finding that being and true self is not the final religious evolutionary step after all, but it is rather the uniting of ones will with 'God's will'.

We can see it this way:



unfolding of the process. Bennett writes:

Man as concrete reality must participate in the fundamental triad of Function, Being and Will. Each of these three elements has its characteristic structure, and, since they are different substances which cannot be reduced to any common term, it is impossible to give a consistent account of human nature unless their contributions are kept *distinct*. This does not mean that we can keep them *separate* for all three enter into every possible kind of experience. *The Dramatic Universe*, Vol III p.130.

This continuing evolutionary adding is well described by Bernadette Roberts albeit in terms of an individual's evolution:

Despite the successive nature of revelation, no revelation cancels out a previous one. To the contrary, each successive revelation expands the previous one. Thus no authentic revelation is ever nullified or superseded; each is the Truth of God.

Essays on the Christian Contemplative Journey

And so it is with this third and final part of the religious evolution starting in our time. It is true that the age of will includes and embraces the previous two ages, but more than that being the third and final part something else comes into play, ie the third element reaches out and goes back to the beginning of the first element, function, to bring in something more than the sum of its parts as it is now a complete triad, fulfilled, or at least now in the 21st century entering the time of fulfilment.

We can see the same process at work in the organic world:

Now we can see how the Sun, planets and Earth combine to produce Nature or organic life. It means that matter in electronic state, matter in molecular state, and matter in mineral state combine to produce matter in cellular state. All organic life on Earth, all cellular matter consists, from one aspect, of electrons or matter in electronic state, from another aspect of molecules or matter in molecular state, and from a third aspect of minerals, or matter in mineral state. In men, animals, plants, these three states of matter are superimposed upon each other, so to speak, to create the fourth or 'natural' state of matter.

Rodney Collin, *Theory of Celestial Influence*

And so in our religious evolution: Function, corresponding to mineral state, Being corresponding to molecular state and Will corresponding to the electronic state can combine to create the fourth or natural state for man, un-fallen state, through the process of the triad of reality.

It is understandable that as the third element of the triad, it is generally as Will enters the chronological picture in the way described in this essay that we become aware at all of there being a triad 'unfolding' in time. Until then, which in time is within the last few generations, combined with being 'third force blind' there was no talk or thought or understanding of there being a 'third' phase of religious evolution. Indeed, there was not necessarily any thoughts of 'stages' at all.

As Bernadette Roberts has said we should not stop at any one point in our evolution, individually or collectively, as we cannot ever know we are seeing the whole picture and there is always the danger of seeing a part as the whole. Although this is easier to say with hindsight it is still an important lesson to try and keep with us. Jesus makes it clear in John's gospel that all was possible for the Jews if they could just accept him for what he said he was, this then being added to the greatness of the past that they knew they had. At the same time it should be remembered that the fulfilment of each stage is essential to the overall completion of the triad.

The age of Being could not properly come about until the age of Function had as fully as possible prepared things. It is hoped that the age of Being through 2,000 years of devotion and

worship has changed the soul-stuff of man and in so doing prepared the way for the coming of the age of Will.

When Being comes it integrates with the ending of the age of Function, incorporates and embraces it. But, of course, the results of Function must open to Being when it comes. We can think of the interaction between the Jews and Jesus here. Equally Being must open to the age of Will for our religious evolution to proceed well. We can see all this in our individual evolution. Forms of fundamentalism are a rejection of the new which is a tragedy, in whatever degree and however understandable.

On a personal level I find that the more I look at this religious evolution in what can be seen as a systematic way of Function, Being and Will the more astonishingly beautiful becomes the experience. Somehow, it seems as beautiful as the planet itself.

CHARACTERISTICS OF THE THREE ELEMENTS

Experience itself is not homogeneous: it has elements differing in their essential nature – namely, the elements of function, being and of will. All three elements enter into any possible experience.

