

# DuVersity Newsletter No. 29 - 2011

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In this issue we have Board Members and other DuVersity participants sharing some aspects of their work and interests.



Michael White on his recent travels in Tibet

James Patton on his experience of fourth way ideas in business and education.

Richard Knowles about his new book on the enneagram of safety

Nicolas Lecerf on his work with the Tarot



Ben Hitchner on his interpretation of the debt crisis. (The image of the black sheep above will be mysterious to readers until they reach the end of Ben's paper. )

Anthony Blake on his recent work with systematics and the language of the will.  
Events in 2012.

# AN EXCERPT FROM TWELVE DAYS IN TIBET: JOURNALS FROM THE LAND OF SORROWS

BY  
MICHAEL WHITE

Inside the Potala, the great palace of the Dalai Lama, one of the architectural wonders of the world, the building seems to rise up out of the hill where it is built. We are in a large ceremonial chapel filled with a long row of life sized statues when Jim, our American guide, runs into a Tibetan he knows. The guy is a lama but is not dressed in robes, they are delighted to find each other and Jim has gifts for him. They embrace and talk for a few



minutes and then we continue on the tour route. We are moving down a long corridor with a stream of other tourists when all at once a door opens and the lama that Jim knows steps out and beacons for us to come through the door. I couldn't be more surprised. Suddenly we are off the tourist track and going into some back rooms of the Potala. He takes us through several rooms where there are no tourists, rooms deep in the interior of the building, until we end up in a room with brightly colored murals and incredibly

elaborate wood work and long beautiful Tibetan umbrellas that hang from the tall ceiling for what appears twenty to thirty feet. This amazing room is where he works. Tenpa, our Tibetan translator tells us that the lama's job is putting together lost manuscripts. The Chinese had scattered many of the libraries in the Potala and he has thousands of pages of manuscripts that he is trying to put back together like a giant literary jigsaw puzzle. There are piles of texts on the floor, all of them wrapped in fabric where he has managed to reassemble the pages. We get to stand with him for a few minutes and he lets us take pictures of the room, knowing full well no photographs are allowed inside the Potala and we take group pictures of all of us together with him. It is a very large room and the walls are covered with ornate murals and the doorways have elaborate woodwork around them with beautifully painted doors and traditional door handles. I get Jim's attention and tell him I have a question, he nods and Tenpa agrees to translate. I feel like this guy has done us a big favor and I would like to do something in return so I have Tenpa ask,

"Is there anything we can get you from American?"

"Yes, I need heart medicine."

I am surprised and assume that he has a heart condition of some sort and needs medicines that he can't get here in Tibet. Then he looks at us and says,

"We need medicine for a broken heart, for all the young people."

It is courageous of him to speak with us privately at all. Here in Lhasa if a Tibetan monk talks to Westerners he can end up being interrogated by the Chinese who want a full report on everything that was said and he can even end up in jail as a result. So I understand the pressure, the fire in the belly of being under constant oppression, of going to classes every month where they are forced to denounce the Dalai Lama and swear allegiance to China. It is truly heart breaking and my heart goes out to him and the Tibetan people who are forced into this awful situation.

In August of this year I got to spend twelve days in Tibet. Susan and I had been planning the trip for months. The Chinese make it nearly impossible to travel on your own and we hooked up with a group lead by a Buddhist professor from New England and he has a Tibetan guide who speaks Tibetan, English and Chinese. We spend the first four days in Lhasa where we see the Potala, the great cathedral of Buddhism called the Jokhang, the great monasteries around Lhasa and I get to spend a day with a writer named John Vincent Bellezza who has written five big books on Tibetan pre-history and it just works out he is in Lhasa at the same time we are and we spend a day together with him as our guide.

Then it is off to tour central Tibet in a van with eight of us, Susan and I, four young students from American and Jim and Tenpa, our guides. We visit the great Buddhist monuments at Gyantse and from there to Shigatse and then we head toward Mount Everest where we are going to see Base Camp on the north face and visit the highest monastery in the world. It is named Rong bu and sits at just over 17,000 feet above sea level on the north slope of Mount Everest.



We had been traveling on good paved roads but when we take the turn to go to Chomolungma, as the Tibetan refer to Mount Everest, we found ourselves on a rough dirt road that went up a long valley with steep mountain slopes on either side and then we started to climb up a long series of switchbacks. When we finally climbed over the top of the pass it was festooned with prayer flags stretching across the road and just past the flags there is a place to pull over and admire the view.

When we piled out of the van, there it was in the distance, due south of us, many miles away, the great mountain Chomolungma, Mt. Everest. It dominated the skyline, covered in a glistening white coat of snow, its head and shoulders above the other mountains that decorate the horizon, peak after peak, all snow covered. From this vantage point we could see five massive peaks all over 8,000 meters, all snow capped giants in a horizon that was one of the most striking in the world. The most dramatic peaks of the Himalayan range stretched out in front of us, the north face of



Chomolungma was facing us on the distant horizon and to the east and to the west were the other peaks all standing high above the skyline with Chomolungma towering over them all. The mountains in front of us, leading up to the snow covered peaks were all barren, creating an eerie landscape, well above the tree line, with rounded barren mountain tops one after another with ghastly marks of erosion on their sides, row after row of them until the mountains rise even higher and gain their mantle of snow. It is an awesome sight that I was not prepared for, I had no idea of the majesty and the elevated sense that comes with seeing the high peaks of the Himalayas. I quickly learned the Tibetan name for the mountain, Chomolungma, sometimes spelled Qomolungma.

It turns out Mount Everest got its name from an English imperialist who happened to be the British Surveyor General at the Royal Geological Society for the Indian government. He apparently gained a reputation for being a very ill tempered bureaucrat. During his tenure the mountain was referred to as XV and apparently the powers that be in India didn't go to the trouble to learn the indigenous name for the mountain. I was delighted to learn the "real" name of the mountain and vowed to refer to it as Chomolungma. The British were the first to measure its height and they called it 29,002 which has now been updated to 29,029. We all took our pictures in front of it. Clouds started to come in and then it or other peaks in the skyline would become shrouded and then in a few more minutes reappear.

I made inquiries with Jim and Tenpa regarding what Chomolungma means and they said it meant the Great Goddess of the Universe. This didn't make any sense to me since in the old pre Buddhist days in Tibet the great mountains were considered supernatural deities and the mountains were male and the great lakes were their female consorts. Later I read accounts that said the meaning of Chomolungma was unknown or at least in contention. It has been translated as "the mountain no bird can fly over".

One of the early British climbers to try to make the ascent was Charles Bell who was staying in Lhasa at the time he first asked permission of the government to make an assault on the mountain. In 1921 the 13<sup>th</sup> Dalai Lama agreed and gave him a permission slip to take with him. He described the location as Lho Chamalung which means, the country to the south where birds dwell. Bell noted that the name for the mountain was Kang Chamalungpa which his informant related means "The Snow Mountain Where the Birds Are Taken Care Of". There are apparently records or at least recollections that from the time of the earliest Tibetan kings in Lhasa in the 7<sup>th</sup> and 8<sup>th</sup> centuries there was an edict that the birds on the slopes of these mountains would be fed by royal decree. I was interested to see the final syllable of pa which is a masculine ending whereas the name we see now, Chomolungma, has the last syllable of ma which is the female gender. He also described the nearest monastery as Dza Rong Buk which he translated as Inner Rocky Valley. These translations seem more satisfying to me.

Now we are in the Himalaya mountain range and we can feel the difference, the temperature is colder and the air is thinner and it has a more primitive feel to it. We bump along the unpaved road grinding our way over one pass after another. On one there was a car that missed one of the switchbacks and it was sitting at an impossible angle in a narrow ravine beside the road. The sky seemed to come down on top of us with cloud cover that blocked even the tops of the mountains we were traveling over and when we arrived at Rong bu late that afternoon the great mountain was completely shrouded. We piled out of the van to get our first look at the accommodations. The hotel was a three story affair with broad steps and cloth hangings over the doorway. We had heard that there was no heat in the hotel but it was only when we got inside that it became totally apparent what that means. We had arrived at just over 17,000 feet above sea level and could see snow fields in the mountain meadows surrounding us. We checked into our room and realized it was cold and the only way to be warm was to either keep moving or to get bundled up under layers of blankets.

There, just across the road that we traveled to get here, was Rong bu monastery. I had read about it in the guidebooks but didn't realize that it was so close to the hotel. It is right across the road just a matter of a couple of hundred yards. It looked like a cluster of traditional Tibetan buildings with a big white stupa right outside the complex in the front. The monks at the monastery claim it was founded in the eighth century by Padmasambhava who was here and meditated in the caves on the mountain side. Most of the other information I have been able to find say it was founded in 1902 by a Nyingmapa teacher and subsequently entirely destroyed in the devastation of the Chinese invasion. There are pictures of it from the early climbers who were attempting to climb the mountain before the Chinese invasion.



**Rongbuk Monastery 1922. Photo: Capt.J.B.L.Noel**

It received attention because anyone coming to climb from the base camp on the north face had to go right by it and, at 17,000 feet above sea level, it is the highest monastic institution in the world. The well known photographer Galen Rowen photographed it in 1983 ten years after the Chinese had destroyed it and it was in total ruins. All that remained were the body of the stupa and the foundations of the buildings.



**Rongbuk Monastery 1981. Photo: Galen Rowell**

It is a remarkable feat that they have rebuilt it and its current structure clearly resembles the way it looked in the pictures from the twenties and thirties.

There are caves used for meditation retreats in the slopes of these mountains all along the valley, it must be an incredible place to do retreat where you are looking out on the north face of Chomolungma. One of the caves is the place where Padmasambhava was said to have meditation when he founded the original establishment. The history books, such as they are, record that there are meditation retreat caves that have been in use for hundreds of years. So perhaps the caves served as the base for the community of practitioners until 1902 when a famous teacher named Zatul Rinpoche founded the monastery where it sits today. Zatul Rinpoche became known to the British and other climber who found their way to the north face base camp. The lama apparently opened the monastery to the climbers and helped them with supplies but had some reservations regarding them since they were not Buddhist and did not respect the wild life. There is a long history of the monks living in peace with the wild life of the area and it is said the deer and birds would come and take food from the hands of the monks as they sat in



**Rong bu August 2011**

silent meditation. Rong bu became famous to the Tibetans for annual festivals and ceremonies that were very popular and celebrated by a series of monasteries in the area who all came together at Rong bu for lama dancing and teachings. It took until 1974 for the Chinese to make their way up to 17,000 feet above sea level and all the way to the north face but when they did they completely destroyed the monastery leaving nothing, not a single building, intact. Many of the treasures of the monastery, its library and its dance costumes were removed across the border into Nepal and saved, only to be destroyed by fire a few years later. In 1983 the Chinese allowed the Tibetans to rebuild Rong bu and today there are no visible signs of the horrific destruction that took place in the last century.