Function is the knowable (Section 1.3.3). Being is inner togetherness (Section 1.3.4). Will is understanding in its subjective aspect and law in its objective operations (Section 1.3.6).

The Dramatic Universe Vol III p130.

From the *Glossary to the Dramatic Universe*:

Function: the knowable element in any situation. What anything does and laws and conditions of physical life, opposed to what it is and what it wills.

Being: Any organized complexity abstracted from what it does (function) and from its initiating power (will). To be distinguished from Existence as that which is unconditioned by space, time etc.

Will: The Affirming impulse in the triad with Being and Function.

Function: The knowable element in the triad FBW. Function causal, logical, mathematical and associated with the dyad.

Being: Each and every situation and all situations, possible and impossible, finite and infinite, potential and actual, that can be reached or conceived by means of continuous transitions from human experience.

Will: Will is relatedness as a dynamic quality of experience. Since relatedness requires three independent terms, Will is associated with the triad. It is assumed that all relatedness has one common source, hence that there is one Transfinite Will. All 'wills' derive from the Source by its own self-limitation.

On will:

It seems that we can conceive Will as the primal source of all relatedness without the implication that the terms to be related must first 'come into' existence. However relatedness, as we saw in the Introduction, requires a three-term system for its manifestation. Such a system is already given in the three modes of experience – Function, Being and Will. If we assume that Will is the principle by which Function and Being are mutually related we find a means of expressing the property that we intuitively ascribe to the Supreme Will, of Transcendence-Immanence.

The Dramatic Universe Vol II p. 70

CHANGES IN RELIGIOUS LIFE



Reconstruction of Pyramids in Caral, Peru 2600-2000 BC

The beginnings of the religious life as outlined in this piece would seem to have begun as far back as 2600BC. Recent findings such as the Lost Pyramids of Caral in Peru with their enclosing structured habitations, and other discoveries as well as previously known locations around the world in such places as Egypt, China and the Middle East, seem to point centres of population being formed at that time. Changing from being more wandering peoples to having physical locations as centres of population greatly aids the process of the instigation of the religious life and religious evolution of man. This, then, coincides with the dawning of the age of function

and is clearly manifest in the design and structure of such places as, amongst many others, Caral in Peru. Those who read of Caral or see the BBC Horizon programme on the subject will see just how carefully structured the precise functional layout of these centres of population was. Indeed discoveries at Caral reflect the exactness of size, proportion and planning in the same spirit as spelt out in the Old Testament for their contemporaries in the Middle East.

John Michell writes of the very beginning of the age of Function:

In the heroic days before settlement and the buildings of cities and temples, the tribes of Israel travelled between the sacred places of their territory, carrying with them the Ark of the Covenant and the materials of its resting place, the Tabernacle. At the traditional spots where they pitched camp they erected the Tabernacle, a series of curtained enclosures with the Ark lodged in its inner sanctuary, and set up their tents in ritual order around it. The Temple at Jerusalem was designed in imitation of the Tabernacle.

Religion in those days was an entirely practical affair. The wandering tribes depended for their livelihood on communion with the native spirits of their landscape, and the Tabernacle was designed, like the Temple after it, to attract by similitude the powers of divinity. The names given to the various deities, or the various aspects of the vital principle in nature, were based on the sounds which were found most effective in evoking their response; from these sounds arose the alphabet. The legendary architect of the Tabernacle, Betzal'el, was said to have known 'the combination of letters with which heaven and earth were made', and to have fashioned the Tabernacle in accordance with them.

Each letter represented a particular type of universal energy. It also corresponded to the shape, colour, perfume and other characteristic attributes of the god it symbolized, and most essentially to the god's number. When temples were built as instruments of invocation, they expressed in their dimensions, in their furnishings and in the areas and shapes of the spaces they enclosed, the number of the god to whom they were dedicated." *The Dimensions of Paradise*, p56

Also this touches on how full and rich in potential is each stage of our religious evolution. Of course the Old Testament is rich in descriptions of the quality of Function of the religious life of the people of Israel in those generations, Ezekiel, Zechariah, etc.

Age of Being: The old needing to accept the new: St Paul and his conversion as dramatic example.

The Age of Will is intimated in *Talking With Angels*:

May the immense love with which you seek God turn inward.

When the earth serves, when the host of angels serves, they unite within you..

Your body is the earth.

The body of the old serpent has crawled forth.

The old serpent's body is the curse brought upon earth by all of the Adams.

But the Christ, the New, will come when earth and angel are united in you.

BROTHER-SISTER OF CHRIST IS BORN.

THE NEW CHRIST IS LIGHT OVER ALL. p 410

FOR THE DIVINE DWELLS BEYOND TIME AND SPACE.

DO NOT BE WITH HIM: BE HIM!

DO NOT TAKE THE HOST INTO YOUR MOUTH:

BE THE HOST YOURSELF!" p 341

And in Gurdjieff:

Religion is doing; a man does not merely think his religion or feel it, he "lives" his religion as much as he is able, otherwise it is not religion but fantasy or philosophy.

Bennett's encounter with Subud is revealing:



Bennett and 'Bapak', founder of Subud, 1957.

It may be that we have come to the true relationship between Subud and Christian Mysticism. It seems that Subud, with its absence of dogma and outward form; with its insistence upon the reality of purification, illumination and Union with God, can help prepare the way for the revival of true religion. It may be also that this revival will take the shape of an immense

broadening and deepening of Christianity itself, so that the Church of the future will recognize that the Christ is the Saviour not of professing Christians alone, but that He is the manifestation of that Divine Love that has drawn all men of all races and all times towards God. We shall perhaps understand Subud better also, if we are able to see that the action of the latihan is not something new and strange, but has been shared by all true mystics, ever since man has been man." *Christian Mysticism and Subud*, p.57

THE GREAT WORK

John Bennett on Wisdom:

Wisdom (*Sophia*, Divine Wisdom) is here to be understood as a Reality more concrete than knowledge or even understanding. This can be seen in the Hebrew

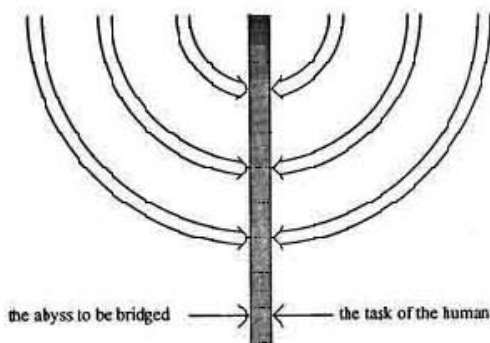
word *Hokma* which expresses the idea of Mastery: that is, wisdom in action. Wisdom is an independent, that is complete, Reality and not an attribute. We may participate in it, but we do not possess it. In the aspect of Will, it is the Universal Individuality. In the aspect of Being, it is a spiritual organism in which are operative the four cosmic energies of Consciousness, Creativity, Love and Transcendence. In the aspect of Function, it is the Great Work, the **Magnum Opus**, whereby the evolutionary process of the world, or the return of the Creation to its Source, is sustained.

The Dramatic Universe Vol III p 270.

As we begin to see in the unfoldment of the FBW as triad of reality in the last few thousand years, there needs to be an established world of being/consciousness for the will to act in collaboration with, ie different religions (unity in diversity, diversity in unity). So the age of will, bringing about the completion of the triad of reality, is able to be experienced as long as several factors are in place:

1. We understand the nature of will.
2. The practices of the age of will are able to work with function and being, perhaps especially being, individually and collectively, as the human soul stuff has grown. This is a good

CREATED WORLD			CREATING WORLD			
I	II	III	IV	V	VI	VII
MINERAL	PLANT	ANIMAL	HUMAN	ANGEL	SERAPH	THE SEVENTH
Body	Feelings	Thought				



point to mention something currently taking place: many of you may be aware of the daily appearances of the Virgin Mary in Medjugorje, a village in Bosnia-Hercogovina since 1981. I looked at a web site that not only has a record of all of her messages from there but also concordance of her messages since 1984 (<http://www.medjugorje.org/framconc.htm>). Rather naively I looked up the word will only to find it didn't occur at all. But then I looked up, more appropriately, the word decide and was amazed to find it occurs over 60 times. I was reminded again of Bennett's words, "Will does not do things, it is that which decides the action."