We gathered in the lobby and as a group walked over to Rong bu. Every step seems to take extra energy as if there are weights tied to my body. It is a short walk but it took a toll on me. There is a beautiful stupa in the front of the monastery and Susan and I stopped there to sit and rest for a few minutes before we enter into the main courtyard. We pay a small entrance fee and proceed across the courtyard and up a set of steps and we are in the main hall. It is not nearly as large as the other monasteries we have visited but has all the majesty of the larger structures but only about four rows of cushions and not as many pillars. There is a solitary monk in the hall and he is sitting in the umze seat, the umze is the chantmaster who leads the chants and directs the recitation of the mantras and texts. He has a large drum beside him and cymbals in his hands and he clashes the cymbals from time to time and strikes the drum all the while reading from a text. Susan and I sit on some cushions against the side wall. I have been trained in the Nyingma school of Tibetan Buddhism and know some of the chants and join in with him in the recitations that I recognize.

It is a monastery with both monks and nuns, the monks living here in the main complex, the nuns with their quarters in a building just across the road. Jim has taken the young students off to some room where he is giving them their lecture for the day and Tenpa comes in the shrine room and sits with us. In a few minutes the lama seems to finish his recitations and puts down his instruments. He has heavy robes beside him on his cushion and he pulls one of the robes over his shoulder. I lean over to Tenpa and ask him to translate for me and let me give the lama a bag of turquoise. We approach the lama and I give the bag of turquoise to Tenpa and he passes it to the lama. I ask him to explain this is raw turquoise from the Zuni Indians in the deserts of North America. The lama pours it out in his hand and examples each piece and speaks with Tenpa who tells me that the lama is very happy with the stones and will use them to ornament some of the statues in the monastery. The lama then tells me he liked the way I was chanting and I respond that I have been trained in the Nyingma tradition and that I am very happy to get to visit a Nyingma monastery. They have one of the most beautiful and dynamic statues of Padmasambhava I have ever seen. I ask him for a brief history of the monastery and he says that Padmasambhava came here in the seventh century and meditated in one of the caves and founded the monastery at that time and that Padmasambhava's cave is just up the road a little way. That is very exciting news as I was under the impression that it was founded in the early 1900s.

Then I have Tenpa tell him that I have been a student of a Nyingmapa master named Khenchen Palden Sherab Rinpoche who is a famous Dzog chen master and teacher in America. I tell him that I have been studying the writings of Longchenpa and that there are many things that I don't understand and would like to ask him some questions. It is actually a delicate subject, I don't want to embarrass the lama with a bunch of questions that he doesn't know the answers to and I realize that asking questions about Dzog chen is immediately suspicious since it is a "secret" teaching that can only be learned after many years of practice and you are expected to complete all the preliminary practices and do long retreats before they will even talk to you about the subject of Dzog chen. The lama and Tenpa talk back and forth in Tibetan for a few minutes and then Tenpa translates as the lama tells me,

"Within the Nyingma tradition Dzog chen is the highest, the most advanced of the teachings. There is a teacher in Nepal who is a Dzog chen master and he has given teachings here. What is you wish to know?"

So I respond, "From my reading and studying with Khenchen Palden Sherab Rinpoche I have gathered that there are two basic techniques for the realization of this level of the awareness and they are known as jumping over or thodgal and cutting through or thregchod. Can you speak to me about these two practices."

The lama actually lowers his voice to almost a whisper and says, "The distinction between the two is subtle. Jumping over is a the direct approach, it is a gesture, a way of seeing that creates visions that are known as spheres of illumination wherein appearances recede and are subsumed into wholeness. Both are ways to shift awareness from the individual perspective to the perspective of vast unbounded wholeness."

He stops and looks at me so I ask, "Is there any specific technique I can use to do these practices?"

He pauses for a few minutes and then, again in a low voice says, "Cutting through is the awareness of emptiness that creates intrinsic freedom from conceptual elaborations. In this way all phenomena dissolve into the basic space of equanimity. This is called dwelling without seeking. It is pure spontaneity without attachment or clinging at any level of cognition, perception or emotion. It is direct intimate awareness. Remaining in the state where you are not seeking releases the energy of primordial wisdom and cuts through to the self clarity of intrinsic awareness. This unfabricated freedom from elaboration is the wisdom of the all pervading essence of nature. This luminous absorption is the diamond summit, it is the primordial purity of emptiness which dissolves phenomena into the basic ground of experience, awareness at this level has no birth and no cessation, this is the basic condition, the ground for all other awareness."

I can't believe I am hearing this, I have my journal and I am writing down what he is telling me and since he is saying it in Tibetan with Tenpa translating I have the time to try to get it down in my journal.

"Are there specific visualizations related to this practice?"

In response he says, "Both these techniques use the self arising intrinsic nature as the path to freedom. They are mountain like perspectives that create an elevated view, they are characterized by spontaneity or equanimity. All you do is remain at rest, doing nothing, dwelling in the unmoving equality of the self-present primordial essence, the ultimate nature". He pauses and he and Tenpa exchange a few words then he goes on, "Unfortunately learning these things has been very difficult even here in Tibet". He says that is no expert. He says the lama from Nepal is great master and that I will surely have to go to him to find better answers to my questions.

I have lots more questions about specific aspects of Dzog chen, things like the six lamps and the water lasso that I asked the Bonpo lama in Lhasa but Jim and the students appear in the main hall. Obviously their lecture is over and they are looking for Tenpa. I feel disappointed that they are back. I have questions about the history of the monastery, about Padmasambhava being there and about whether Longchenpa ever came here, I want to know if they have sadhanas that relate to the Chomolungma, I feel sure that Chomolungma is a mountain god and they must have images of Chomolungma as a supernatural being. But Tenpa needs to connect with Jim and the others so my time is up and I am grateful that I had a few minutes of teachings from this lama. I thank the lama for taking the time to share with me and we all go out into the courtyard.

Walking back to the hotel we see a herd of yaks high up on the mountain side and a couple of people trailing behind them as the yaks slowly graze and make their way across what appears from here a barren mountain side. Just walking from the monastery to the hotel the only plants are some very rugged looking small green plants, these even have nice purple flowers, but they are scattered among the rocks and other than some bits of moss

there are no other plants, no grass, certainly no trees, but not even any scrubs, growing anywhere in sight.

After dinner it is just turning dusk and I want to visit the monastery again before dark. Susan has had all she can take for the day so I head over by myself. I make my way past the stupa and into the courtyard which is deserted now. I go back in the main hall and am surprised to see the same lama still there in the same place still reciting his texts. He smiles when he sees me come in. I line up in front of the big statue of Padmasambhava and decide to do some prostrations. It turns out to be quite an ordeal, the floor is slick stone and I'm sure it has been worn smooth by thousands of prostrations by other pilgrims and monks but when I get down and am flat on the floor it is an amazing feat of endurance to get back up on my feet, it is as if my body is tied to the floor so I only do seven prostrations before I am totally exhausted. The monk can tell I am tuckered out and he points to a nearby cushion when I finish. I happily plop down on the cushion to recoup my strength. While I am sitting there an old nun comes in and brings tea to the monk and when she sees me she pulls another cup out of a pocket in her robe and offers me tea. I am delighted and it turns out to be milk tea not yak butter tea and I am surprised and even though it is boiling hot I start sipping it with relish. The tea really helps and in a few minutes I feel somewhat recovered. I pull off my mala and start doing recitations. In a few minutes a couple of young boys, the older one maybe six or seven years old, comes in to see the monk. When they see me they come running over. I pat the cushion next to me and they sit down. I point to my chest and say "Pema Dorje" which is my name in Tibetan, then I point to the older boy. I point back at my chest and repeat it, "Pema Dorje, Pema Dorje here" and then point to him. He catches on and gives me a big grin and says "Tenzin". I reach over and rub his head and say "Tenzin here" and then point to his chest. So then the two boys jump up and start running around the chapel calling out, "Pema Dorje's here, Pema Dorje's here". Then they run out the door still yelling out, "Pema Dorje's here". It's all I can do to keep from laughing.

I then tour the shrine room again looking at the murals, they are among the finest I have seen anywhere, it is a delight to see them, the painter seemed fond of flying monks and dakinis and there are a bunch of monks in their robes surrounded by rainbow light flying in the sky among the clouds along with topless dakinis all under rainbow arches.

Beautiful stuff and then the usual array of deities and saints. There is a table on one side



of the room that is covered with torma, these are offerings made to the mountain gods so these are for Chomolungma, they are made of ground barely flour, tsampa, mixed with yak butter and then some sort of red food coloring, There is a table full of them, several rolls of small ones and one larger one in the middle, the big one is decorated with other colors as well, then in front of those is a skull cup and it is obviously a human skull make into a cup but it is empty and alongside it offering bowls, some filled with water, others with grains of barley, one has a conch shell

on top of the barley, and some butter lamps all lit. But back behind the table leaning against the wall is a leg of an animal, it appears to be dried meat and is one full leg, the hoof still on it, all the way up to the shoulder. It is bizarre looking but somehow fits in with the offerings and the human skull cup.





I circumambulate the room again this time looking at the statuary. The hall is dominated by one of the most spectacular statues of Padmasambhava I have ever seen, he is ornamented with lots of turquoise in his head dress and in his necklaces. He has a stern look but is larger than life size and is ultra realistic, totally human and at the same time, beyond human, a human who is transcending the human condition.

on either side of the garuda are nagas, the nagas have women's bodies from the waist up, topless with their breasts exposed and snake bodies from the waist down, amazing looking, Below them are other fabulous creatures, with animal heads and human bodies, all in a flowing arch that frames the statue. Plus there are lots of other statues of all sizes, various Buddhas, one with a white shell held between its hands which are in a prayer like gesture at



its chest with the gleaming white shell suspended between its hands. Others are enrobed, dressed in beautiful brocades and fabrics draped over their bodies. There are hundreds if not thousands of images on the walls, it isn't a huge hall but the amount of art work is astonishing. Some of the murals are large but most are quite small and the walls are filled with them, there are all the standards, the wheel of life, and there is the dark purple being that I saw in the foyer of the Potala, this fat guy with a big sword, surrounded by flames,

then all the standard deities, some of them obviously done with gold paint and some with a paint that is thicker and gives their body and clothes another dimension. The artist here obviously had total control over his ability to depict the human body, he could contour the body perfectly and even make it fly and the faces and bodies are perfectly proportioned no matter what posture they assume. The paintings are strangely Blakean in form and while perfectly realistic in their facial features they are totally visionary in every way. Then there are beings called Momos, they are demonic like creatures, with human bodies with animal like heads but they are fantastic animals, not anything that has ever existed on earth, some bird like, others animal like, but again not any animals I can recognize, all dream like visions of other worldly creatures and they are dancing with lines of energy projecting out of their bodies.