For example:

October 25, 1987: "My dear children! Today I want to call all of you to decide for Paradise. The way is difficult for those who have not decided for God. Dear children, decide and believe that God is offering Himself to you in His fullness. You are invited and you need to answer the call of the Father, Who is calling you through me. Pray, because in prayer each one of you will be able to achieve complete love. I am blessing you and I desire to help you so that each one of you might be under my motherly mantle. Thank you for having responded to my call."

One can see initiation of the time of Will in these lines, such deciding is a call of continuous action.

November 25, 1987 "Dear children! Today also I call each one of you to decide to surrender again everything completely to me. Only that way will I be able to present each of you to God..."

3. That we understand the basics of FBW as the triad of reality and how it brings about, and is the harbinger, of the end of the time of the Fall, which is the Fall from reality. It may well be that we do not need another 2,000+ years for this to begin and become established, at least

in some places. The three qualities of time in this period of FBW correspond with time, eternity and hyperaxis; what is possible in this age of will starting now is associated with what we call hyperaxis. Very much can happen in a short amount of time. One way of seeing this is in how much has changed in the accelerated rate of things since Mary has begun to carefully move in with us. This can transform being in a very short time while uniting with will in the new way.

There has to be an age of being for there to be something which can consciously surrender to will. "Will is open to reconciliation with function, but this reconciliation constitutes another world, the world of being." *Deeper Man*, p29. "If man is to transform himself the three worlds of being, function and will must combine in him." p. 72

In the menorah, the 123 can represent F, B and W. They are in the created world, have 'come into existence' and are linked correspondingly with the 765 of the creating world or that which wishes to bring us to reality which is done in the establishment of the 4th, the Human.

Other three terms whose individual qualities can be seen as corresponding to F,B and W in our religious evolution:

BODY	SOUL	SPIRIT
MOVING CENTRE	FEELING CENTRE	THINKING CENTRE <i>See Deeper Man pp. 88-89</i> Also p. 21: "When they are linked together in an harmonious way, man becomes a remarkable power in the world; but the brains are instruments of function and they are not what a man is."
FOOD	AIR	IMPRESSIONS
CREATING <i>Divine Fiat - see writings of Luisa Piccarreta</i>	REDEEMING	SANCTIFYING
FATHER	SON	HOLY SPIRIT
DYAD	TRIAD	TETRAD
MINERAL STATE OF MATTER	MOLECULAR STATE OF MATTER	ELECTRONIC STATE OF MATTER Mineral, molecular and electronic combine to make the cellular. See Rodney Collin's <i>Theory of Celestial Influence</i>
BIRTH AND DEATH	REDEMPTION TRANSFORMATION Resurrection after death	NEITHER BIRTH NOR DEATH "Neither birth nor death, but eternal life, glory, song". <i>Talking with Angels</i>

I have many pages in landscape table format comprising of 3 columns each relating to corresponding qualities of F, B and W in the religious evolution of man, altogether too much material for this newsletter. These include:

Time	Eternity	Hyparxis
The World of Function dyad/creative/E3	The World of Being triad/unitive/E2	The World of Will tetrad/transcendent/E1
Old Testament C 1500 BC – 0 AD	New Testament 0 – 1850 AD	? 1850 -
Ark of the Covenant before Christ, from Christ and thirdly more contemporary relevances.		
Manifestations of Christ in all three periods		
The same relation to Elijah In all three periods		
The same with Mary to include the Immaculate Conception, Annunciation, Visitation, Mediatrix, Our Lady of Mt Carmel and the Woman Clothed with Sun.		

To see these six or more thousand years as the unfolding in time of FB and W as the religious history of man can have very practical results. For example, it shows we are now at the beginning of the age or period of will and enables us to ask what is the meaning and possible practical application of this; we have looked at Mary's messages from Medjugorje in this last generation as an answer..

"Conscious choice – what we call 'will' - is what we presume, but JGB following Gurdjieff would regard it as exceptional." Mary uses the expression 'consciously decide' in her Medj messages that have scores of such usage of decide in the context of will.

HYPARXIS

Anthony Blake

This was the first of a series of 'Musings on Hyparxis' published on our web site.

Men's curiosity searches past and future
 And clings to that dimension. But to apprehend
 The point of intersection of the timeless
 With time, is an occupation for the saint—
 No occupation either, but something given
 And taken, in a lifetime's death in love,
 Ardour and selflessness and self-surrender.
 For most of us, there is only the unattended
 Moment, the moment in and out of time,
 The distraction fit, lost in a shaft of sunlight,
 The wild thyme unseen, or the winter lightning
 Or the waterfall, or music heard so deeply
 That it is not heard at all, but you are the music

While the music lasts.
These are only hints and guesses,
Hints followed by guesses; and the rest
Is prayer, observance, discipline, thought and action.

T. S. Eliot *Four Quartets*

The challenge Eliot gives – ‘an occupation for a saint’ – is that of understanding hyparxis, because this is precisely the ‘point of intersection of the timeless with time’ though we might render it in the context of *The Dramatic Universe* as the *dimension* of intersection. There is much that is psychological in approaching the meaning of hyparxis but we must remember that JGB would never divide the universe into ‘mental’ and ‘physical’ but strive to start from something that was deeper than that kind of distinction. With that proviso we can begin from our sense of ‘now’. Most people would agree that this experience has at least two main aspects, which more or less contradict each other. On the one hand there is the sense of ‘time is passing’ which we can associate with observations of processes like the ticking of a clock, the lengthening of shadows, trying to find one’s glasses . . . remembering the vanished childhood . . . As soon as anything happens, it becomes a memory. On the other hand there is the sense of permanence, of no-change, of not-passing. This sense we usually ascribe to some supposed ‘self’ or just ‘me’ as an identity. Change and no-change ‘at the same time’!

We know that the materials of our bodies are renewed every so many years while we retain our biological identities. It is as if there is a template or form to which our changes conform. Of course, nowadays we think of DNA as the template, a structure in space. It is a big step to think of this in terms of a structure in a *kind of time* that JGB called ‘eternity’. It is rather like imagining some invisible dimension in place of the visible biochemical construction. We will want to do this if we are concerned with *all* the things that *might* happen in our existence. This is not so much a template as a *pattern of potentials*. We can think about this from many standpoints – genetic, social, even astrological if one wants – and the terminology is rather vague. How would we *measure* such a pattern or come to know it?

JGB proposed some properties of his dimension of eternity. One of the foremost was that it was *stratified into different levels* and not continuous as actualization-time appears to be. In saying this, he most probably drew on quantum mechanics and psychology while following ancient systems of cosmology that in general use hierarchical models. In quantum mechanics a particle such as an electron ‘jumps’ from one energy to another it appears in an instant, all at once and not gradually. In our psychological experience we can notice that what we call our ‘state of consciousness’ can change discontinuously, which includes for example what is known as ‘waking up’.

Further, displacement in eternity is the antithesis of displacement in time. The further along actualization-time the greater the entropy or ‘disorder’ while the further along eternity, the greater the ‘order’. These terms of order and disorder can be given specialist significance but here have qualitative meaning. JGB associated them with the concept of degree of *inner togetherness*. We might then add that we have a capacity to assess degrees of inner togetherness through our own *consciousness*. In this particular sense we have an interpretation of Protagoras’s ‘man is the measure of all things’. In a more important sense, we can remember Gurdjieff’s principle of the *relativity of being*.