I am taken away, I feel tears about to stream out of my eyes and I want to laugh at the same time and feel full of emotions that I can hardly comprehend in myself. I recognize a few of the characters, there are several depictions of Padmasambhava, one with Yeshe Sogyal and Mandarava on either side of him, Yeshe Sogyal naked from the waist up beautifully done. Then I come to another table and this one has two of the most beautiful butter lamps I have ever seen, they look like gold and are covered with very fine designs of the auspicious signs that stand out surrounded by flowing floral designs that run around the cups. I am overcome with the art. I look at the pillars in the room and they are equally nicely done in bright paints with pictures of garudas and of some demon creature that has devoured itself such that all that is left is its head and its hands, the image of our greed that devours us in our materialism and commercialism.

**August 19, 2011**

We are up early looking out the window and we are still totally socked in by low laying clouds, not much different from the night before, it looks bad in terms of getting to see Chomolungma. After breakfast we gather in our group in the parking lot and talk about what to do, I am pessimistic and assume that it could be like this all day and all we will see is clouds, although I would really like to spend more time in the monastery. But the students all want to go on to Base Camp which is about two miles up the road from the hotel, primarily so they can say they have been to Base Camp whether they get to see the mountain or not. We load into our van and head up the road. It is a rough dirt road and winds up the narrow valley beside a small river that flows off the slopes of Chomolungma. Then we come to a parking area and pile out of the van. There is a little tent city here, consisting of a line of black nomad tents. We are standing at about 17,000 feet above sea level and in a matter of a few minutes the clouds begin to clear away and we can see all the way to the very top of the mountain which is at 29,000 so there are still 12,000 feet between us and the top of the mountain. We all start taking pictures like crazy, it is incredibly awe inspiring, the highest mountain in the world right there in front of us. We are at a place where there is a stone monument that says "Qomolungma Base Camp 5200 meters". It is about the size of a typical grave stone and the lettering is painted red. But you can stand beside it and get your picture made with the great mountain looming behind you. So we all troop up to the stone for our portraits.



Now the clouds are entirely gone and the mountain stands out against the blue sky that is a deeper shade of blue than I have ever seen before and the contrast between the gleaming whiteness of the snow clad mountain peak and the heavenly blue of the sky is incredibly dynamic and dramatic. We are all taking pictures over and over again. There were lots of people around and after a bit we all started talking. One Chinese woman came up to us and spoke English, she had been working in Canada and was visiting here now

and then going back to Canada. The first thing she said was, "How long have you all been waiting to see this?" I had this feeling of being in the presence of something unusual and rarified, something of beauty but something also imbued with terror. She said other people had been waiting for many days, that it is monsoon season and it is very rare for the mountain to unveil itself and appear in the clear blue sky. We knew that Susan's brother had been here just a couple of days before and had hardly gotten to see it at all. The actual Base Camp for the climbers is still another mile or so ahead but we are not allowed to go there and it is nothing but a tent city for the climbers who are going to attempt the assault on the mountain top.

Standing there looking up at the north face of the mountain silhouetted against the deep blue sky I remembered reading about one of the first British expeditions to visit this spot. The author was the photographer, a Captain Noel, with the British on an expedition in 1921. He took photographs of the monastery with the great mountain peak in the background and he had a passport that included a provision that he was not to kill any of the birds or animals in the area. He noted how the animals in the area were unafraid and would come right up to the people on the expedition and take food from their hands. Noel was quite enamored with the local Tibetans and the monks at Rong bu, he described them as extremely kind and gentle and full of good humor and laughter. Noel took his photos and toured in both North

America and Europe and was enthusiastically received by his audiences who were eager to learn about the highest mountain in the world. In fact the famous novel by James Hilton *Lost Horizon* which came out a few years later depicts a hidden valley in the Himalayas where the people live at peace with the animals.

After a couple of hours Jim calls us all together and we are ready to head back; we stand in line and wait till the next bus rolls up and then back track to our van and head out. I feel very strange driving by the Rong bu monastery as we are leaving. I want to get off the bus and explore more, to visit the caves and see all the different rooms in the monastery and watch with a sharp sadness as it disappears in the distance as we drive by.

## **James Patton - Two essays on the application of 4th way teaching**

### **Youth Mentoring**

Twenty years ago, a small group of people who had been students of the 4<sup>th</sup> Way teaching as well as Bennett's systematics for several years, decided to organize a program using their acquired understanding to teach adults how to mentor young children who were identified as needing a stronger adult role in their lives. Initially the program involved workshops for seniors on how to be a better grandparent. That program evolved into one that trains volunteers to go into a school of their choice, ask the school staff to identify a child falling behind or having difficulty behaving properly in school and spending 45 minutes once a week with that child during school for a full school year. The program is designed for one-on-one interactions. The program has been so impactful that the program is now operating in 86 elementary schools in all three counties of the state of Delaware. The mentors receive three hours of training using a prepared study manual as well as follow-up training to meet special needs or just as a refresher. The follow up training is becoming available through a website.

So far this year, 1,500 adults have gone through the training some of whom mentor several children each week. Teachers reported recognizable improvement of 68-75% of the students being mentored in the areas of a) working well with others, b) attitude toward learning and c) ability to make decisions. Some 70% of teachers saw the improvements reflected in students' grades as well. A new trend surfacing is that teachers who have attended training courses find it so beneficial to them and their understanding that they are asking that a modified version for teachers be made available.

More recently, a second program has been developed by some of the same people focusing on 5<sup>th</sup> graders who are known to be struggling with growing pains, diversity and issues of bullying. This interactive program involves working with an entire classroom for two hours a week for eight weeks using experiential training on the topic of respect. Students are taught what respectful behavior looks and feels like and the advantages of it as well as what disrespectful behavior looks and feels like. The focus of respect is applied to self, other, material objects, parents and authority. They then role play both types of behavior so they experience the feelings involved. Shortly after initial field trials which were reported as being highly successful, the state of Delaware mandated that schools adopt a program to counteract the growing problem of bullying in school. This program is now in 27 schools across the state working with 2700 students and requests are coming in to develop a program suitable for other age children.

So much for the impact of the programs; but what does that have to do with 4<sup>th</sup> Way and systematics? The original designers of the program began by focusing on what environment is affecting the development of any child. They realized that it helped by drawing a picture with the child at the center and adding successive circles around the young child based upon how direct the impact of that environment is to the child. You soon get beyond where any change is likely, but the first level is the family and then the schools and then community. The group decided to address the family through the role of the grandparent and then later

addressed how the school environment could be changed and finally addressed the community. It became apparent that the school was a much more available point of entry for bringing meaningful change in environments. In either case, the same process of interaction was envisioned as being a one-on-one process.

Their second challenge was to design a process of interaction that would lead to improvement. For this purpose, the group selected Bennett's tetrad of ground, goal, instrument and direction as the framework to use for the activity. What evolved from their collaboration are a Ground of "Present Moment," a Goal of "Purpose," an Instrument of "Unconditional Love," and a Direction of "Role/Values." This became the framework around which the training manual was created for use in teaching volunteers how to be a successful mentor.

The programs for training of mentors and the training of students in respect drew heavily on the understanding afforded the authors by their training in the principals of 4<sup>th</sup> Way and Systematics. So far our contact with other organizations across America has not shown us equivalent training materials or program.

The concept of "Present Moment" is described as one of being fully conscious of what is happening during the interaction with the child in all its ramifications. The concept of "Purpose" is presented as holding in mind why the interaction is taking place and what is to be accomplished by it while it is happening. The concept of "Role/Values" is to hold in mind how the role of mentor is different from parent, teacher, and disciplinarian and is unique in its potential. It also includes the necessity to uphold universal values necessary for a successful and fulfilling life by demonstrating those values in their interaction with the student. The concept of "Unconditional Love" calls forth manifesting an unqualified showing of love and respect of the student including "tough love" when advisable. This last concept is, I believe, the foundation of trust and therefore of the entire relationship and process. The result of such an interaction can be quite surprising. I have experienced this first hand, and the adult is richly rewarded as well.

The organization conducting this program is a nonprofit called Connecting Generations. More information is available on their website, [www.connecting-generations.org](http://www.connecting-generations.org). Those who are interested are free to request a copy of the training materials through me at [jimpatton@comcast.net](mailto:jimpatton@comcast.net). There are and have been since the beginning, members of the Board of this organization who are students of Gurdjieff/Bennett.

## **The Business World**

A second example of how systematics has been applied broadly is the content of the book, "The 7 Habits of Highly Effective People" written by Stephen R. Covey which was the #1 national bestseller for several years. I have no knowledge of what familiarity Steven Covey does or does not have with the teaching of Gurdjieff and Bennett, but do know that he was familiar with the work of Krone based upon a conversation I had with Covey. Covey also stated that his understanding came from a study of many books about and by highly successful people and that he was organizing that into a single publication. Whatever Covey's awareness of the work of Gurdjieff and Bennett may be, his writing is very consistent with their teaching. In fact I would offer that Covey has achieved a highly understandable way to apply their teaching.

In his book Covey uses a diagram of six "Habits" grouped as three at one level and another three at a higher level with a transition point between them. That is consistent with Bennett's presentation of the seven term system of transformation which is how Covey is using it. He is basically describing a process of transformation from a state of "Dependence" to a state of "Independence" as a transition point followed by a final state of "Interdependence." As his "Seventh Habit" Covey presents a chapter titled "Sharpen the Saw" with a diagram of four terms listed as Physical, Social/Emotional, Mental and Spiritual. He uses that diagram to teach the importance of maintaining the health of all four dimensions of our nature. The three centers described by Gurdjieff of moving, emotional and intellectual correlate here. The addition of Spiritual makes a nice tetrad of activity which

is what Sharpening the Saw is all about. In the "Overview" at the beginning of the book, Covey has a diagram what he labels "Effective Habits" where he shows three overlapping circles labeled "Skills, Desire and Knowledge" which again can be related to the three centers necessary for the functioning of mankind.

Another example is presented in the discussion of Habit One which is labeled "Be Proactive." Covey uses an effective model of stimulus/response to explore the concept of what Gurdjieff would call waking up. Covey's model points out the significance of becoming able to separate in time our response from the stimulus causing our response such that choice can enter in. Again Covey has found an understandable way of introducing the fact that we often operate on automatic when we need to become conscious of making a choice based upon the most likely consequences of our action.

I could go on exploring this aspect of Covey's book, but the point I really wish to make is that this book which has been so powerful in changing people's behavior is based, whether intentionally or unintentionally, heavily on the wisdom of systematics and 4<sup>th</sup> Way thinking. Is it likely that the power of this book derives from that foundation? I was at one time a licensed teacher of the Seven Habits for the Covey organization and I continue to recommend it to managers. The concepts were broadly applied in the DuPont Company and at the Vertex Corporation.

## Archetypal Tarots of Awakening - Nicolas Lecerf



The 'archetypal tarots of awakening' method of self-healing is very different from what people are used to experience, as they immediately think of 'fortune telling'. Fortune telling and the archetypal tarots of awakening are using the same tarots cards, from a 78 cards deck, with 22 major arcana and 56 minor trumps. The big difference is that they are using very opposite systems and this is not without consequences...

Fortune telling is based on FEARS. We have many fears: Fear of not having, of failing, of suffering, of dying, etc...Our society is making us full of fears, as it promotes a world of competition, where we are fighting for wealth and goods, whose scarcity is controlled by interests groups. The economy is based on debt and not the sharing of wealth and though creates all our suffering and un-satisfaction. So, as we are growing fearful as we can measure the gap between what we are and what we have and the never ending crave for what we are not and what we do not have. This craving creates an emptiness that keeps us 'in a mental prison' and we do not see our situation...So we need to peep into the unknown, in order to reassure ourselves that 'everything will just be fine', becoming what mister Gurdjieff would call: 'the disease of tomorrow' !

The archetypal tarots of awakening method comes from a very ancient lineage of doctors and scientists, who were studying the wonders of nature. Alchemy, astrology, homeopathy, were branch applications of these researches. These wise men and women that can be traced to the middle east, especially Alexandria in Egypt and Constantinople before the ottoman rule, now modern day Istanbul, Turkey. Their knowledge based on the basis that: 'As above, as below', is the fruit of their studies of the correspondences between the very big and the very small. As the philosopher and mystic Pascal points, man is in the intersection of two infinities...We are living simultaneously at the bigger level, participating to the maintenance of the universe and the smaller level, our biological and natural life. All is about correspondences between the cosmic and the atomic levels. Man is the living interaction of these forces, subject to the laws of the universe, our planet, laws were causes produces

effects. We are submitted to these laws, such as gravity, inertia, where every thing is a logical result of an action. It is not because we don't see something that it doesn't exist. Gravity is an example: We see its effect in a object falling but we do not see the actual cause. Besides the material solid world, a world of energy is surrounding us. Dynamic, patterns, types, features are the fruits of invisible laws that causes them to happen to create a given result. The world is governed with such forces that can be identified as 'Archetype', such as creation and destruction, attraction and repulsion, harmony and disharmony, etc... Images are powerful vessels to convey such forces and explain their specificities. One can say that the Universe has attributes and these archetypes are expressions of them, using the power of images. A synthetic image has the power what the speech or the written cannot convey, the power of immediate recognition by the person, without the interference of the mind and the emotions through the perceptive door of vision.

This physics of the invisible has manifestations through the use of the archetypal tarots of awakening, due to their representative powers to reveal in a transparent way the dynamics and their logic. If we can learn to recognize these logics and to understand their consequences, we can better use our judgment and having explored all possibilities, we are free to choose the best for us. This is real freedom. The future is written by us and is a suite of logical decision and their consequences. In the fortune telling system, we study the most probable possibility and making it happen, as there is no other alternative to challenge it and that future is a default future, not the result of a conscious choice. In not choosing, we condemn ourselves to the laws of determinism and fatalism. We are also not using our freedom to choose. We just want to believe that 'one day' we will be ok...But were is the efforts, the 'enablement' of one's self to be 'in charge' of our life? This is the heart of the difference between the archetypal tarots of awakening and fortune telling.

We choose to give up our freedom and hand it over to the best bidder telling us: ' don't worry, everything is going to be ok' holding our hand (and at the same time emptying our pockets and taking all our money...). It takes a great amount of courage to resist the way our society has been 'engineered' so that we give up our selves to the sirens of drowsy dreams of the consummation society. It takes a great amount of courage to stand back and assess the situation and start questioning the way we are living and our irresponsible life choices... Fortune telling is an accomplice of those who don't want you free, in maintaining you into all these little and big fears that makes us 'malfunctioning', as escaping this 'mental prison' will be the end of their usurped power over us. They want us to 'decorate' our prison cells and not that we escape, but escaping is our first duty : We need to wake up from this hypnotic state and struggle to see 'reality' as is and build on firm foundations, not just shadows in a cavern, as society has become.

The archetypal tarots of awakening helps us to see reality, 'as is' and this is where its self-healing powers are, in revealing the invisible mechanism and the physics of our world and our actions. Seeing is the door, the active, cathartic agent, for acceptance, recognition and atonement. By understanding the dynamics in our life, by getting acquainted with our gifts and the need for a balanced exercise of them, we become in charge, we become responsible and we can then fully participate to the peaceful and harmonious global maintenance of our common world, as a true human being.

## **Partnering for Safety and Business Excellence**

**by Richard N. Knowles, PhD. A Short Version**

My new book, *Partnering for Safety and Business Excellence*, describes The Safety Leadership Process™ that was developed over almost 50 years of trying to eliminate injuries in workplaces. It is a highly effective process for eliminating injuries and incidents. Concepts from Systematics and Complexity form the basis of the process. Readers of DuVersity may be interested in the practical application of this thinking.

In this book I lay out the path that organizations can use to achieve safety excellence.

I begin with two propositions

- From Systematics, I assert that people are thinking, feeling and doing beings
- From Complexity theory, I assert that organizations behave as if they are living systems.

In working in organizations from these two propositions, everything changes. A dynamical, self-organizing environment begins to form. In the workshops I conduct about 25 people from all parts and levels of the organization are involved. In these workshops the conversational space is opened up. When people are allowed to self-organize they naturally see how to improve things. I use the triad of information, relationship and identity (meaning) which is my practical interpretation of John Bennett's 'cosmic triad' will, being and function respectively to help people coalesce their minds and actions. This is done in a workshop.

The first phase of the workshop involves the introduction of these ideas through:

- the fact that the actions of people are the cause of over 95% of all injuries so focusing on what people do creates new information on which the organization can act to avoid injuries,
- the understanding that the space opens up for people to work towards safety excellence by building strong relationships, trust and interdependence throughout the organization,
- and clarity of purpose and meaning emerge as people co-create their future together.

With these ideas having been thoroughly introduced and discussed openly, the workshop turns to putting these ideas into place with concrete actions. This is done in the reverse order to the way in which these ideas were introduced. New information and actions emerge at each step.

This first phase of the workshop begins with the co-creation of the organization's Strategic Safety Plan using the Process Enneagram © as the tool. This part of the workshop usually takes about a day as ideas for improving safety in the workplace are explored. For many participants this workshop is the first time that they have been heard and listened to. This is usually the first time the people in the organization have seen themselves in this complete light. It is often an exciting moment for them. A strong sense of meaning, clarity and coherence in their work emerges in this part of our workshops. The Safety leadership Plan that is developed forms the container for the organization; I call this container the Bowl. It keeps things in a dynamical balance so the organization does not fall apart while providing the space for the people to be creative, learn and grow. As people learn to work within the Bowl energy and commitment develop and the organization becomes leaderful. A leaderful organization is one where anyone seeing a need steps forward and takes the initiative and responsibility to solve the problem.

The second phase of the workshop is to develop the leadership skills required for the leaders to work in the more self-organizing system that is being developed. Most managers know how to lead in a command and control environment. But, leading in this new way is very different. I call this Self-Organizing Leadership©. Exercises on trust building are introduced and discussed in depth. Exercises are also developed to help the leadership team practice and measure their progress on using these new leadership skills. Ways of managing their time are introduced so that they can see where they are investing their time. Too many organizations are caught up in crisis management that prevents them from working on their organization's future. And finally, basic skills are developed for the workshop participants to have the critical safety conversations with their people. We have found that most people don't know how to hold these conversations so it takes some practice.

The third phase of the workshop is to teach the people how to go into their facility and really look at how *the people are actually working*. This is often quite a shock because they have only looked at equipment and procedures in the past. The number of unsafe acts they

see is usually very high and upsetting. It is in doing unsafe acts that people get hurt or killed. Using the new information that is developed, the organization is able to act to develop useful metrics and begin to pro-actively prevent injuries and incidents.

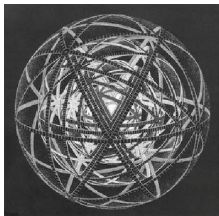
Developing the key insights about information, relationship and identity and then putting them into use as new information is created is a powerful, effective way to help people transform their organization to one where essentially all injuries are quickly eliminated.

While the ideas of the triad and the Process Enneagram© are basic to this work, these ideas are operating below the surface so most people are not aware of them. However, these are archetypal patterns that seem to make sense to people. We hardly ever run into any resistance to this work. Most people like the way the information is shared, trust and interdependence are built and meaning emerges in their work.

*Note:* My new book is quite consistent with the ideas of Mary Douglas' *Thinking in Circles*, and was written using the pattern of 'ring composition' for its development.

## DVDs of Anthony Blake See <http://www.duversity.org/PDF/Publications.pdf>

Since filming Richard Heath speaking of *The Politics of Number* (as a contribution to Systematics Gathering XII) he has returned the compliment by helping me to make three DVDs on my approach to systematics.



### ***What Systematics is About***

The placement of systematics in the philosophy of pragmatism clarifies that systematics is a practical methodology of seeking what works. How difficult for anyone to begin the quest for answers fresh from prior knowledge or outside one's professional conditioning. In the sweat lodge we exclaim "to all my relations." This is a very high order abstraction that expresses good will.