We started from the sense of no-change and considered a template or form governing what could change. A leap was made to JGB’s concept of eternity as another kind of time to actualization-time, using the category of time to distinguish this invisible dimension from space. Eternity is postulated as structured in levels, allowing for the concept of a kind of measure in which instruments are not used but made directly through consciousness. The latter makes us

vulnerable to accusations of subjectivity but there is an implicit position here that a kind of 'objective consciousness' is possible.

As empirical selves we can well appreciate the tension between the full range of our potential and what can be actualized – in this mysterious 'now'. What is actualized can only be a selection out of many alternatives and is essentially impoverished in comparison with our eternal wealth. At times, we can vividly sense and feel that this is the case and it can cause us great suffering. Whatever we do, we must lose out on something else.

This leads us to contemplate the *relation* between 'the timeless and time'. Giving this relation, like any other, a *reality of its own* is to follow the principle of *triadic thinking*. In this context, the principle amounts to: when things are opposed to each other look for something else that reconciles them. The 'occupation for a saint' turns out to be something like 'working on oneself', but we will leave the development of such implications for later. What reconciles eternity and time is called *hyparxis* and JGB translated this as *ableness-to-be*. The word 'be' or 'being' has two basic meanings in the context of our discussion: 'potential' and 'realised'. We are going to associate realisation with *hyparxis*.

It might already be possible to see that the resolution of the impasse between eternity and time points us back to what is 'now'. 'Now' can be more or less, stronger or weaker because it being understood as what binds the eternal and temporal making of them something new. And also: what is separated in actualization as past and future and separated in eternity as higher and lower may no longer be so.

In terms of actualization-time *hyparxis* acts to produce recurrence or cycles, in that in some sense the 'same' event happens again and again (perhaps getting better and better as in *Groundhog Day*). In terms of eternity, this is realising many possibilities all at once and perhaps to be associated with Gurdjieff's 'self-remembering'.

19. ALL POSSIBILITIES

Bennett had some experiences that set him on the road not only towards Gurdjieff but also towards his own destiny to make sense of the world. He was a young lad at the turn of the century and his early years were dominated by the First World War. There was a massive shock through his society at the loss of life, particularly of young men. With it came a questioning of received values and authorities.

He recounts how he was wounded and experienced himself out of his body. This gave him the sense of being able to move in another dimension. He had an unshakeable intuition that the lives of the millions of young men with all their potential continued to be real, just as if they had lived. This persuaded him that what might have been was as real as what actually happened. Later, in Istanbul, walking in the street, he saw something happen that he had dreamt the night before so came to believe that the future, in some sense, already exists.

At the same time, he was grounded in the physical sciences and mathematics. He could not give up their rigour and insight. Certain things were just impossible. Even God cannot create a world and then violate its laws. For him, the clash between science and religion was strong and hard. But a temptation was there at that time, with the popularity of the idea of added dimensions. Abbot's metaphysical novel *Flatland* came out in 1884. Charles Hinton (1853-1907) wrote science fiction novels and books on visualising the fourth dimension. The great Argentinean writer Borges wrote this about Hinton, a passage very suggestive of Bennett's line of enquiry:

The Vindication of Eternity he judged to be perhaps less deficient; the first volume recounts the diverse eternities that men have devised, from the motionless

Parmenidean One to Hinton's modifiable past; the second denied (with Francis Bradley) that all the deeds of the universe integrate a temporal series.

This was just the sort of material that Ouspensky was absorbing at the turn of the century. Bennett of course was a very young man when Relativity Theory burst on the scene and an expedition during the First World War confirmed one of its predictions.