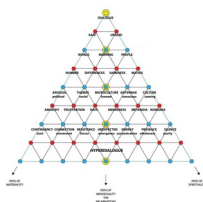
However, for the expression to be more meaningful it needs to be contained by having a reference. So systematics works from containment. Identifications are made by making

terms. The containment is by numbered systems. I think it likely few of us systematic pupils see this is where systematics begins, or fully appreciate the need for containment especially in this time of complexity compounded by an overload of information. *Ben Hitchner*



### ***A Lattice of Understanding***

W. Blake's painting "Ancient of Days" illustrates the creation by a two ray flow, spiritual and material, of involution making for phenomena of diverse patterns. The gap in the two rays widens in falling toward diverse materialization. In our approach to know we become subject to biasness, and our perspectives narrow and we get stuck on a part and a plane of perception and avoid integrating the contradiction. *Ben Hitchner*



### ***A Lattice of Dialogue***

Anthony works through seven levels of dialogue to illustrate how the lattice can be applied to a specific case in a way that blends theory and practice.

***Enneagram of Total Recall (1995)*** am also taking advantage of the work of Steve Mitchell on filming me in the 1990s and producing audiovisual material to make available a DVD of an interactive lecture I gave in 1995 on applying the enneagram to the structure of the movie *Total Recall*. Steve managed to incorporate scenes from the movie and I hope to add a document file on the content.

**Nature-Spirit, Speech-Music.** This was a video made under the initiative of Ben Hitchner of Joseph Rael and myself in conversation in a studio in Albuquerque in 1991. I hope to get the necessary permissions so that I can turn this into DVD format.

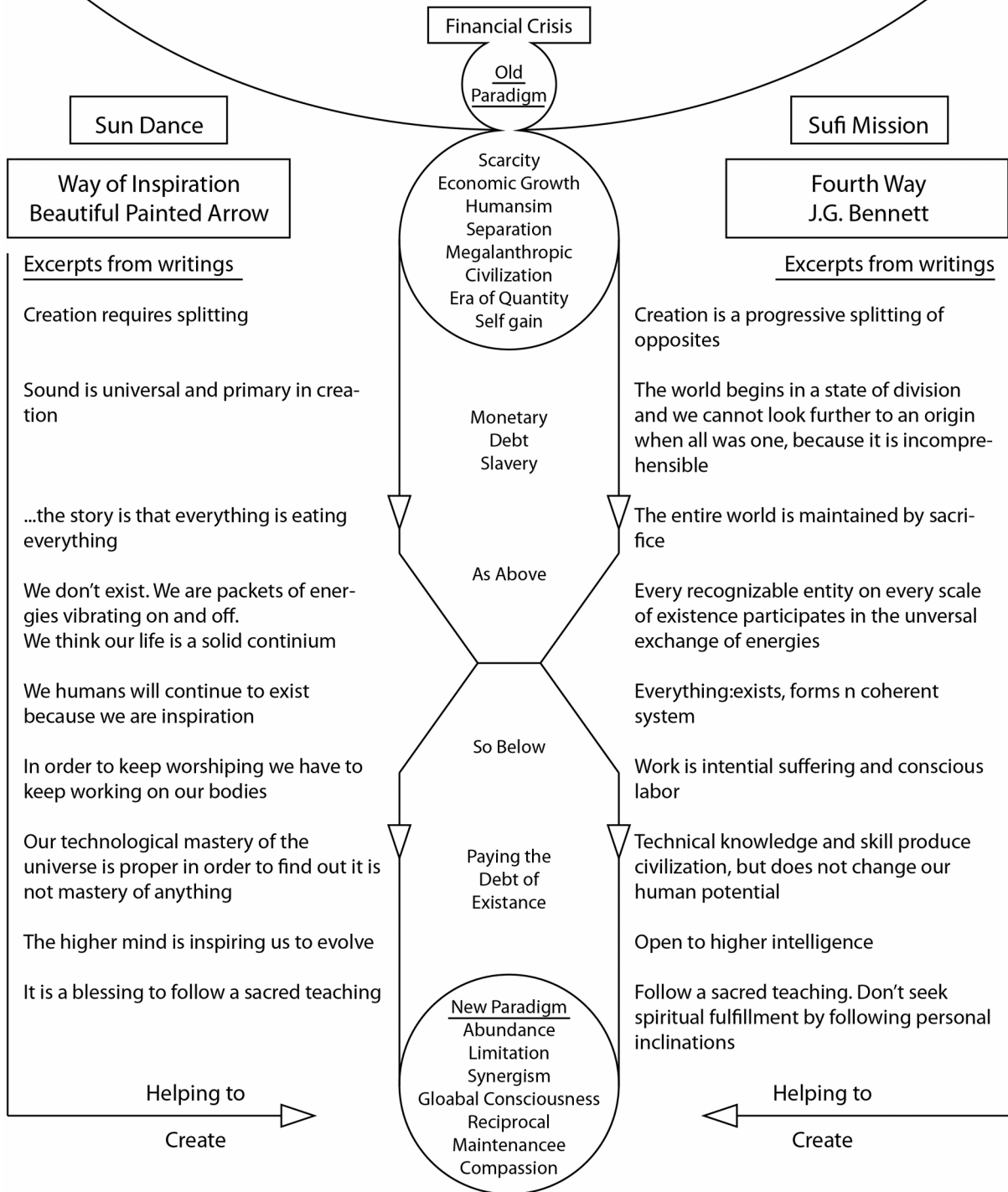


# DEBT OF EXISTENCE - Ben Hitchner

Kali Yuga

Prophecies: Mayan, Hopi, Cree, Mohawk

"Everyone can see that a world is dying and a new world has to be born." London, 1972



PAPER'S IDEA SOURCE

## Joseph Rael's psychic reading of the word *debt*

D, stops action taken—spiritual evolution

E, places action to be taken—burden on top of burden

B, focus, shifts attention from the spiritual to the material ,

T, action does not climb to its highest potential—aborts the actualization of intention,

Following the above dash punctuations, I applied the meanings to the action.

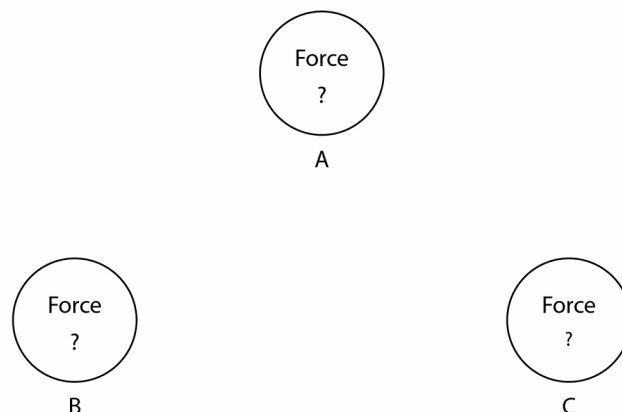
## Debt Slavery, the Dualistic View

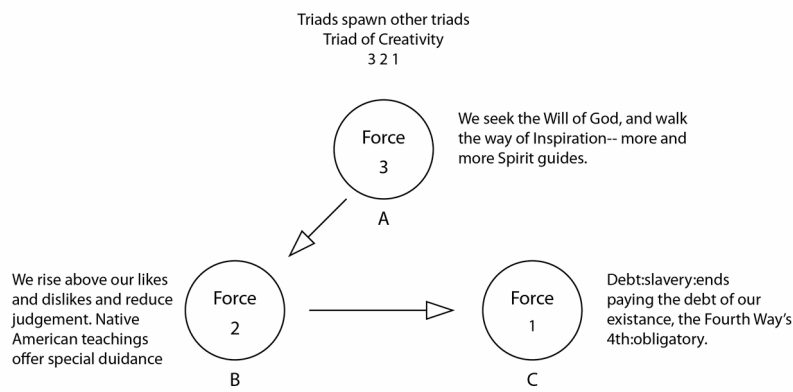
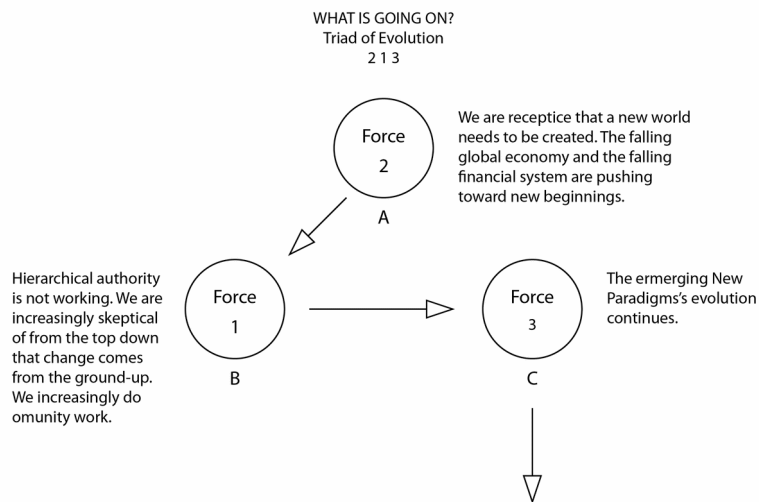
Debt slavery is more than 5000 years old. Conventional, political, intellectual views of debt slavery form a polar system. The 4<sup>th</sup> Way view that human selfhoods function as programmed machines may help to explain why debt slavery has been resistant to change. The dualistic view drawing on the theme of the paper is illustrated as follows:



## Movement into the becoming New Paradigm (West)

It is a 4<sup>th</sup> Way teaching that every phenomenon is the result of three independent opposing cosmological forces. The triad is about relationships ("to all my relations"), and reflects Joseph's threesome deity of "breath, matter and movement." Triadic movements can be illustrated by having three positions and three forces. The positions A B C arc sequential, and respectively arc active, passive, and resulting. The forces 1 2 3, respectively are affirming, denying/receptive and reconciling and can align taking different positions. It is said we arc third force blind as it links to the workings of spirit or the will of God. There are six combinations of 1 2 3 each with a descriptive outcome, but we choose two to narrate the point of this paper.





## Debt of Existence

*My experiences with wonderful Teachers, John Bennett and Joseph Rael (Beautiful Painted Arrow) contributed to the derivatives of this paper.* Ben Hitchner

## Kali Yuga

Kali Yuga from the Hindu knowledge of cosmic cycles has this a dark time of reduced spirituality and progressive materialization. Civilization especially in the West has rendered an enlightened view of materialism but left obscured the spiritualization of existence. Revealing information and teachings have now come forth in the crisis of the ending of the Kali Yuga long-term cycle.

## Prophecies

It's obvious this is a time of crisis. John Bennett in a 1972 London talk said, "Everyone can see that a world is dying and a new world has to be born." Indigenous peoples have knowledge of cosmic cycles, and acute prophetic perceptions. Several examples of reports taken from Mayan, Hopi, Cree and Mohawk prophecies are as follows: A Mayan view sees a coming shift to a unity of consciousness from the duality of separateness. The Hopi recognized a spiritual conflict with materialism rendering considerable destruction. The Cree saw an oncoming destruction of the earth through greed and corruption, which will be aided in reconstructed by the knowledge of Indian peoples. The Mohawks were aware that the

European transplanted authoritative hierarchical system would violate the open promises of the new land of the 'Americas.' Self organizing movements are now occurring that replace dependence on authoritative leadership.

This time of crisis is a time of overall system change. A time of cosmic change is more fundamental than the usual roller coaster of economic cycles. Political efforts to restore the economic old order will fail. Excessive debt is the death-bell of the old system. Civilization's rampant empiric conquests and the unlimited use of the earth to satisfy greedy human wants are descriptive facts of the Kali Yuga. In the change from indigenous tribe to civilization, there was a loss of intuitive knowing of nature and a gain in the objectivity of the outer resulting in an increased separation of people from nature and each other. Some of the knowing of debt of existence was lost. Bennett formulated an epochal history that corresponds to the Kali Yuga, which also corresponds to the above mentioned indigenous peoples prophecies. He termed the time 550 BC-1850 AD Megalanthropic that means a period of human greatness. However, the intent to generate human greatness went off track and the era has been characterized by centered value on the human person to use the earth for human purposes. It led over time to the increasing sentiment of humanism, which centered values on human wants, rights, and power. Belief in humanism contributed to the creation of modern economies of mass consumption and exploding population.

Synergism was a theological doctrine (dating from the 3rd century and becoming controversial in the 17th) calling for humans to cooperate with divine grace for their salvation. Bennett making synergism a bit more secular saw it as the epoch following the Megalanthropic. Synergism places a value and task for humans to cooperate for the good of the whole, a reconciled action requiring parts to support the whole. Synergism values diversity for the creation of a system of harmonious working entities. It implies limitation on the tendency for humans to always take for self, and a shift to giving. Human energy when synthesized turns from a clockwise running down flow into a counter clockwise ascending flow of creativity. The long-time clockwise flow is now turning to sustainable flows that will aid in the long-time work of the spiritualization of existence.

### **Financial Crisis**

It is a telling symbol that the old world is ending with a financial collapse, which was preceded by a collapse of the World Trade Center. The globalization of the late twentieth century was a material linking of nations through trade and capital flows that benefited a financial elite of banks and investors all over the world. The world's financial system has become a casino operation accentuating speculation with money for money by banks and investors. It has produced a high number of billionaires who don't have links in providing needed goods and services. Finance is a peak attraction for people with analytical ability and risk taking capability to acquire monetary wealth quickly. Money was born to function as a medium of exchange. Starting out as the artifice of a hand, money has now become its own opposite. It now functions as a God for creditors and debtors. The wise ancient, Aristotle warned that the artifice of money had seeds to become an illusory dupe. This deception was completed by the end of the twentieth century with the casting of billions of people into debt slavery while wealth had its highest concentration in the hands of few in the entire history of the world. It is a common perception that great money wealth of a few is connected with the high debt of many. Sound money disappeared at the end of the Middle Ages with the establishment of a banking system. The quantity of money had been limited by the availability and production of a precious metal, which was stamped by spiritual authority. Banks emerged from the Goldsmith's finding that paper claims could be issued in excess of gold holdings. Banking developed into a system capable of the expansion of the supply of paper money. In the creation of central banks, governments borrow from central banks adding to the debt of people. If governments were responsible, they could issue and regulate paper money and not pay interest. Central banks are a root of modern debt slavery. Debt slavery begins in early civilization when land was taken and monopolized by greedy landowners. Those who did not get land became debtors in working the land possessed by

others. Debt slavery became so rife in ancient times that royal decrees of debt forgiveness were made. Money interest was a moral anathema until it was approved in the time of the Protestant Reformation. Debt slavery, then originates from a wrongful relationship of people to land. Monetary assets are now the land forge of the billions of landless people. Humans need to attain a rightful relationship to land, if monetary assets are to be relegated to their appropriate placement.

### **Monetary Debt Slavery**

Monetary wealth has the converse of monetary debt. The numbers of monetary wealth equals the numbers of monetary debt. This is because the banking system's creation of money is debt based. Money expands via the sequential process of credit, loans, debt and money. A new dollar means a new dollar debt. In such a system debt has to be encouraged, promoted, considered a privilege, made a right, and deceptively associated as a way to material prosperity. Governments insure that creditors are protected. The deeply rooted sentiment in civilization toward debtors was abstracted by Shakespeare and described in his "Merchant of Venice." If his debtor does not pay, Shylock will murder his debtor insisting on a pound of flesh. Shakespeare's plays may be the work of a mystery school that left many teachings. In Hamlet, for example "neither a borrower nor a lender be." Debt slavery is a core feature of the Megalanthropic Era taking an increasing monetary form in last several hundred years. Debt slavery taking a monetary form has not been protested as human slavery was, nor has its morality been on a political agenda. The 2008 financial crisis informs that it's time to end debt slavery. Monetary debt is toxic to billions of people causing millions to lose homes. Businesses can't follow through with intended policies for quality in the production of goods or services because of rampant debt leveraging. High debt levels are now threatening the collapse of a number of governments.

Monetary debt slavery is as unacceptable as the classic human slavery that was based on legalized social power of one human over another human. Any forced activity of one over another is wrong because personal freedom of choice is the grounding of God given 'free will.' Debt slavery is unacceptable because it affects the freedom to choose to evolve spiritually. Fourth Way creator, Peter Ouspensky contributed to the psychological knowledge of how to open to spiritual evolution. The Fourth way focuses on changing conditions for aspirants. One must be free to choose personal transformation. Spiritual evolution begins with inspiration and the intent to ascend, climbing a ladder of revealing potentials. Intention requires a selfhood freedom combined with a material freedom to seek spiritual evolution. Debt slavery binds one to material activity of jobs that conflict with the freedom to spiritually evolve. Work to worship cannot be forced. If the self is not free of having to make money payments on overextended credit, it is not free to choose to contend with itself. Debt slavery feeds the heavy materialism of the Kali Yuga. It adds material burden generating a reality of economic scarcity, and prevents making personal changes to open manifold potentials. Debt slavery then stops attempts to climb the ladder of spiritual ascent. Debt slavery must end to clear the passageway of scarcity so that abundance can take its place in the emerging paradigm.

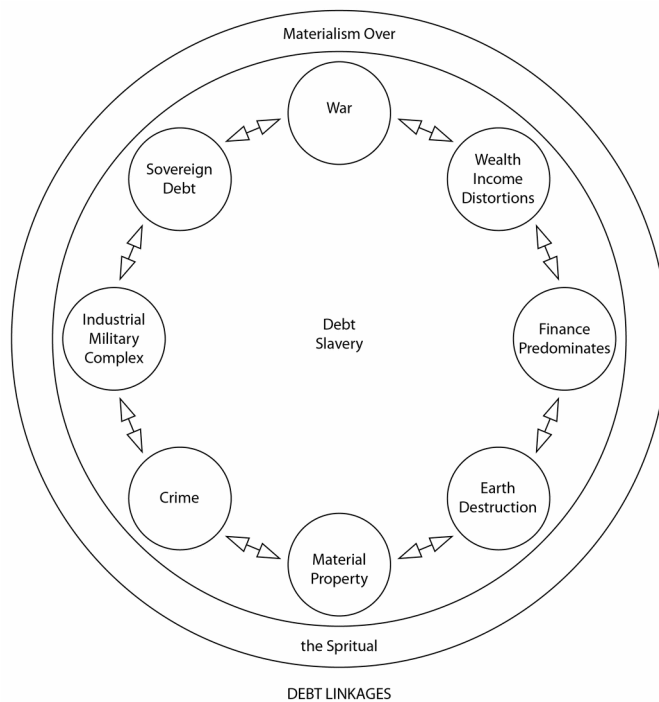
### **As Above so Below**

If we take into account the aphorism, "as above so below," the 2008 financial crisis suggests a physical plane phenomenon reflecting from above. The personal debt crisis and debt ridden failing households, businesses and governments is a mirror of our failure to pay the debt of existence. There are two forms of debt: man made money debt, and the debt of existence. The manipulation of money to advantage one over the other is unnatural and does not have to be. Existence debt is natural, should be because if we want to exist we have to pay. The payment goes to a creating plane of reality mysterious to most of us. The debt crisis is a communicating shock from that plane.

Three spellings in the word existence suggest out-there, I am, and complete. To exist must mean more than having a sensation of a body or an inner sensation about an

experience. The order of any being depends on supports and the supported must support other beings in turn—reciprocal maintenance. We are in debt to supports and pay by supporting.

## Old Paradigm



Paradigm is an undefined term, but implies a mental perspective of how we think with perceptions stemming in part from beliefs, myth, education and experience. We are not totally aware of all that directs our acceptance and non acceptance of facets in our daily choices and experiences. The term old paradigm is used to refer to the passing characteristics of the Megalanthropic Era. Old Paradigm describes what in this paper is cast as the ending of an old world. The mental patterns and behavior which created such destruction as wars and exploitation in the past several thousand years must end. The old paradigm envisioned the earth and its biosphere to be an inventory of objects for mankind's use. The earth was seen a place created to serve the interests of mankind, and even to serve such

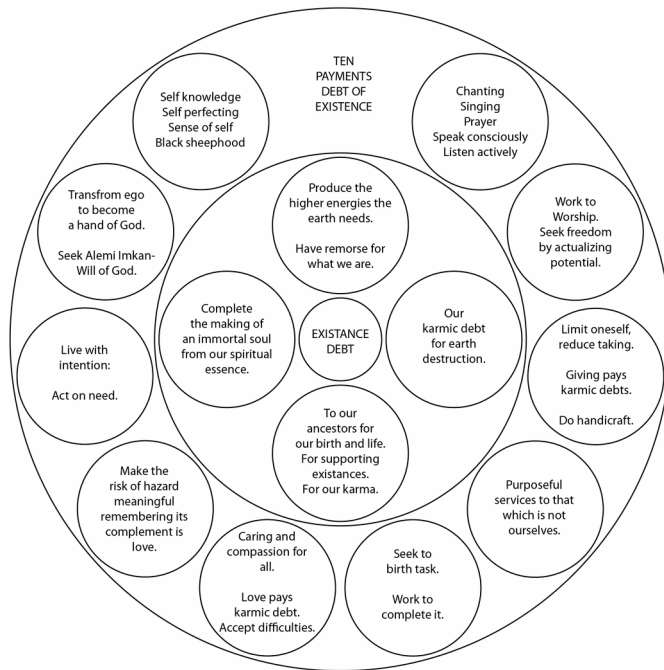
interests as killing life for sport. The belief in economic scarcity has championed rampant egoism, the pursuit of economic growth, and a view that a quantitative production of everything was good. It assumed that mental knowledge as a singular form would lead to truth, and progress could be made through technological application. The Old Paradigm undervalued risks of hazard, which in the humanism of the modern world placed God as a supreme power beyond the risk of hazard and undervalued the meaning of risk in scientific application by formulating it in terms of probabilities.