The prospect of other dimensions gave the possibility of storing potential lives for example but it was harder to see how they could develop or actualise or change. In simple terms, we start with the facts of temporal actualisation – in which the past is gone and the future not yet – and add on some registry or storehouse because we feel – and there is some evidence for this, at least of elementary states – that they still remain or subsist. This registry can be reduced to our memories or psychological factors, like the philosophical idea of the 'ghost in the machine', but Bennett clearly took it far more seriously. But then he went further to reason that it was not enough that the alternatives remained as potentials but should be capable of a kind of change. The significance of this further step was with him for most of his life. He would for example argue that 'schools of being' centred on the practice of meditation were aligned with eternity while 'schools of action' were centred in life and aligned with hyperaxis.

In the Dramatic Universe for the sake of consistency he named three states of the prime stuff *hyle*: actual (time) virtual (eternity) sensitive (hyperaxis). What could all three have in common? It was that they were all possible and distinguished from the impossible.

In the *Ray of Creation* Gurdjieff's All Worlds is probably the same as All Possibilities. This is what Bennett came to identify with Existence and to say that our universe is just one small part of it.

Now, strangely enough, this brings us close to the recent idea proposed by physicists of many worlds or, sometimes, the multiverse. The idea came out of the problems of interpreting quantum mechanics and supposes that at every 'choice' (i.e. where things could have gone otherwise) the alternatives not chosen split off into their own version of the universe. This produces at a guess 2^{800} universes. Which is a lot. One of the many issues is then around whether these universes communicate with each other? Another is whether some of them annihilate themselves.

The Anthropic question 'Why are we in a universe precisely designed to make our existence possible?' is easily answered if we allow an infinity of alternative universes.

We can see there are crucial events – 'choices' – that mark the intersection of alternative worlds. The word suggests hyperaxis, if that counts. In thinking about such things we are caught in the enigma of who we are. Are there other versions of me in other universes? Are some of them saints and others sinners? Have I realised God in some of them or become a beetle in others? The question of who I am is hyperarchic. I do not go on in time. I do not rest in eternity.

To remember oneself is to awaken to the mystery of existence. As just now I remembered (in an ordinary sense) replying to a professor's wife at an induction session at Bristol University who asked me what I wanted to do with the answer, "Write about existence". . . . So now I begin to visualise a network of handshakes across many times and worlds

SYSTEMATICS GATHERING XII – The Hyperaxis of Systems

April 15-17, 2011, Charles Town, USA

When Bennett wrote his Dramatic Universe and developed his method of Systematics he was courageous enough to bring to bear on 'spiritual' matters methods he had picked up from his background in mathematics. Gurdjieff was somewhat sarcastic about this 'mathematizing' but thought the publication of *The Dramatic Universe* might help people learn about his own *All and*

Everything. Bennett, modest as ever, said he was glad to consider his magnum opus just as a series of footnotes to Gurdjieff's own book. We cannot help noticing that both address everything but in very contrasting ways. Both were united by alignment along the axis of will and relatedness though often using different terms.

Bennett's quest started in the 1920s, before he met Gurdjieff. His ideas and language evolved over more than thirty years. Something significant happened about 1953. In the 1952 version of his book (never published) he expounded his version of Gurdjieff's laws of three and seven and made a case for a five-dimensional geometry involving 'eternity'. By the time he started publishing *The Dramatic Universe*, he had 'discovered' hyperaxis as the name for the sixth dimension and was embarked on his method of systematics.

Gathering XII takes us into the mathematics of systems as a language of will. We will touch upon how simple combinations of small sets of items can generate hierarchies of meaning on many levels and how this lies behind Bennett's schemes of *worlds*.

We hope also to look into the structure of drama itself and its relationship to time and hyperaxis. But one of the main things we are after is to sketch out a mathematics of self-observation, work on oneself and making a soul. The event will also include the showing of a movie called *The Politics of Number* based on Richard Heath's recent work

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Karen Stefano



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