## Paying the Debt of Existence

To pay the debt of our existence is a core principle of the Fourth Way teaching. All that we are and have is given daily by our creator. The gift of life makes us a debtor for which we must continually pay. We pay not necessarily knowing we are doing this by transferring energies to cosmological entities such as the moon, earth, sun and beyond (see Baa Baa Black Sheep illustration). Humans are a dynamo for transforming energies. We were created to be a bridge for spiritualizing life on earth. The earth needs the energies that only man can provide. When John Kirby spoke at Open Heart's shrine dedication he distributed an illustration of this bridge as an abyss between the created world and the creating world. This abyss is the place and task of the human. He implied we have fallen into it. The created world, matter has resistances that in spirit are resolved through the evolutionary interaction of the above and below. When we become aware of and accept our status and work to be a medium between higher spiritual energies and the needs of the earth we rise to the stature of existence. To purify ourselves of illusion in order to ascend, we need to make debt payments realizing we are nothing of ourselves. We have a choice of living in the matrix of debt slavery or paying the debt of existence, a choice enabling the heartfelt inspiration imaged in the divine feminine, Mary. The Way of Inspiration taught by Beautiful Painted Arrow is existence debt paying by doing ceremony, Sound Chamber chanting, sweat lodges, and ceremonial dancing (See illustration, Ten Payments Debt of Existence).

## New Paradigm

A New Paradigm is emerging which will change how we perceive living on earth



The New Paradigm (a new world) will bring abundance made by self imposed limitation on taking from the earth and paying the debt of existence. The motivation to constantly consume will be surmounted. This will change material production to be aligned with human, earth and cosmological need. Accumulation will be seen as a burden and the motivation to give will grow. Sustainability in and of what is done will become the goal of organizations ending the material waste in economic growth. The upside down perspective of humanism, everything is for mankind, will be replaced by an understanding of reciprocal maintenance, and respected as the universal law of the cosmos. It will be a guide to human behavior.

Globalization will shift form complementing the growing web of material links with spiritual links that respect diversity and the spiritual equality of all peoples. Nations will form spiritual links that all humans are children of the earth, in peace.

## Psychostatic Society

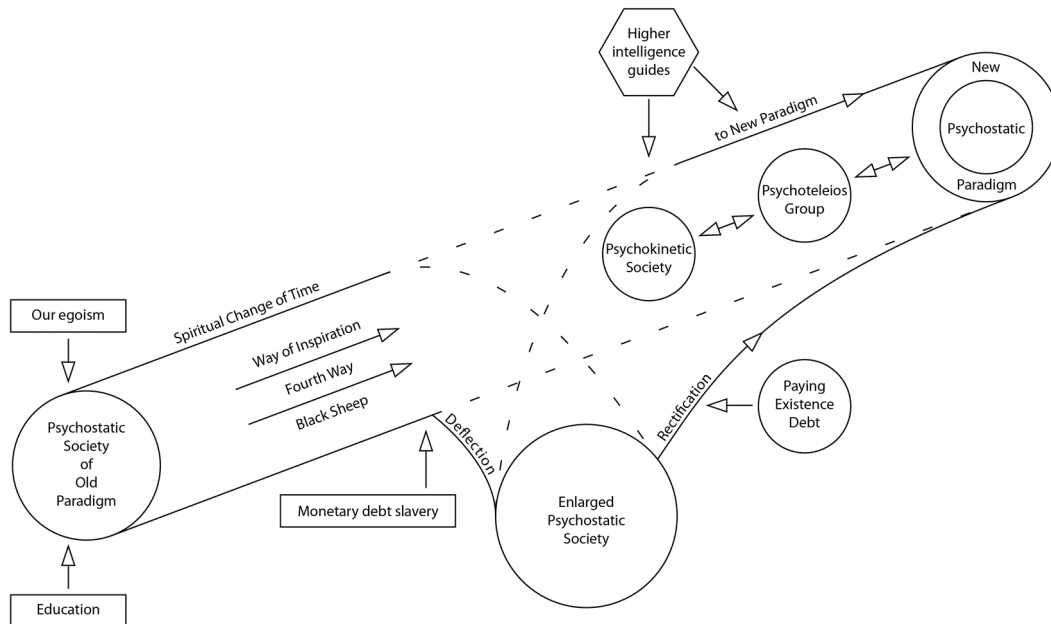
Bennett's notion that society is structured in three groups or levels of potential for spiritual transformation is useful as a note to the change in going from the old paradigm to the new paradigm. In regard to spiritual change Bennett identified what he termed psychostatic, psychokinetic, and psychoteleios groupings of peoples. The lower and largest group, the psychostatic are not seeking spiritual change. They are content to be as they are and function to fulfill required job duties. This group orders and sustains the existing material world. They hold to conditioned beliefs and are mechanical being comfortable with accepted consensus values. They may play in power seeking motivated by the greed of egoism that created the characteristic distortions of the old paradigm. Spiritually static people are dominated by security concerns and get stuck in a fear of the insecurities in changing patterns necessary to actualize spiritual potential. People in high positions of power and wealth are often psychostatic. The deepening prevalence of debt slavery is now an additional barrier in making the changes necessary for spiritual transformation.

A smaller psychokinetic group seeks transformation in what they are. They are more oriented toward soul development as compared to the mind development of psychostatic people. Psychokinetic people are into values and practices of paying the debt of existence. Seekers in process of spiritual change are often in difficult life conditions, and seek and need spiritual guidance.

The higher level, the Psychoteleios have gone beyond the threshold of illusory selfhood accessing guidance by higher intelligences, they often possess divine gifts. Psychoteleios people may be teachers who become especially active in times of crisis leading the way for evolutionary spiritual ascent.

In moving from the Old Paradigm to the New Paradigm more people will be needed to move from psychostatic life to psychokinetic life. The Benedictine order changed the practice

that monks in monastery isolation should move into servicing psychostatic society. Benedictine service was critical in restoring a quality of life in the falling Roman civilization. Today innovative technology weighs on psychostatic people to live in monetary debt slavery. Debt slavery has become a major influence deflecting the spiritual evolution necessary for the New Paradigm. Monetary debt slavery can be ended by paying the debt of existence.



Monetary Debt Slavery suppresses the emerging New Paradigm

"Metaphors give us a way to become more inside our universe." from, Being and Vibration



White sheep are kept by a shepherd (moon) to produce wool and mutton. Black sheep seek to know what is going on beyond the taking for granted by white sheep that the shepherd is solely concerned with their benefit. The black sheep discovers white sheep wool (negative emotion) is sold for gold coins. Black sheep wool (solar energy?) is no good to the shepherd. White sheep disappear as mutton is taken by the shepherd. Black sheep escape the flock; we are not told know what happens to them.



## Myth of the Black Sheep

Extract from *The Oragean Version* by C Daly King (pp. 58-60)

Beyond the limits of present historical memory there have always been stories and fables hinting at the existence of such a situation for mankind; fables and allegories are one of the many means adopted by Schools for passing on a concealed knowledge which may yet become available to those in a position to interpret them correctly.

An acquaintance with one of these tales is not unusual today; it is the Myth of the Black Sheep. This story is a genuine myth; it is, not, as many naively suppose, merely a little fairy-tale for the entertainment of children. It contains many authentic elements of A-type knowledge and those elements, moreover, are concealed only to the extent that we are not directly told to whom the story really refers.

Ostensibly the tale related to a shepherd and his flock of sheep. To the latter the shepherd takes on the aspect of a beneficent being, indeed of a beneficent god. He continually addresses himself to their welfare and he employs what can seem to them to be only supernatural and unimaginable means to assure their safety and to rescue any of their number who may have the misfortune to wander away and become lost or to fall into some other jeopardy. He leads them to shelter against the cold and he provides them with the food and other requirement necessary for their existence. He takes very good care of them, much better care indeed than they could assure for themselves. It is therefore no source of wonder that they should look upon him as genuinely concerned with their welfare and entertain toward him feeling of grateful awe.

The shepherd himself, however has purposes in relation to these sheep of which they are unaware. These purposes would much astonish the sheep if the latter were to know of them; they are concerned first with a supply of wool, and later with a supply of mutton. In fact the sheep have somewhat seriously mistaken the shepherd's motives, for his care of them is occasioned primarily by considerations that the wool should be thick and useful for human (not animal) protection and that the meat should be well-nourished and tender when it is finally brought to market. These values, held by the shepherd and the real causes of his behavior, relate to matters entirely beyond either the knowledge or the comprehension of the ordinary sheep.

The ordinary sheep, as can be seen at a glance, is white. He and his fellows, as alike as so many peas in a pod, make up the vast majority of the sheep population. But very occasionally at long intervals there appears an unusual sort of sheep whose presence can also be noted at a glance; for this is a black sheep. The black sheep is both more skeptical and far cleverer than the ordinary member of the flock and while taking care to present an appearance of conformity in his daily sheep like behavior, he is all the time directing his attention toward little anomalies which seem to contradict the general views held by his companions. The annual shearing, for instance, is certainly done at a time of year when the sheep will be least discommoded by it; yet it really seems a strange proceeding and, upon serious reflection, one that can scarcely be thought of as motivated primarily by a concern for the sheep's' comfort. The black sheep also speculates upon the problem raised by the unaccounted-for disappearances of his compatriots just when they have reached their manifest prime; and he explores various hypotheses in an endeavor to explain to himself these peculiar happenings. Many a black sheep never arrives at any satisfactory conclusions upon these questions before his own turn at the butcher's comes around but very, very occasionally some unusually clever specimen contrives to see what he should not see or to overhear a conversation at which he is not presumed to be present. And thus he learns the secret.

We may imagine his consternation as the truth becomes known to him. The situation is not only a shocking surprise, it is also so contrary to established opinions and convictions as to overturn them completely. Every seriously held life-view concerning sheephood is destroyed at a stroke. And supposing the sheep to experience some feeling of solidarity with his paler brothers, we may next imagine his concern to share with them the information he has discovered regarding their desperate circumstances. A large proportion of the black sheep who have by some chance reached this position, do not proceed beyond it, for hastily to blurt out the dreadful news not only arouses the disapproving incredulity of the other sheep but is calculated likewise to bring matters to the attention of the shepherd. There is a ready means at hand to quash such subversive activity; it consists in premature trip to the slaughterhouse, inevitable later in any case for this remarkable fellow who is both too clever and yet not quite clever enough.

Still, at very long intervals indeed, there does occur a black sheep of such outstanding acumen that he avoids this pitfall, too, and is thrown back upon the most sober consideration of what to do for the best. Such a sheep has lost his peace of mind once and for all; and he soon comes to realize that in his extremity nothing will suffice except to add an equal degree of courage to the intelligence which has brought him to his present pass. To remain where he is, is certain death, even (in his own conditions) a sort of deliberate suicide. But what then is he to do? It would be difficult enough to escape the watchful eye of the shepherd and, even if such a miracle were accomplished, where could he find fodder to keep himself alive or shelter from the winter which he likewise knows will surely come? All these necessities have always been provided for him; he lacks any knowledge himself as to how to go about obtaining them. Would it perhaps be better to forget the whole thing, to enjoy a life in many respects obviously suited to sheephood and to resign himself to the fate which will overtake him only a little sooner than properly, in any case? And so, finally, we may imagine in what straits our sheep struggles with these alternatives.

At the end of the fable we are told of the black sheep which came to a final decision. Having waited interminably for a possible opportunity, that black sheep disappeared one dark night from the fold and could not thereafter be found. It had escaped. We are not told what happened to it after that.

This Myth, incidentally, is said to have been put into public circulation originally by that School which flourished for a time in medieval Europe and two other of whose productions were the earlier Gothic cathedrals and the Orders of Chivalry. The true name of the School, which itself stood behind these different activities and directed them, is not disclosed.

Certain points about the allegory are evident enough. The sheep, of course, correspond to the human race of which we are members. And the black sheep is that extraordinary person whose pronouncements are too difficult or too unpleasant to our tastes to be acceptable to investigation, even if we experience the profound unlikelihood of ever meeting with him. But what is the hidden horror he is endeavoring to communicate to us? What, in our case, is the wool and mutton of the fable? Who is the ambiguous shepherd?

. . . . The black sheep's secret is this: that our lives have nothing to do with our personal aspirations or desires; that we are born and live because death must follow life; and that in death we provide a kind of food required in the economy of the Universe, which nothing else can provide. The wool and mutton of the Myth are our literal physical bodies, in which during life certain purely physical substances are accumulated, quite unconsciously upon our part, substances that, when automatically released at our deaths, will furnish ingredients required by the cosmic machine. These substances are altogether physical in character but they belong to the realm of physics rather than to that of chemistry; their nature is electromagnetic.

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## The Form of Self-Observation - Anthony Blake

*Who is the third who walks always beside you?  
When I count, there are only you and I together  
But when I look ahead up the white road  
There is always another one walking beside you  
Gliding wrapt in a brown mantle, hooded  
I do not know whether a man or a woman  
-But who is that on the other side of you?  
T.S. Eliot *The Waste Land**

Heinz von Foerster, a pioneer of the idea of self-organising systems, made the remarkable statement: "I am the observer of I observing myself". The two Is and 'myself' make up three versions of my identity, reminiscent of the common 'me, myself and I'. I am going to write Foerster's statement in a roughly mathematical form as:

$$I = (I (I))$$

where the brackets stand for 'observer of' and I repeat the same symbol 'I' three times. Incidentally, another verbal expression of the same form could be: "I am the one who says 'I'". This might seem blatantly obvious but I am arguing for us to pay attention to

what appears empty and obvious. To make the idea of the form more apparent it could be put in the more explicit form: "I am the I who says 'I'".

*Note that the single term 'I' 'contains' the triadic form. I am just spelling it out.*

But I am also saying that the statement "I observe myself" is incomplete. Why am I saying that? The most honest answer is simply that I choose to; but then I try to lay out what this thought looks like for you to do what you please with it.

I can say, 'I observe myself but how do I *know* that I do?' It can get weirder, for example: 'How do I know that the observer is 'I'?'. I am putting the question in terms of knowing to suggest something that is not just a repetition of observation. Otherwise there is just the endless observing of observing of observing:

$$I = (I(I(I \dots)))$$

Though there is no need to fear such infinities because they are built on and generate a recurrent form. I emphasise the word *form* because this not about an experience but an *understanding*. Maybe I observe myself, I have that kind of experience, but what does it *mean*? If I put the basic 'equation' the other way round:

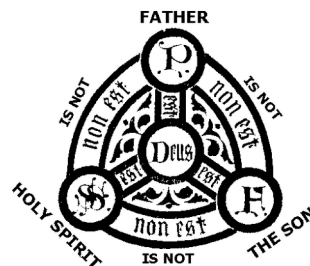
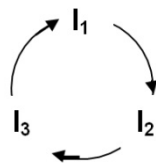
$$((I) I) = I$$

I can talk about I<sub>1</sub>, I<sub>2</sub>, and I<sub>3</sub> as a series. The brackets can be taken as thresholds for passing from one aspect of reality to another. Bracketing in philosophy means 'suspending', 'putting on one side', or 'detachment'. In standard Fourth Way texts it means 'separation'. This reminds me of Henri Tracol who reported that when he 'woke up' (I<sub>2</sub>) he was aware of 'being seen' (I<sub>3</sub>). An interpretation of the third 'I' could be 'God', 'divine grace', or 'conscience', conscience being the ultimate intimacy of oneself with oneself. This is how the Sufi Gudjwani alludes to this relationship (from the sixth principle of *zikr* - Returning) :

The meaning of *baz gasht* is the return to Allah Exalted and Almighty by showing complete surrender and submission to His Will, and complete humbleness in giving Him all due praise. The reason, mentioned by the Holy Prophet in his invocation, *ma dhakarnaka haqqa dhikrika ya Madhkar* ("We did not Remember You as You deserve to be Remembered, O Allah"), is that the seeker cannot come to the presence of Allah in his *dhikr*, and cannot manifest the Secrets and Attributes of Allah in his *dhikr*, if he does not make *dhikr* with Allah's support and with Allah's remembrance of him. As Bayazid Bistami (d.874) said: "When I reached Him I saw that His remembering of me preceded my remembrance of Him." The seeker cannot make *dhikr* by himself. He must recognise that Allah is the one making *dhikr* through him.

The form is self-referential so that one side feeds back into the other.

A picture of it is reminiscent of portrayals of the Trinity



Thinking in terms of a series I<sub>1</sub>, I<sub>2</sub>, and I<sub>3</sub> leads to the thought that each threshold and transition between the I's is distinct. Obviously I am cheating here and abusing the logic of the signs and forms I first put forward. I can only refer back to my picture of the 'particle of meaning' to suggest that there is an interplay between what is between and what is encompassing (bracketing). There is also a reason why I have so rapidly moved from abstract symbolism to what is usually taken as experiential or even esoteric psychology. I want to suggest that in fact they are very close to each other - in terms of *form*. Thinking in

terms of form belongs to the realm of intention and act (remember the second kind of meaning) rather than to pictures and 'experience' in its accustomed sense of 'something happening to me'.

A commentary on self-observation might read: "The first transition can be occasioned by some external shock but the second has to come from within. The third is immortality." I find it useful to speak of 'self-observation' in terms of I<sub>2</sub> and 'self-remembering' in terms of I<sub>3</sub>. I should point out that I can slip from talking in terms of I to talking in terms of the brackets because they are so intimately part of each other.

The third transition could well be seen as a matter of *objective reason*.

Self-observation leads people to think about 'consciousness' and hence about having 'more' consciousness. It is important to give consciousness its due but it is not the ultimate for us. Anything that can be more or less is restricted by quantity and there must also be a limit to its intensity – unlimited consciousness would be incompatible with our existence and reduce us to ashes. What lies beyond is therefore in some important sense *unconscious* or *void*.

Most verbal language, as Benjamin Lee Whorf has determined, is dyadic and only deals in only two-fold distinctions (hot and cold, etc.). Mathematics hovers on the edge of threeness but, because it has still to be read in a line – which means that only pairs of terms are next to each other – there has to be some kind of trick to let threeness in. So, what I am doing is a bit of a cheat. It is not deception. All I present are marks on paper for you to use as you will. The marks come under their own laws independently of what you or I might want to happen. It is by relating our will to 'laws' (necessarily involving constraints and limitations) that we can have *understanding*. You might feel this to be like a 'battle of wills' or like harmonious 'co-operation' – that sort of thing depends on your 'politics'.

Returning to the triadic form of self-observation I try the experiment of removing the symbol I and am left with:

( ) = The void!

I want to throw in the idea that *will is a form of void*. In introducing the term 'will' in this way – which is not the usual way in which people use the word – I am relying on John Bennett's scheme of reality, consisting of the tripartite combination:

Function – Being – Will

In brief, Function is what exists, what goes on, without any rhyme or reason except the past; it can be known. Being is what is, the inner togetherness, the breath of the present; it is experienced in consciousness. Will is the new, the calling of the future; it can be recognised in understanding. I think it is fairly easy to map this scheme into the form of the three I's. You will have noticed that I snuck in past, present and future as well. To anticipate what we will be dealing with later I can extend the correlations to Bennett's *three kinds* of time:

Time – Eternity – Hyparxis

These correlations by form can be highly subjective but I suspect that some capacity for understanding lies behind them, because understanding is *will involved in constraints to find a form that works*. Time for example is not the same as Function but they are correlated by their relationships with other terms within a similar form. What I can discover in one context should also apply in other contexts - much as Wittgenstein calls 'resemblance'.

.....EVENTS IN 2012.....

**THE FORMS OF WHOLENESS - Systematics Gathering XIII**

March 16-18, 2012, USA

**THE KERNEL OF THE NTH WAY - Psyche Integration - April 13-15, UK**

**MINDING THE GOLD WITHIN: the Collage Connection**

July 13 - 17, 2012, Santa Fe, New Mexico